

ADVENT



HERALD

Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 777.

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EASTER MORNING.

CHRIST being raised from the dead dieth no more, death hath no more dominion over him.—*From the Anthem.*

In the bonds of Death He lay,
Who for our offence was slain;
But the Lord is risen to-day,
Christ hath brought us life again.
Wherefore let us all rejoice,
Singing loud with cheerful voice,
Hallelujah!

Of the sons of men was none
Who could break the bonds of Death.
Sin this mischief dire had done,
Innocent was none on earth,
Wherefore death grew strong and bold,
Would all men in his prison hold.
Hallelujah!

Jesus Christ, God's only Son,
Came at last our foe to smite;
All our sins away hath done—
Done away Death's power and sight.
Only the form of Death is left,
Of this sting he is bereft.
Hallelujah!

That was a wondrous war, I trow,
When Life and Death together fought,
But Life hath triumph'd o'er his foe,
Death is mocked and set at nought;
'Tis even as the Scripture saith,
Christ through Death has conquer'd Death.
Hallelujah!

The rightful Paschal Lamb is He,
On whom alone we all must live,
Who to death upon the tree,
Himself in wondrous love did give.
Faith strikes his blood upon the door;
Death sees and dare not harm us more.
Hallelujah!

Let us keep high festival,
On this most blessed day of days!
When God his mercy show'd to all!
Our sun is risen with brightest rays,
And our dark hearts rejoice to see
Sin and night before him flee,
Hallelujah!

To the supper of the Lord,
Gladly will we come to-day,
The word of peace is now restored,
The old leaven is put away,
Christ will be our food alone,
Faith no life but his doth own.
Lyra Germanica. Hallelujah!
LUTHER, 1524.

What Think Ye of Christ?

BY JOHN CUMMING, D.D.

(Continued from our last.)

Do I ask, in the next place, the undecided, "What do you think of Christ?" His answer will be, "I am halting between two opinions. Sometimes I think you, the preacher are right; sometimes I begin to fancy that Christ is all you have described him; at other times I think he is the very reverse. I cannot give time to decide. To-day I am almost a Christian; to-morrow I am altogether an infidel. You must excuse me from answering your question, I am waiting for a convenient season."

Shall I ask, in the next place, the mere worldling, "What do you think of Christ?" "Think of Christ! Do you know what business is? Do you consider how I must struggle and toil to get a living at all? Do you know the force of competition here, and the pressure and the multitude of competitors there? I have business all the day, I have to dine in the evening, I have to sleep at night; and I am so exhausted by the six days' labor, that I have to doze, if not to sleep, during the seventh. I have no time to think of such matters at present."

But having exhausted these, let me ask the Christian, "What do you think of Christ?" One will answer, "I know that my Redeemer liveth;" another will answer, "Whom have I in heaven, blessed Jesus, but thee? and there is none upon the earth that I desire beside thee; and when my heart and flesh shall faint and fail, thou only wilt be the strength of my heart,

and my portion for ever." I ask a Paul, and he answers, "I count all but loss for the excellency of Christ Jesus." I ask the Baptist, and he replies, "His shoe latchet I am not worthy to unloose; behold he Lamb of God, that taketh away the sin of the world!" I ask a Peter, and he replies, "To whom can we go but unto thee? Thou hast the words of eternal life. And we believe, and we are sure that thou art the Christ—the Son of the living God." And I ask the whole group of living Christians, and the unanimous answer they give is, "Whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Or they will reply, in the words of an ancient hymn still sung in many a church, "The glorious company of the apostles, praise thee! The noble army of martyrs, praise thee! The goodly fellowship of the prophets, praise thee! Thou art the King of glory, O Christ!"

Such, and so decided, are the convictions of a Christian.

We have tried them by appealing to each character in succession—characters real and not imaginary—to eliminate the feeling that each entertains towards Him "whom we preach." Let me add now, that, perhaps, a no less important question is, not what you think of Christ, but what Christ thinks of you. And, if that be the case, one can easily answer, taking each character in succession, what Christ thinks of the Atheist, the Deist, the Unitarian, the Romanist, the worldling. Here I can speak infallibly—not conjecturally, but infallibly—in Christ's own words, what he thinks of each of these characters. What does he think of the Atheist? "The fool hath said in his heart, No God." What does he think of the Deist? "He that believeth not the Son shall not see life, but the wrath of God abideth on him." What does he think of the Unitarian? "Cursed is the man that trusteth in an arm of flesh. I am God, and beside me there is no Saviour." What does he think of the Jew? "Going about to establish his own righteousness, he is not submitted to the righteousness of Christ." What does he think of the Romanist? "In vain does he worship me, teaching for doctrines the commandments of men; for, laying aside the commandment of God, ye have made void the word of God by your traditions." And what does he think of the formalist? "Thou hast a name to live by, and art dead. Thou hast the form of godliness, but deniest its power." And what does he say of the undecided? "He that is not with me is against me." What a solemn thought is that! You have often read it—you have never weighed, certainly never exhausted its import. Christianity demands the whole heart; and if the whole be not given, it says, "He that is not with me is against me." What does the law say? Not "Thou shalt know the Lord thy God,"—which so far is true—but "Thou shalt love the Lord thy God," not with a section of thy heart, but "with all thy heart, and all thy soul, and all thy strength." And so true is this, that if you love him not with all the fervor of a passion, with all the fixity of a principle; if you do not enthrone him as the governing and dominant thought; if you do not weigh all characters in his scales; if you do not make him all and in all—not as a continuous feeling, but a constantly governing life,—you are not with him, and therefore you are against him. We do not mean by this—and it is important to explain—when we say that Christ and his religion should occupy this place within, that you should always talk Christianity, or preach Christianity. It would be a very absurd thing, if a physician, when called upon to prescribe, were to pronounce a homily on the claims of the gospel. It would be no less so, if a member of Parliament were to stand up in the House of Commons, when discussing a political measure, and preach a very eloquent sermon on some Missionary Society. What is wanting is, Christianity, like the great law of gravitation, making no noise, its voice not heard, yet governing, controlling, keeping the minutest atom in its place,

and the most magnificent orb within the limits of its orbit. Its influence is not like electricity in a jar, sparkling and crackling on the Sunday; but like the same electric power that runs through all nature, giving beauty to the tints of flowers, the substance of animal life, the harmony of all created things under God. It is not speaking religion, but living religion. That is the noblest creed, the richest eloquence, the mightiest power. And in the next place, what does Christ say of the worldling—the man whose church is the Exchange, whose Bible is the ledger, whose God is Mammon? He says of him—and I think it is the most awful text in the Bible,—“What shall it profit a man if he gain the whole world, and lose his own soul?” Is that a truth? If it be a truth, what an awful one! If it be a falsehood, what a blasphemy! But take it as the one or as the other, it will not consent to occupy a neutral and intermediate place. Either religion is all, or religion is a monstrous and a fearful imposture. The consistent man is the thorough Atheist; the next consistent man is the out-and-out Protestant, evangelical Christian. Between these two there is not an inch on which you can rest consistently.

We have thus seen, what Christ thinks of each and all of these. And now, what does he think of the Christian? "Who shall lay anything to the charge of God's elect? Will God do it? It is God that justifieth: who is he that condemneth? Will Christ do it? It is Christ that died; yea, rather, who is risen again. And nothing shall be able to separate you from the love of God in Christ Jesus." "For all things are yours, Paul, or Apollos, or Cephas, or life, or death, all are yours; for ye are Christ's, and Christ is God's." "Blessed," says the Psalm, "is the man whose sins are forgiven, whose transgressions are covered, to whom the Lord imputeth no iniquity."

And now, my dear reader, let me ask to which of the classes just enumerated do you belong? We have embraced the whole catalogue, and gone over, though superficially, every inch of the whole geography of the moral world. To which class do you belong? with what party will you live, with what party will you be satisfied and content to die? The Saviour says, "I stand at the door and knock." An apostle exclaims, "How shall we escape if we neglect," mark that word,—not if we reject, that is not such an offence, but "how shall we escape if we neglect so great salvation?" Have you entertained the question; has it found in your hearts, not an echo, but an answer? What better are you that a God has bowed the heavens, that a Saviour has died, that a sacrifice has been made, that the Bible has been inspired, that the gospel has been written? You say you are kind, you are just, you are generous, you pay your debts, and you give to the poor. Most proper, most right; but when the poor can stand, and say, "Much have you done for us;" what will you answer when the Saviour asks, "What have you done for me?" But you ask, "Is it so easy to be saved; is salvation so accessible as this?" Salvation is, in one word, trustful submission to Christ as your Priest, your Sacrifice, your Prophet, your King; and that acceptance, that submission, is now or never. Every day that you reject the gospel fits you for rejecting it more easily next day, till at last you are left to a hardened heart of unbelief. To show how easy and accessible that gospel is, hear what the Saviour says: "Whoever is athirst, let him come unto me and drink." But you answer, "Ah, but I am not athirst." Well, to meet your case he says, "If any man will, let him come unto me." But you answer, Ah, but I have not a willing heart. Then he says, "Him that cometh unto me"—whether you be athirst; or whether you have a willing heart or not—"I will in nowise cast out." Let me remind you again of what that great man—one of the greatest men of his day—so frequently remarked; I mean Howells, of Long Acre: "If you cannot go to Christ on feeling, go to Christ on principle," that is to say, "I do not feel my need of

him; I do not feel my wants as I ought; but I am satisfied that he is the only Saviour, that I am the greatest of sinners; and therefore I go to him as I am, praying to him as he is, satisfied that 'him that cometh unto me I will in nowise cast out.' But you answer, Oh, but my past life stares me in the face; the leaves of memory, even in the dark, shine with the prints of past transgressions. Am I welcome? The answer is, "He is not willing that any should perish." What, you answer, any? Not certainly persecutors and murderers, for Saul was converted, and became the apostle Paul. Not idolaters, drunkards, unclean persons, "for," says Paul, writing to the Corinthians, "such were some of you; but ye are washed, but ye are sanctified, but ye are justified." The least sin unforgiven destroys the soul; the greatest sin is not at this moment beyond the reach of the atoning efficacy of the blood of Jesus.

There need be no ignorance of this blessed gospel. Nobody can plead now-a-days, I do not know these things because I never heard them. From pulpit after pulpit the glad sound is uttered. One rejoices to know that the number of faithful ministers is daily increasing, and though there be great drawbacks, still we must not shut our eyes to the advancing progress that religion is now making. Books are written to teach, sermons are preached to instruct the Bible has been inspired to direct and to guide you. Ignorance is not your misfortune, it must be your crime.

All God's providential dealings with you are just to bring you to think aright of Christ. The sorrow that breaks the heart till it almost bursts, the painful and keen bereavement that pierces the heart as with a spear, the bitter loss that lays you low in the dust; that grief which corrodes and gnaws the soul by its continual action, are all God's ministry bringing you into that low and lorn position in which you will ask yourself the question, What is Christ to me, and what am I to him? And if you can be brought to accept Him, to trust in him, to love him, to live for him, you will find christianity is not a penance. The only thing that one feels when one urges these things on the reader is, You are pressing upon me this religion; and the very fact that you press it proves, that it must be a very painful and nauseous thing—something that human nature recoils from. Do not retain that impression. I am only trying to dislodge from your mind misconceptions—errors; and to awaken within you a sense of your responsibility to God. Instead of being a nauseous thing, it is sweeter than honey from the honey-comb. Instead of finding life a penance after you have become a Christian, you will find it a pleasure. All its losses will be light, its trials will be smoothed, its heaviest burdens will be removed, and in life below you will taste the earnest of the sweet fruits that are to be gathered from the tree of life that grows from above. And when life's long journey is finished, and the valley of the shadow of death opens out its dark and its lengthy vista, you will find that that valley has been trodden by holy feet before you—that He has left in its darkest place a joyous lamp; and when you have descended into its blackest depths, it will only be to begin the joyous ascent of the mount, that brings you where your God is, because Christ's God; and where your Father is, because Christ's Father.

Torture in Hindostan.

COMMISSIONERS appointed by the British parliament to enquire into the truth of reports of cruelty in the collection of taxes in India, have lately announced the result of their investigations in the Madras Presidency. According to the N. Y. Tribune, the Commissioners declare as "the only conclusion which any impartial minds could arrive at" that "personal violence practiced by the native revenue and police officials generally, prevails throughout the Presidency." They add "that many of these practices must cause acute, if temporary, or even

momentary agony; and that in no few recorded instances (as appears by the calendars) even death had followed upon their infliction." The massive evidence which necessitates this verdict is drawn from the official returns of a class of European witnesses deeply interested in concealing the facts; from the testimony of merchants, clergymen, and others unconnected with the administration, and the written or oral statements of the aggrieved parties themselves. Twenty-seven individuals complained in person to the Commission of having been put to torture in police cases, and two hundred and nine personally complained of torture in revenue cases, while four hundred and twenty-five complained by letter. Five-sixths of the officials, who returned answers to the inquiries, declared that ryots* were put to torture for collection of revenue, as well as for police purposes.

These tortures are of various kinds, and their severity is so ingeniously graduated as to comprise every possible pang between a mere menace and injuries resulting in speedy death. They display a fiendishness of invention which can hardly be realized, and many of them are so loathsome and indecent, and at the same time so excruciating, that although they are set down nakedly in the report, we cannot allude to their nature. The two most common forms are the *kittee* and *anundal*. The *kittee* is a wooden instrument, somewhat like a lemon-squeezer, between the plates of which the hands, the thighs, (in women the breasts,) the ears, and other more sensitive parts of the body are squeezed to the last point of endurance, often to fainting, and sometimes to permanent disablement. In many places this instrument has been superseded by the more simple plan of violently compressing the hands under a flat board on which a heavy pressure is laid, sometimes even the peons (police-men) standing on it; or of compelling the sufferer to interlace his fingers and delivering him over to the iron grip of the peons, who rub their hands with sand to give them a firmer hold. *Anundal* consists in tying the victim in a painful and unnatural position, varied according to the caprice and ingenuity of the executioner. Generally, the head is tied to the feet by a rope or cloth passing round the neck and under the toes. Sometimes the subject is made to stand on one leg while the other is tied to his neck. Sometimes the arms and legs are strangely interwoven, and the half-dislocated frame is kept bound up for hours. A heavy stone is frequently laid on the back while thus bent, and sometimes the peons amuse themselves by sitting astride the agonized victim while he is suffering *anundal*. Occasionally this torture is inflicted in a wholesale way, the taste and pride of the torturer being gratified by disposing his victims in symmetrical rows before the assembled villagers. The *kittee* is applied to a man's ears, hands or thighs, while he is undergoing *anundal*. Flogging is frequently used, the defaulter being lashed up to a tree or the roof-beam of a house to prepare him for the lash, a scourge of leather thongs or of the tough fibres of the tamarind tree, or of coir rope. Various minor species are detailed. Men are pulled about violently by pinching the thighs either with the *kittee* or by a hand-gripe. This is so common as to have various names corresponding to the parts pinched; thus, *thudasavary* is pulling a person about by the thighs, while *kolhusavary* is pulling him by the ears. Men are hung up by the ears, by the hair, and even by the mustache, which is sometimes torn out by the roots. The shins, ankles, elbows and other sensitive points are bastinadoed. Prolonged immersion in the water tanks; forcible compression of the arms, thighs, and even the body, by tying a coil of coir rope round them and then applying cold water, so as to cause it to contract and sink into the flesh; burning with hot irons; hanging heavy stones round the neck; the stocks; tying up a bunch of defaulters by the hair so that every movement is attended with pain; placing a necklace of bones or other disgusting or degrading materials round the neck; starvation; prolonged deprivation of sleep; compulsory driving up and down under the broiling sun; forcing the wretches to run long distances, their hands being tied to a bangy, or country carriage—make out a formidable catalogue of torture. But the ingenuity of cruelty has its refinements. It is common to apply to the most sensitive parts of the body, inclosed in a cloth or cocoa-nut shell, a biting insect or reptile, such as the pullah, or carpenter-beetle, and leave it to gnaw away the flesh. Defaulters are tied by the hair to the tail of a donkey or buffalo; for the sake of the most disgusting results they are hung with the head downward. Pepper and powdered chilli are put into their eyes and nostrils, and applied in other ways too revolting to be hinted at.

The evidence of all this is overwhelming. A copious selection is appended to the report, but we can notice only a few instances. Venkiah, a ryot in Ponnammare, having incurred the enmity of the tax-collector by refusing to bribe him, was put to torture to compel payment of

four dollars on a claim which he contested; his head was tied to his feet in a stooping posture, the *kittee* was applied to his ears, and he was kept in this position from eight in the morning until noon, when he was released by selling one of his working buffaloes to pay the claim. Kistnair, in South Arcot, was called on for a balance of ten dollars. He asked four days' delay, as he had sent his crop to Pondicherry for sale; was refused, and by order of the tax-collector the peons first struck him several times, then placed a *kittee* on each of his hands, on which they stood until he fell down with pain, and then lifted him up and pinched him upon the thighs until he fell down a second time. The tax-collector stood by to see it "well laid on." He complained to the English head-assistant-collector, and was told that "if he had paid the money, the treatment would not have occurred." Abukara Sahib was, for a disputed "claim,"—to use his own broken English—"caused to be placed in *anundal*, with so short a rope as two cubits in length; *kittee* was applied to his hands and screwed so violently as the bones of the fingers may appear and the blood gush out; they pinched my thighs so hard as the skins may be flayed; flogged, kicked and boxed me; and for three hours I was kicked to and fro, and subjected to various tortures." He still bore the marks of this violence. In the Cudalore district, Subapatha Pillay was hung up with his head downward; they put powdered chilli in his nostrils, and passed a strong tape round his waist and violently tightened it. Other details of the torture of this wretch are too disgustingly obscene for anything but an official document. This was a police case.—Vencatachella Rajaulee and his father, for an extra tax of \$5, were both placed in *anundal*, their legs tied together and their heads tied to their feet in a stooping posture; their hands were tied behind them, and stones placed upon their backs; in this posture they stood from six in the morning until noon. The father died in the following month. The son complained to the English collector, was told that he had nothing to do with it, and referred to the sub-collector, who personally told him that he could not take notice of the complaint, as the tax-collector had not reported the circumstances to him. Ranjiah Chetty, and about fifty others, were kept in a stooping posture; the peons holding them down by the hair-lock while others set astride their backs. The natives of the village Taurumnadav were subjected to this torture daily from June until August, to compel payment of a land tax, from which they claimed remission on account of the failure of the principal rice crop. Their women were also maltreated, and the *kittee* applied to their breasts. Nallandy Naik complains that his son and his son's wife, on suspicion of being concerned in a robbery, were hung up by the hands to a branch of the tamarind tree for an Indian hour, and beaten with tamarind switches in the presence of the tax-gatherer. The woman died eight days afterward. Naik complained to the Judge, but no notice was taken of it. Three ryots of Coviloor, on a similar suspicion, were seized at night, tied up by the hands to the roof of a cow shed, and beaten until they consented to buy themselves off by a bribe of \$4 apiece. They also complained to a magistrate and proved their statement, both as to the beating and the extortion, but without redress. Panpoo of the village of Arcot, for a claim of \$3, was beaten by one of the peons with his leathern belt till it flew in pieces, then with tamarind twigs till his back bled. His brother, who meantime arrived with the money, and ventured to remonstrate, was also beaten with tamarind twigs till the blood came. When they complained to the tax-collector, he dismissed them saying: "What complaint is there when you were flogged for not paying the Circar money?" Iyah Pillay was hunched up with other defaulters by the hair. Chellappa Reddy was seized by the ears and pulled to the ground, and then tortured till he fainted. A letter of complaint to the collector received no answer. Verasawm Naidu and Dyeppa Naidu had ropes wound tightly round the thighs, "so as to force the blood into the feet, which causes great pain." Asoonachella Moodelly was lifted up by a peon by the mustaches, and one side of the mustache pulled out. More than forty men of Patamata village complain that, beside other maltreatment, heavy stones were hung round their necks. In short, every form of torture which we have named is found in numerous examples in the Appendix to the Report.

Kars.

KARS is a city of Armenia, situated about one hundred miles south east of the eastern shore of the Black Sea, about the same distance north east from Erzeroum, the capital of Armenia, and fifty miles directly north of Mount Ararat. It is but a short distance, perhaps twenty miles, from the boundary which separates Armenia from the Russian province of Georgia, on the

east, and less than a hundred from the Persian boundary on the south of Ararat. Not only is Kars a very ancient city, but its position gives it great importance, opening the road as it does for an invading army to Erzeroum and Anatolia; and on the other hand, in the possession of the Turks, making it easy for them to carry their military operations into Georgia and Circassia, and annoy Russia in that direction. If the victorious Menschikoff should march upon Erzeroum and take it, there appears to be nothing to prevent his sweeping over the whole of Asia Minor and Syria, and carrying his triumphant banner without obstruction to the borders of Egypt and the shores of the Persian gulf; for there is no organized army to make resistance, nor is there any militia, like the admirable system in the United States, which trained and accoutred already, can at once be converted into regular and effective soldiers. But Armenia is an elevated and cold country, besides being very broken and mountainous. Though it is only between 39 and 41 deg. north latitude, yet so high are the plains, some of which are 7000 or 8000 feet above the sea, while certain mountains are covered with perpetual snow, that the cold is intense, compelling the people in the winter season to burrow in holes under ground, like the rabbits, instead of living in houses like men. The climate and face of the country, therefore, make it next to impossible to conduct military operations in that region in the winter. The student of history should remember that it was through this country that Xenophon led his invincible 10,000 Greeks, the difficulties of the route being the same then as now, and his triumph over such formidable obstacles securing the admiration of all ages.

A Russian army, under Gen. Mouravieff, 45,000 strong, appeared before Kars; and Sept. 29, one of the most heroic, bloody and decisive battles was fought recorded in the history of the present or any other war. The garrison consisted of less than 20,000 men, including infantry and cavalry, of whom a considerable part could render no effective service in the battle. Yet the Turks, under the renowned Gen. Williams, one of the boldest spirits of the allies, left 6,500 Russians dead on the field, while so many were wounded and disabled, that the Russian army was reduced to 20,000 men. Not daring to offer battle again, the Russian General contented himself with simply investing the city, and cutting off all supplies, attempted to accomplish by famine what he could not do by cannon and sabre. Closing his lines of investment, destroying all the neighboring villages, and employing 14,000 cavalry to intercept all provisions on their way to the city, he quietly sat down to await the operations of hunger. The rigors of famine and privations of every kind at length pressed upon the garrison in all their horrors. For a long time each soldier in active service received only half a ration, and often from this a deduction was made for the support of the inhabitants. The portions allotted to each man diminished every day. The last distribution of food was made the 23d of November. Five times the quantity was necessary to satisfy the hunger of the soldiers and the inhabitants; and yet there was nothing—or next to it. The men sunk down without uttering a word, or dragged themselves into by-places to escape from their sufferings, and as it were to cheat the hunger which preyed upon them, by a kind of torpor which gave their sufferings a few moments' truce. A third of the garrison, inhabitants, and soldiers, lay upon their beds, and awaited their last hour without a murmur, while the rest sought to live as best they could. On the 24th of November, four days before the surrender, a *rat* was sold to an English officer of high rank for *twenty-six English shillings*, or five dollars and a quarter. About a dozen horses remained, of which little else was left besides their bones; but these were reserved for the *hospitals*: the sick and wounded only could enjoy the luxury of horse flesh, poor and diseased as it was! A hundred people were dying a day under hunger and privations of every kind, when at the last hour, and under the pressure of an invincible necessity, the brave garrison resolved to capitulate. When on the same day a convoy of Russians conducted wagons loaded with provisions into the city, they were amazed that the people did not *rush* upon them, whereas only a small number of individuals surrounded the wagons. The Russians soon disposed of them, and then waited some time for others, expecting that the rest of the inhabitants would soon be upon them. But there was no such thing; and upon inquiry they learnt that the inhabitants and soldiers were so weak that they could not go out of their houses. They then resolved to go from house to house, and distribute the food they brought. Most of the sick were suffering from inflammation of the bowels; and with some the disease had progressed so far that they were unable to eat the food brought them, and died lying near to that which they had so earnestly desired. The number of sick was found to be 6,000, on whom the Russian officials bestowed a care honorable to humanity. Indeed, the terms of surrender were

creditable to both parties, the garrison and its officers being commended for their bravery by the Russian General, while the Russians, if hunger did for them what their swords could not, yet did not abuse the advantage which the starvation of their enemies gave them.

An Uncomfortable Christian.

"In the course of my journey," said Mr. Harrison, "I fell in, for a short time, with an acquaintance of yours, a Christian man. I believe—Mr. Slater."

"Yes, Mr. Slater was absent from Church several Sabbaths, and I concluded he had gone on a journey," said Mr. Ames.

"I met with him under peculiar circumstances; what kind of a man is he?"

"He is, as you suggest, a professing Christian."

"What kind of a Christian is he?"

"Well, he is rather an uncomfortable Christian."

Mr. Harrison made some further inquiries, but Mr. Ames turned the conversation without throwing any further light on the character of Mr. Slater.

Mr. Harrison thought that "an uncomfortable Christian," was a contradiction in terms. He could understand what is meant by an uncomfortable sinner, but how one who lived in an atmosphere of love, could be uncomfortable, was not so clear.

Let us look in upon Mr. Slater, and see if we can get any explanation of Mr. Ames' meaning. Let us go to his dwelling; a cheerful fire is blazing on the hearth, and everything in the furniture of the apartment looks comfortable. Mr. and Mrs. C., next door neighbors, come in to make an evening visit.

After the usual preliminary observations on the state of the weather, and of the children, the conversation passed from one topic to another, some remarks with respect to several of which we shall copy for the benefit of our readers. We copy those which illustrate the point before us, omitting intervening remarks.

"Have you heard of Mr. Dean's plan for establishing a school in the Hollow," said Mr. C.

"No, I have not," said Mr. S.

"A school is much wanted in that neighborhood."

"I suppose so, and Mr. Dean wants to be at the head of it."

"Some person must take the lead, or nothing will be done."

"That is true, but I doubt if Mr. Dean would feel so much interested in the matter if some other person were to be at the head of the affair. Dean likes to be captain."

"Mr. Archer has subscribed very liberally towards repairing the meeting house," said Mrs. C.

"So I have been told," said Mr. S. "I reckon he wants to go to the legislature next winter."

"No, he is going South."

"Well, he will come back, I suppose, and will think he must have some reward for his liberality."

"How do you think Mr. Peck will come out in the matter under arbitration?" said Mr. C.

"I know how he ought to come out," said Mr. S. "he ought to be cast. He is a dishonest man."

"I think you judge rather harshly. He has always borne a good reputation till this unfortunate affair."

"I never heard anything against him till now; but if a man can be dishonest in one instance he can in another. I have no confidence in him."

"I must think, brother S., that you are uncharitable in your judgment respecting Mr. Peck. Viewed in a certain light, his conduct may be regarded as dishonest, but it will bear a much more favorable construction; and in a case like this, if not in all cases, we ought to give him the benefit of the best possible construction."

"The best that the truth will allow—the true one."

"I understand," said Mr. S., "Jones has persuaded his father to make a will giving him all the property, and cutting off his sisters without anything."

"I don't think that report is true," said Mr. C.

"It is very likely to be true."

"On what ground do you say so?"

"Mankind are selfish."

"True, but that does not prove that every man acts in a selfish manner at all times. Mr. Jones is not a selfish man.—He has done a great deal for his sisters, and if it shall turn out that his father leaves him all his property, I shall be agreeably disappointed if he does not share it with his sisters."

* Cultivators of the soil are so denominated.

"I guess you will be disappointed."

If Mr. S., had been pressed to give a reason for his opinion, he could have given no other save that implied in the general proposition that "mankind are selfish."

"Mr. Darrow is very busy in making a collection for the foreign mission cause.—He seems to take a deep interest in all benevolent objects," said Mr. C.

"Yes, he does something in the way of collecting money, but that is not very hard work for one who has nothing to do," said Mr. S.

The reader will perceive that Mr. Ames did not speak at random when he called Mr. Slater an uncomfortable Christian.—No man can be comfortable who has a fault-finding spirit—who judges his neighbor harshly, uncharitably. Such a man makes all those who meet him uncomfortable.

"I wish," said Mrs. C. to her husband as they were on their way home, "that Mr. Slater had a better opinion of his brethren than he seems to have."

"If he had a little more of that charity which hopeth all things, he would be a better and a happier man," said Mr. C.

We conclude that a Christian has no right to be uncomfortable himself, or to make others so.

Which is the True Church?

BY THE REV. J. C. RYLE.

I want you to belong to the one true Church, to the Church outside of which there is no salvation. Where is this one true Church?—What is this one true Church like? what are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus Christ. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. It is a Church, of which all the members have the same marks. They are all born again of the Spirit. They possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ; they all worship with one heart; they are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book,—that is the Bible; they are all joined to one great centre,—that is Jesus Christ.

It is a Church which is dependent upon no ministers upon the earth, however much it values those who preach the gospel to its members. The life of its members does not hang upon Church-membership and Baptism, and the Lord's Supper, although they highly value these things when they are to be had. But it has only one great Head—one Shepherd—one chief Bishop—and that is Jesus Christ. He alone, by his Spirit, admits the members of this Church; though ministers may show the door, no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized. But he has that which is far better than any water-baptism,—the baptism of the Spirit. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church, but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and his Spirit, and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural titles of the present honor and privileges, and the promises of future glory, specially belong. This is the body of Christ; this is the Lamb's wife; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost; this is the church of the first-born, whose names are written in Heaven; this the royal priesthood, the chosen generation, the habitation of God, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is that church to which the Lord Jesus promises "The gates of hell shall not prevail against it," and

to which he says, "I am with you always, unto the end of the world." This is the only church which possesses true unity. Its members are entirely agreed on all weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, repentance, and the necessity of holiness and the value of the Bible, and the importance of prayer, and the resurrection, and the judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth, examine them separately on these points,—you will find them all of one judgment.

This is the only church which possesses true sanctity. Its members are all holy.—They are not holy by profession, holy in name, and holy in the judgment of charity. They are holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only church which is truly Catholic. It is not the church of any one nation or people. Its members are to be found in every part of the world where the gospel is received and believed. It is not confined within the limits of any one country, nor pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north and south, and east and west, in the last day, and will be of every name and tongue—but all one in Christ Jesus.

This is the only church which is truly Apostolic, and holds the doctrines which they preached. The two grand objects at which the members aim, are Apostolic faith and Apostolic practice; and they consider the man who talks of following the Apostles, without possessing these two things, to be no better than sounding brass and a tinkling cymbal. This is the only church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned, but the true church is never altogether extinguished. It rises again from its afflictions. It lives on through fire and water. When crushed in one land, it springs up in another. The Pharaohs, the Herods, the Neroes, the bloody Marys, have labored in vain to put down this church. They slay their thousands, and then pass away, and go to their own place. The true church outlives them all, and sees them buried in their turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still. It is a bush which is often burning and yet is not consumed.

This is the church which *does the work* of Christ upon earth. Its members are a little flock, and few in number compared with the children of the world; one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe. These are they who change the fortunes of kingdoms by their prayers.—These are they who are the active workers for spreading the knowledge of pure religion, and undefiled. These are a life-blood of a country—the shield, the defence, the stay, and the support of any nation to which they belong.

This is the church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing. Dignities, and offices, and endowments, shall all pass away; but the church of the First-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing.

Singing.

SINGER WANTED.—An ALTO singer is wanted at Christ Church, Hartford, who has a voice of good quality, and of more than average power. Please address Box No. 40, Hartford Post Office, or apply in person to Mr. Henry Wilson, Organist Christ Church.

We clip the above advertisement from the *Courant* of Monday morning. Hartford has for a long time been noted for its refined musical taste, and probably no city of its size in the Union pays so much for concerts, sacred music, pianos, &c., as our own. In church music, such has been the desire to procure the best singers, that it has been an event of no uncommon occurrence for one church to bribe the best singer in a neighboring choir to leave and unite in the worship of—unite with the choir that pays the highest price for this species of *Sunday labor*.

In the early days of the Christian church, the believers sang hymns of praise to Jesus, and the apostle exhorts them to "speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord." We hear nothing about advertising for

alto, soprano, tenor or bass singers. The simple-hearted disciples of Jesus contented themselves with singing "with the spirit and the understanding also" the "psalms and hymns and spiritual songs" with which they had been provided, and never dreamed of performing this service *by proxy*. But in these days of *progress*, the simple forms of worship as practised by the primitive Christians seem to be well nigh forgotten, and it is becoming fashionable to advertise through the public journals for singers possessing this, that or the other peculiar qualification, as regards the voice, in order to perfect the choir. Not a word is said in regard to the *moral* qualities of the singer. That is a question of minor importance, if indeed it is taken into consideration at all. And yet the ostensible object for which these singers are hired is to praise God. To our mind the thing looks like a solemn mockery. There are instances, undoubtedly, where devout Christians are employed in this service; but, as a general rule, paid singers are composed of impenitent men and women, who care less about praising God than they do about pleasing their employers. Will the Most High accept of such service?

We would not be understood as objecting to *good music* in our churches. The organ is the only instrument which seems to be adapted to church music; but an organ, with a half dozen hired singers, cannot constitute acceptable praise to God, while there are scores of professed Christians in the congregation who are good singers. Congregational singing is the only gospel mode of praising God, and the sooner this primitive mode is adopted by our churches, the better will it be for us. A good leader would be required, and we know of no objection to the accompaniment of an organ; but in order to make melody unto the Lord, all who can sing should unite in this important part of divine worship.—*Hartford Chris. Sec.*

The Cabinet.

What is the reason men row against the stream of their own consciences? What is the reason men of sublimated reason, and clear natural wisdom, are voluntary slaves to their own lusts, which they serve with as delightful, as disgraceful a drudgery, against the light of their own minds? It is from this contrariety to God, seated in their very nature, they could never else so earnestly, so cheerfully do the Devil's work before God's. They could never else be deaf to the loud voice of God, and have their ears open to the least whisper of Satan. Whence proceeds our stupidity, the folly of our thoughts, the levity of our minds, the deadness of our affections, the sleepiness of our souls, our inexcusable carelessness in holy duties, more than anything of a temporal concern, but from this aversion from God? It is this enmity dulls our heart in any service. Though conscience which is in us, to keep up the interest of God's law, spurs us on to duty, yet sin that is within us, that keeps up the quarrel against heaven, hinders us from it, or diverts us in it.—*Charnock.*

The Great Exodus Northward.

THE long-continued cold weather has worked a great revolution in the course of trade. The bridge of ice, extending the whole length of the Ohio, has given new activity to a large and constantly growing business. While the severity of the season, and the state of the roads, prevent the farmers of western Virginia and Kentucky from taking most of their produce to market, some of it seems endued with the power of taking itself from market quite effectually. Across that friendly ice a way is made for the self-ransomed to pass over. Jack Frost himself, in his old age, has become an incendiary. He "burns froze," and that river, whose past devotion to slavery entitles it to at least a first class Foreign Mission, now thrown into chains, feels a strange sympathy for its fellow-bond-sufferers, and reaches out its manacled hands to their aid.—Along the whole line where slavery and freedom confront each other scenes are enacted that remind us of the earlier flight of Julia and her boy over the same river. Should the present cold snap continue, there is reason to fear that it will snap the fetters of many a poor bondman, thus frozen into freedom.—The underground railway, being below the frosts and snows, at present so troublesome in the upper world, is enabled to land its passengers with great regularity and promptness.

The New York *Times* asserts that, since 1850, not less than thirty-five millions of dollars (\$35,000,000) worth of slaves have escaped from the Northern slaveholding States to Canada and the free States; a drain upon the profits of slave-breeding that few other industrial interests of the country would bear. Nor is there any reasonable prospect that the loss will be less in years to come. The causes that have created this state of things do not disappear or grow weak.

Foreign News.

The Cunard propeller *Emeu* arrived at this port from Liverpool the 27th ult., with advices to March 12, four days later than previous intelligence.

Nothing has been heard from the missing steamer *Pacific*.

The news presents no features of importance.

PEACE CONFERENCES.—The belief in a favorable termination of the Peace Conference is very strong, and peace is regarded as almost a certainty.

Of the sitting of the conference on the 10th, the *Liverpool Post* says:—

The congress held its seventh sitting on Monday, and with the same result, as regards a knowledge of the proceedings, as all the other. Nothing positive has transpired. Indeed there does not now appear to be much anxiety to gain information.

Peace is regarded as of certain issue, and the sittings of conference are looked upon as matter of routine, the recurrence of which is so regular as not to require notice. All parties seem now agreed that the deliberations progress favorably, and that the termination of the proceedings may take place sooner than it was thought probable some days back.

All matters of principle, it is confidently asserted, will have been finally arranged before the end of the month.

The three sittings of the congress last week were far from justifying the hopes of a pacific arrangement. The two sittings of the present week are far more cheering, so far as they have gone. Tuesday's conferences ended more satisfactorily than the previous ones, and those of yesterday are still more so. Indeed, so sanguine is the hope in certain quarters that the chances in favor of peace are greatly augmented, that peace is looked upon as all but certain.

There were two modes of arriving at peace—one by large concessions on the part of the allies; the other, by large concessions on that of Russia.

So far as can be ascertained in matters where everything is against obtaining accurate information, no concessions of any moment have been made by us. The logical conclusion is that it is Russia that is gradually yielding, while England and France are still united and firm as ever. Of the favorable change which has come over the aspect of the conferences, no doubt need be entertained. The information comes from an excellent source, and it is confirmed in other quarters. It is, however, said by persons entitled to respect that the fifth point has been decided, satisfactorily of course, and that the one before the plenipotentiaries relates to the Danubian Principalities.

The same paper of the 11th says:—

The sixth meeting of the conference was held on Saturday, but, like all the preceding, the result has not been permitted to transpire with any degree of exactitude. The *Times*' Paris correspondent, writing on Sunday evening, affirms, on authority, that the meeting of Saturday had not proved so satisfactory as the two previous ones. The writer however adds, that henceforth matters will go on more rapidly, from which it may be inferred that some important questions have already been decided, and that probably, towards the close of the present week we shall be able to form an opinion as to the definitive result.

The *Assemblée Nationale* says that public confidence in the re-establishment of peace has been shaken by the conflicting rumors circulated with respect to the deliberations of the plenipotentiaries. Our Paris contemporary reproves this spirit of doubt, which, it asserts, is founded on no more substantial grounds than the mere speculative opinions of the continental press.

The Paris correspondent of the *Post*, writing on the 7th, says:—

A Berlin dispatch of today mentions the passage through that city of two Russian diplomats, with new instructions for Count Orloff, relative to the frontier question.

The Paris letter of the 7th has the following hopeful view of matters:—

The prospect of a settlement of the various points under the consideration of the plenipotentiaries was gloomy enough last week, and more than one plenipotentiary began to be seriously apprehensive of the result. Had the members of the congress been at liberty to speak their thoughts some six or seven days ago, it would be found that war rather than peace was by them regarded as more likely to follow the expiration of the armistice. Matters have now changed, and changed much for the better.

Paris, Monday night. There is no doubt that the last sitting of the congress on Saturday ended with most favorable auspices.

It has been reported that the dispatches brought by Count Schuryloff from St. Petersburg refer to the question of abrogating the acts

of the congress of Vienna that exclude a Napoleon from the French throne forever.



The Advent Herald.

BOSTON, APRIL 5, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE OATH FOR CONFIRMATION.

THE testimony of the apostle is, (Heb. 6:13-18), that, "When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us."

The oath by which God confirmed His promise, was in accordance with the ancient custom by which parties affirmed an agreement while standing between the severed parts of a slaughtered animal. The Lord said to Abraham, (Gen. 15: 9-12) "Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him." And, (v. 17,) "It came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a lamp that passed between those pieces."

A symbol of Deity, thus passing between those divided parts, gave to Abraham the strongest possible confirmation, that he, as well as his seed, should inherit the land of promise.

In connection with this, the Lord also gave additional, and more specific information to Abraham respecting the sojourn of his seed. He said to him (vs. 13-15) "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (v. 18) "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the Euphrates."

Thus the inheritance by Abram's seed was not to be immediate, but in the distant future; and Abram himself was to descend to the tomb and await the morning of the resurrection, before the land would be his to inherit—it being then the inheritance of nations who were to be dispossessed.

Seven years later, "when Abram was ninety years old and nine," he was honored with another visible manifestation of Jehovah, who communicated the qualifications which he must possess and the conditions on which he was to be the recipient of God's promise: (Gen. 17:1, 2) "The Lord appeared unto Abram, and said unto him I am the Almighty God [El-Shaddai]; walk before Me and be thou perfect. And I will make My covenant between Me and thee, and I will multiply thee exceedingly." And (vs. 7-10) "I will establish My covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God [the

Elohim] said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. . . . Every man-child among you shall be circumcised." And (v. 22) "He left off talking with him, and God [the Elohim] went up from Abraham."

The inheritance of that land, by Abraham and his seed, was therefore dependent on their walking before God, being perfect, and keeping His covenant.

The affliction to which the seed of Abraham was to be subjected for 400 years, and which period was to be ended by their coming out with great substance, is supposed to have commenced when, (Gen. 22:9) "Sarah saw the son of Hagar the Egyptian. . . . mocking" Isaac, on the day he was weaned, which, as Jerome holds, was, in that age, when they were about five years old,—thirty years after the promise.

THE MILLENNIUM.

Continued from page 921.

[In reply to an article on the millennium, copied from the *Christian Messenger*, a Baptist paper published in Brantford, Canada West,—into the *Herald* of Feb. 23d.]

The next proposition of the *Messenger* is,

"3. The personal reign view of the millennium, is inconsistent with the statements of Scripture, respecting Christ's mediatorial office."

The *Messenger* affirms that

"Nothing has been more clearly revealed in the Bible as respects future things, than the fact that Christ's mediation is to be co-eval with the duration of time."

Granted: we have not a word of dissent from this. It remains to be seen how the reign of Christ on earth, after the close of probationary time, is inconsistent with the continuance of His mediatorial office till then. The *Messenger* quotes:

"Psa. 72:17—'His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.' Is. 110:1—'Sit thou at my right hand, until I make thine enemies thy footstool.' 1 Cor. 15:23-26—'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'"

On these scriptures the *Messenger* argues:

"The personal reign hypothesis breaks up entirely the divine order of these momentous affairs, by making the mediation of Christ to close a thousand years before the time appointed of God, or a thousand years before the end. The apostle affirms that until Christ comes He is to be mediator, and when he does come and has destroyed death by the omnipotent act of the resurrection, he will then cease to hold the gracious office, which shows the direct contrariety existing between His inspired instructions, and the opinions of these good men who hold the doctrine of a personal reign." It innocently adds, "The Millenarians may not see the obscurity of their opinions on this point as we see it; or they would never again attempt to propagate them amongst men!"

Millenarians probably do not see it, as the *Messenger* sees it; they see nothing in their theory at variance with those teachings. Nor would the *Messenger*, if it were better informed respecting their views and more familiar with the scriptures by which they are sustained.

The next proposition of the *Messenger* is:

"4. The doctrine held by Millenarians respecting the reign of Christ on earth, makes void many of the gracious predictions and promises contained in the Bible."

Of these promises the *Messenger* first quotes Gen. 22:18—"And in thy seed shall all the nations be blessed." He adds: "The apostle says expressly that the Seed mentioned is Christ."

Very well, and will not all nations be blessed in Christ? Millenarians teach expressly that, as in Matt. 24:14, "This gospel of the kingdom must be preached in all the world as a witness to all nations, and then shall the end come;" and that as the result of this preaching of the gospel, there will, at the end, have been redeemed (Rev. 5:9) "out of every kindred, and tongue, and nation," those who shall sing the new song of "Moses and the Lamb."

The *Messenger* argues that there is not time to have this fulfilled in the present century. But that is a question of time, and does not affect the fact of the reign of Christ on earth; which the *Messenger* should have been logician enough to have perceived, before advancing it as an objection!

The next promise quoted is Num. 14:21—"As truly as I live, saith the Lord, all the earth shall be filled with the glory of the Lord."

And will it not be, when, (Matt. 13:40-43) "In the end of this world, the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and . . . the righteous shine forth as the sun in the kingdom of their father!" It certainly cannot be true of the earth before that epoch; for the Saviour has said that till then, the children of the kingdom, and the children of the wicked one, represented by "good seed" and "tares," (v. 30) will "both grow together until the harvest." The reign of Christ on earth, instead of being an obstacle to the filling of the earth "with the glory of the Lord," is the very event that is to accomplish it; for the Scriptures teach, that He will come in His own glory, in the glory of the Father, and all the holy angels with Him.

The next scripture quoted is Isa. 11:9—"For the earth shall be full of the glory of the Lord as the waters cover the sea."

And will it not be at the era of His coming? It cannot be before then; for the man of sin (2 Thess. 2:8) is only to be destroyed "by the brightness of His coming."

The next text is, Psa. 72:8—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

And will it not be so, when, at His coming, (Dan. 7:27) "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him!"

The next scripture cited, is Psa. 22:27—"All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before Him."

And so they will do, when, (Psa. 37:9) "evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth;" which will not be till the second advent.

The next scripture cited, is Matt. 24:14—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

This also is true; but why has the *Messenger* omitted the remaining clause of the verse: "then shall the end come!" The gospel must be preached before the end can come: but it is equally as explicit that when it has been thus preached, as a witness, then, and not a thousand years after as the *Messenger* teaches, but then shall the end come. Does the *Messenger* know where the gospel has not been preached as a witness?

The next scripture cited, is Rev. 11:15—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

And so they will be, as is shown in the context of the last scripture quoted, (which the *Messenger* has strangely failed to see) when, (v. 15) the seventh angel sounds, and (v. 18,) when is come "the time of the dead that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." Not till then will the kingdom be given to the saints.

The only remaining scripture cited under this head, is Psa. 2:8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

But what will be done with the incorrigible heathen who shall be submitted to Christ's executive judgment? The next verse to that quoted answers the question: v. 9—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." It is a strange blindness which enables expositors thus to separate texts from their connection! When the heathen are thus removed from the inheritance, the possession of it will be Christ's with his saints.

The *Messenger* now comes to a question of time, and asks, "If the period is at hand when the second advent of the Son of God will occur as the Millenarians affirm, how are the vast countries of the earth who [which] have never been blessed with the gospel to be favored with that privilege?"

What countries are referred to, the *Messenger* specifies by inquiring, "When is Ethiopia to stretch forth her hands unto God?"

The *Messenger* seems to be entirely ignorant of the fact, that Nubia is the ancient Ethiopia, and that it was early converted to Christianity—numerous remains of churches and a corrupt Christianity continuing there at the present time. Thus Ethiopia has stretched forth her hands!

The *Messenger* next inquires:

"How are the isles of the sea to wait for the Redeemer's law, and receive it?"

There is evident ignorance here, that by "isles,"

in the Scriptures, reference is made to maritime countries—those bordering on the sea, whether they are, or are not surrounded by water; and that by the "isles of the sea," the countries bordering on the shores of the Mediterranean sea, and the islands within it, are particularly referred to—all of which received the gospel early in the first century. Thus the isles did wait for and receive the law.

The *Messenger* next asks:

"By what means are the vast regions of Africa, China, Japan, Tartary, and India, who [which] have never heard of Christ's name, or seen His glory, to be made the scenes of His conquering love, and redeeming grace?"

Does the *Messenger* know that those countries have never had the gospel preached there? China listened to the preaching of the gospel in the third century. Mosheim says that in the fourth century Africa was resplendent with the light of the gospel—how far it penetrated no man can say. And Japan still observes the annual custom of trampling on the cross, to show their contempt for the gospel which was preached there centuries ago, as a witness to them.

The remaining proposition of the *Messenger* is, "5. The personal reign doctrine involves an avowal of absolute impossibilities."

In proof of this it says that

"The Son of God will come in His own glory, His Father's glory, and in the glory of the holy angels, as the Scriptures declare. The saints are to be raised in glory—their whole nature will be spiritual, immortal, incorruptible, and entirely stripped of all that is carnal, earthly, or corporeal. The effulgence of Deity, and all the resplendence of the Godhead, will shine forth from the person of Christ which will absorb the light and eclipse the sun. How then is it possible for the Saviour and his saints in this state of glory, to reign in the presence of mortal man for a thousand years?"

There being then no mortal men, and it being not in this polluted world, but in the regenerated world to come, that the Saviour will reign, it will be just adapted to that glory which is predicted to fill it, but which can never fill it while the earth is polluted, and mortal men are on the earth, as the *Messenger* elsewhere in this article argues! The saints however, will not be incorporeal; for were they so they would still be unresurrected. When they are raised, it is to be in the likeness of Christ's glorified body, which He told His disciples to handle, because an unresurrected spirit has not "flesh and bones" and they his glorified body are to have!

Still misapprehending the question, the *Messenger* quotes, "No man can see God's face and live;" but as this cannot affect the resurrected saints, it is impertinent to the present issue.

The *Messenger* next cites 2 Pet. 3:10—"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The earth however is not here affirmed to be burnt up. Properly punctuated it reads, "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." That the earth itself will survive its purgatorial fires, and be restored to its pristine splendor, is not only in accordance with numerous scriptures, but it is expressly affirmed in the very next words that follow, (v. 13) "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

If perfectly honest, what shall we think of the competency of one who thus assumes to teach, and is so strangely unconscious of the context of the many scriptures he quotes?

We have given the article of the *Messenger* to our readers, and we have given them our opinion of it. If the *Messenger* will, in the spirit of candor, review its arguments, it will see how far they fail of sustaining its position.

Letter from Bro. S. Norcross.

I PRIZE the *Herald* far above any other paper, as a true Scripture exponent of all the questions involving present truth. Our family look for its weekly visits with much interest. The *Guide*, also, the children are much delighted with.

Please give in the *Herald* some light on the 13th chapter of Revelation, the last eight verses—especially the last verse; and oblige

S. NORCROSS, Postmaster.

First Fork, Clinton county, Pa., March 7th, 1856.

REMARKS. Those texts you will find explained in full, in a small volume, entitled "Brief Commentary on the Apocalypse,"—price 60 cents, for sale at this office.

The first agent brought to view in those texts is "The two horned Beast." The view we have there taken of it, is that the Eastern Roman Em-

pire is thus symbolized—the “first beast” being Western Rome. The Papacy received its principal form and shape under Constantine, who removed his capital from Rome to Constantinople, and thus laid the foundation of the Eastern empire; and the head of the papacy was denominated Universal Bishop by Justinian, a later emperor of the East.

The Image of the Beast, we understand to symbolize the papacy. The symbol is not a beast, but the image of one. A beast can symbolize only a civil power. The Papacy is not a civil power, but is in all respects the image of one—being modeled, in its ecclesiastical relations, after the corresponding civil powers of the state.—Into this image State, life was infused by powers received from the Eastern Empire, so that it, in turn, began to speak in a blasphemous and arrogant manner, and in time was able to command the various governments that were in sympathy with it, to put to death all whom the church should denounce as heretics.

The mark of the beast is its name. The heathen used to designate the god whose authority they acknowledged, by imprinting its name, or some mark by which it was recognized, into their flesh. To receive the mark of the beast, was, therefore, to recognize its authority and to acknowledge subjection to it. To submit to the rites of the church, was commanded by the state, and those who refused, were regarded as having rejected its authority. Under Pope Alexander II., the Lateran Council passed an act forbidding any to harbor heretics in their houses or to trade with them. The Synod of Tours passed a law that no one should assist them, “no not so much as to exercise commerce with them in selling or buying.”

In like manner the Hindoos, at the present time, show their devotion to their gods by marking themselves with devices that designate them; and any one who apostatizes from their religion, by becoming a Christian, is regarded by them as an outcast; and the heathen villages will neither trade with them, administer to their necessities, nor hold intercourse with them. The Papacy, in taking the same position respecting heretics, only showed how thoroughly paganized it had become,—there being left to it very few characteristics that are common to Christianity.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	“ 44.
The Law and Penalty	“ “
The Tempter,	“ 52.
The Temptation,	“ “
The Culprits and their Sentence,	“ “
The Judge,	“ 60.
The Earth and Man under the Curse,	“ “
Cain and Abel,	“ 68.
The Church Before the Flood,	“ “
The Church in the Ark,	“ 76.
The Epoch of the Flood,	“ “
The Earth that now is,	“ “
Noah and his Posterity,	“ 84.
The Post-Diluvian Apostasy	“ 92.
Jehovah's Deed to Abraham,	“ 100.
The Oath for Confirmation,	“ 108.

There will follow in the following order:

The Plain of Jordan.
The Trial of Abraham's Faith.
Divine Manifestations and Promises to Isaac and Jacob.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

FOREIGN SILVER COINS.—We learn that the Finance Committee of the United States Senate have matured a project designed to lead to the gradual abandonment and ultimate rejection of the small Spanish silver coins as part of the circulating medium, and that it will forthwith be submitted to

legislative action. The result of the experiments to ascertain the value of the Spanish sixteenth, eighth and quarter of a dollar is reported to the committee as indicating the first to be worth a fraction over five cents, the second about eleven, and the quarter between twenty-three and twenty-four cents. The bill they have framed is believed to provide, that the existing laws authorizing the circulation and establishing a value of all foreign coins, except the Spanish fractional divisions of the dollar, be at once repealed. As to these fractions they allow them to be circulated for two years at the value of five, ten, and twenty cents respectively, and thereafter they are to be excluded altogether from circulation. But at the mint they will at all times be received as bullion; and paid for by weight. The effect of this will doubtless be, that they will be collected and sent to the mint as the best market—the price there obtained exceeding their value in circulation. This result will be promoted also by classifying them with our own decimal divisions. The public having then but one measure of value or price in small transactions, will have no motive for persisting to retain in use the small Spanish coins, and thus that most annoying imposition, by some dealers systematically practised, and chiefly to the prejudice of the poor, of filching a fraction of a cent from every purchaser unprovided with even change, will be effectually gotten rid of.—*N. Y. Journal of Commerce.*

EMBALMING A WIFE.—The following curious circumstance is just now creating some merriment in commercial circles: A Yankee captain, whose cargo was consigned to Messrs. Baring & Co., had the misfortune to lose his wife, who was on board with him on the voyage, and being reluctant to throw the body overboard, resolved to bring the lady to England, there to receive proper sepulture. A portion of the cargo consisted of oil of cinnamon. The captain took a sufficient quantity and placed the body in it, thus effectually embalming it for the remainder of the voyage. On arriving at the port of London, the Yankee captain called upon the parties to whom the oil was consigned, and requested how much was to pay for the oil he used. He was astounded at being told that the value of the oil so used was £900, and that he must immediately pay over that sum. Of course this was out of the question, and the captain was soon after arrested for the amount, but was bailed by Messrs. Baring, who it is reported have satisfied the owners. The Custom House authorities having been made acquainted with the circumstances, refused to allow the cinnamon oil to be landed.—*Cork Examiner.*

REMARKABLE INCIDENT AT SEA.—Among the startling incidents with which the papers are filled, of the sufferings and losses that have recently occurred on the ocean, the following account of the escape of the ship *Wisconsin*, Capt. Scott, from Havre for this port, from destruction, by lightning, and the unusual phenomena attending it, will be read with interest:

The ship's position was lat. 37° 30' N., long. 70° 40' W. Temperature of water, 69 degrees Fahrenheit. The weather dark and lowering, with sharp lightning, and barometer falling fast; ship under double reefed topsails, foresail and jib. At 2 A. M. commenced blowing hard, with heavy rain and sleet. At 2.30 A. M., while shortening sail, an immense ball of fire struck the main royal mast-head, and then fell on the main hatch, where it exploded with a tremendous force, filling the deck with fire and sparks, with continued explosions of the particles like detonating powder or torpedoes. Owing to the ice, sleet and snow, with which the decks, bulwarks, rigging and sails were covered, the fire was soon extinguished. About ten minutes afterwards a second ball struck near the same place, but was driven by the force of the wind just clear of the ship's side to lee-ward, when it exploded with a loud report and great commotion.

There were several men furling the jib at the time, and the concussion was so great that it lifted them nearly clear off the boom. The tornado lasted all next day and night, from N. W. by N. The air very cold, and water 69 degrees, causing an immense exhalation from the Gulf, which congealed as soon as it rose, and driven furiously over the ship, excluding the very light of day. One of the crew was knocked down and stunned, for a time, but was not seriously injured. The mate was blinded by it, and probably will not recover the sight of both eyes. Had it not been for the ice, sleet and rain which deluged the ship, there can be no doubt but that she would have been on fire from the truck to the water. The fore-top sail was blown out of the bolt-rope and the royal mast-head seared as it were with a red hot iron, being all the damage the ship received, which, to say the least, was very providential.—*N. Y. Courier.*

SHOCKING TRAGEDY.—The *Syracuse (N. Y.) Journal* gives the following account of the murder of four children by their mother, near Bridgeport, on Sunday the 23d ult. The name of the woman is Ward, whose husband, Matthew Ward, (a name of ill omen) is a drunken wretch:

“It appears that the husband neglected his family, and treated them in the most cruel manner. The wife and mother has threatened that if he did not reform his ways, and help her to take proper care of the children, she would murder them and take her own life. He heeded not the threat, but persisted in his brutality. Yesterday morning he left home to go fishing on the Lake, and during his absence she executed her threat, taking an axe and with it cutting the throats of four of her five children, the youngest of whom was only two months old. The oldest of the children, aged about eight years, escaped only by running away, she vainly pursuing him, with axe in hand, for some distance. She then returned to the house where she perpetrated these shocking acts, and seizing her husband's razor, attempted to commit suicide by cutting her throat. She did not cut deep enough, however, to render the wound fatal, and when discovered was literally covered with blood, and suffering the most intense agony.”

A HORRIBLE TRAGEDY.—The last chapter in the history of the tragedy involving the death of Stevens, clerk of the Ohio Belle, and the disappearance of the murderer, has not yet been made public in this locality. The *Memphis Whig* says that after the murder was committed, the man Jones, the perpetrator, was beaten and tortured inhumanly by the crew and passengers, and that he was then thrown overboard, with two heavy iron weights around his neck, and drowned like a dog! A story was then gotten up and published far and wide, accounting for the disappearance of Jones by saying that he managed to elude the guard that was appointed to watch him, jumped overboard and swam ashore. The *Whig* severely denounces the officers of the boat, in which we join, for permitting this barbarous act to be perpetrated. We hope all concerned in the outrage may be severely punished.—*St. Louis Intelligencer.*

MICROSCOPES FOR THIEVES.—Professor Ehrenberg's microscope, which did such good service in procuring undeniable proof of the Simonides fraud, has been made use of again, in Prussia, to detect the thief that stole a barrel of specie which had been purloined on one of the railways. One of a number of barrels, that should all have contained coin, was found on arrival at its destination to have been emptied of its precious contents and re-filled with sand. On professor Ehrenberg being consulted, he sent for samples of sand from all the stations along the different lines of railway that the specie had passed, and by means of his microscope identified the station from which the interpolated sand must have been taken. The station once fixed upon it was not difficult to hit upon the culprit in the small number of employees on duty there.

RELIGION AMONG THE CHINESE.—Religion would appear to be at a low ebb among the Chinese.—The priest sits down in front of an altar with a small taper burning, and with a small mallet in one hand, and a string of beads in the other, he begins to hum or half sing a number of words; this appears to be all the worship they have, and their belief is that the Priest can and must do all the praying. In this latter particular the Chinese are not alone; there is a large class of religionists in our own country who look to the Ministers to do all the praying.

THE Puritan Recorder (Boston) states that evening prayers have been dispensed with in Cambridge, with the consent of the Board of Overseers, because the students were so unruly that decorum could not be preserved. The Recorder thinks, that nothing but the severity of orthodox government of the college can remedy this evil. The same journal thinks that Ministers who become lecturers unfit themselves for their professional duties, and that infidel and heterodox lectures sow the seeds of error.

THE mail for California from Utah in January last, was carried over the Sierra Nevada mountains by a Norwegian, who footed it on snow-shoes seven feet long and four inches wide, in the form of skates, and shoved himself along with a pole.

An old man in New York, named John McCayhen, got up in the night and stabbed himself, saying he was tired of life. Another named Holland, at Delhi, la., cut a hole in the ice, just large enough to get in, and crawled through to his death.

ONE MILLION STROKES WITH A PEN.—A man lately accepted a challenge to make one million strokes with a pen and ink within a month; not to be mere scratches or dots, but far-down strokes, such as form the child's first lesson in writing. The month was to be four weeks, and he was to abstain from the task on Sundays; so that he must average 36,000 strokes per day. On the first day he executed about 50,000 strokes; on the second day nearly as many. But at length, after many days, the hand became stiff and weary, the wrist swollen, and it required the constant attendance of a relation or friend to besprinkle it, without interrupting its progress over the paper, with a lotion calculated to invigorate it. On the 23d day the million strokes, exceeded by some few thousands “to make assurance doubly sure,” was accomplished.—*N. Y. Mirror.*

LEGISLATION FOR SLAVES.—In the Kentucky Senate, a bill “to provide against the demoralization of slaves,” was passed by a vote of 30 to 2. It prohibits the selling, giving or loaning of any spirituous or vinous liquors to any slave, unless upon the written order of the owner or the person having the control of the services of the slave.

A memorial is about to be presented to the Legislature of Virginia, which proposes considerable alteration in the Slavery laws. Thus: forbidding the separation of parents and children; recognizing the marriage of slaves; and allowing persons of color to be taught to read and write, “so as to assist their moral and mental elevation.”

It is stated upon German authority, in the *Pittsburg Dispatch*, that since the Sunderbund war in Switzerland, the Catholic clergy and monks, fearful of losing the large property they held, have been converting it into cash, which they have from time to time sent to the United States to purchase land with. They have agents in this country to manage these lands, and get Catholic settlers for them. In this way a colony has been founded in Iowa, mostly of Germans from Pittsburg.

OLD AGE.—A correspondent informs us of an ancient mansion in Upper Beverly which is not only interesting as having been built 200 years ago, but also as being at present the residence of four venerable ladies. The ages of these ladies are respectively 81, 78, 76 and 75 years. Three of them are sisters and were born in the house, and the other is a sister-in-law. They all enjoy good health, and work daily at shoe-binding and tailoring. Our informant mentions that the one aged 78, was at his house a few days since, in her capacity as tailress. Such instances of green old age are very pleasing.—*Salem Register.*

IS THE MAN DEMENTED? Or is he actuated by a Lying Spirit? A writer in the *Spiritual Telegraph* says: “Christendom thinks that Infinite wisdom came down to this our world to carry out a scheme to enable man to retain all his vile lusts and to save him from the wrath of Infinite Love, and by ‘faith in the vicarious sufferings of Christ,’ to enable the sinner, with all his natural selfishness and spiritual depraved attractions to enter Heaven! Not that He provided a way or means by which man could be saved from the ONLY EVIL in the world—his depraved, debased, infernal self-love and pride and self-sufficiency; but that he might retain these as a real good and take them with him into those celestial realms!”

THE St. Louis *Republican* states that it has been satisfactorily ascertained that the mail for Boston, sent from that city on the 26th of January last, never reached its destination, nor has anything been heard of it. Two business houses of St. Louis are sufferers—one for \$300, and another for \$500—and the presumption is, that the mail was a very valuable one.

IMPORTANT MOVEMENT.—The Senate of Hamburg, and several Prussian district authorities, have adopted measures to prevent the sale of through tickets to emigrants to the Western States. This step has been deemed necessary in consequence of the numerous frauds which have been practised by the agents of forwarding houses. All evasions of the law will hereafter meet with severe punishment. Other German governments have in contemplation the enactment of similar ordinances.—*N. Y. Evening Post.*

JUDGE HAYS, of California, recently decided that fourteen colored persons who were taken to California in 1851 by Robert Smith, their owner, could not be taken back by him to Texas, under pretext of being their proper guardian—they being entitled to their freedom.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SEARCH THE SCRIPTURES.

(Concluded from our last.)

ANOTHER excuse not unfrequently made for neglecting the study of prophecy is, the want of capacity to investigate such dark and intricate subjects, which it is supposed are designedly shrouded in mysterious symbols not to be comprehended. But how then can all scripture be fulfilled, if a part is unintelligible? The holy Scriptures are a divine revelation. To reveal, is to make known; and it is the design of the Scriptures to make known to man, the will and works of God. The last book in the Bible is generally considered as intricate as any, and the name given it by inspiration, is "The Revelation of Jesus Christ." And its office is, "to show unto his servants things which must shortly come to pass." "But," continues the objector, "enough can be understood to secure our salvation." And pray what is the use of the remaining portion, which cannot be understood? Is it not a reflection on the wisdom of the divine Author of the Bible, to say that he has put more into it, than is of any use to those for whose instruction it was designed? True, it is the production of an infinite mind, but it is given for the benefit of finite ones. It consequently affords a fountain of instruction, from which the most capacious minds may continue to draw without exhausting it, or becoming satiated; therefore the least need not fear. There is, to be sure, great disparity of intellect, and a still greater variety. And among the variety, few comparatively, possess strong reasoning powers capable of vigorous and long continued effort and research; while ordinary minds may be able to perceive and comprehend the deductions of others, and with the Bible in their hands, discriminate between what is true and what is false, and can therefore embrace truth and reject error. And he who has allotted this diversity has made ample provision for its exercise, by instituting such a relation in his church, that each member may perform the office to which it is adapted for mutual instruction and edification. Please read 1 Cor. 12th, and Eph. 4:11-16, and see if it be not so.

Among the apostles we find a loving John, an ardent Peter, a cautious Thomas, a prudent James, and a Paul, in whom was combined an assemblage of rare qualities, with superior reasoning and persuasive powers, capable of convincing or confounding obstinate Jews, ignorant Gentiles and violent opposers. And among the other disciples, we find Joseph, an honorable councillor; Lazarus and his sisters, whom Jesus loved; Nathaniel, in whom was no guile; Mary, who anointed the Lord; the women who followed him to the cross and to the sepulchre; Dorcas, full of good works, and alms-deeds; and probably, the woman, who, having only two mites, cheerfully consecrated all. And thus diversified the church still continues. But, as in the apostolic church there was but one Paul, so now we are not to expect to find many with his endowments. Indeed, few, if any, attempt a thorough investigation of the whole chain of prophecy independent of any aid from the investigations of others. Nor do I conceive that there can be any impropriety in making use of such aid, if we do not blindly follow it as a guide, but pattern the example of the noble Bereans, who "received the word spoken with all readiness of mind, and searched the Scriptures daily, whether these things are so."

If then, we feel ourselves incompetent to the work of studying into the meaning of prophecy, and interpreting its figures and symbols, let us avail ourselves of the investigations of others; carefully examining their correctness according to the best of our ability, at the same time seeking the guide of the Spirit of truth, and beseeching Him who gave us his word, that he will open our understanding as he did those of the disciples, that we may understand the Scriptures.

There is another excuse which puts on the garb of humility, and makes ignorance a virtue. These objectors make no pretensions to a knowledge of the prophecies. "They are not so wise as to profess to understand them." And this excuse is

presented with an air of self-satisfaction which indicates a design to silence any who may have the presumption to express an opinion on such deep subjects, by an insinuation of arrogance, and an assumption of superior knowledge, which only betrays the folly of those who attempt to understand them. And truly, this very modest plea and insinuation are so confounding, that a reply can hardly be attempted. If indeed, any of us are guilty of exercising an overbearing spirit and manner in treating the subject and its opposers, let us receive the merited rebuke, and learn from the Scriptures that without the fruits of the Spirit, humility and love, knowledge is vain, and faith likewise. But if not guilty, let us meekly bear it as the reproach of Christ, and fear it far less than his rebuke for being slow of heart to believe all that the prophets have spoken.

Does any reader say, well, this may all be true, but it is quite out of place; for the readers of the Herald acknowledge the importance of studying the prophecies, and none others will see, or be benefited by it! And is it indeed so! Among the thousands of its subscribers are there none who feel the importance of the subject to others, as well as to themselves, sufficiently to induce them to embrace every favorable opportunity to endeavor to interest them, by putting the Herald into their hands, or otherwise calling their attention to the subject? If this is the case with any, if former efforts having proved unsuccessful they have become discouraged, and have relinquished the hope of exciting an interest, permit me to suggest a few thoughts for your consideration and encouragement. And while deeply sympathizing in your discouragement, let me ask, do you feel the importance yourself of an understanding of predicted events, and our present position in regard to them? and does not your heart sometimes almost sink within you, when the thought suggests itself that possibly you may not be able to endure the ensuing conflict, or be prepared to meet the final issue; and that after all you may miss of the kingdom, the crown, the glory, the everlasting inheritance? And do you not feel assured that, if destitute of an acquaintance with, and a belief in what the Scriptures teach concerning these things, your danger would be still greater? and would any consideration induce you to be in the condition of those who are indifferent to them? What then, in view of our obligation to love our neighbor as ourselves, does duty demand? Has not the instrumentality of others been the means under God of awakening our attention to the subject? We doubtless recognize this to be the fact. Yet we cannot recollect all the means employed, the motives presented, and the amount of influence each exerted in producing conviction, and in leading us to embrace the truth according to our convictions. Perhaps it was a very feeble instrument, a very slight effort, producing scarcely a perceptible impression, which gave the first impulse in that direction, and laid the foundation for more abiding impressions afterwards received. In efforts therefore for the benefit of others, let us ever bear in mind the injunction, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether both shall be alike good."

I alluded to the circulation of the H., as among the means for disseminating light on the subject of prophecy, and happily there are, besides, many valuable works on the subject, which may be profitably read by ourselves, and are not unworthy the acceptance of those to whom we may offer their perusal. And this is another encouragement to effort. God is favoring this work by raising up able defenders and promoters of it. The number of devout and intelligent students and expounders of prophecy is unprecedented. And a still further encouragement is found in the spirit of candor which pervades their productions. While they express their settled conviction that the events predicted in the Scriptures have nearly all transpired, and that we are on the verge of this world's final catastrophe, they disclaim infallibility, and giving us the data by which they arrived at such conclusions, solicit attention, to examine and compare the predictions of Scripture with historic facts, and to judge of the application of the one to the other. Opposers cannot now with any show of reason affirm that it is only the fancy of an illiterate expositor. Some of the most mature scholars, and profound theologians, distinguished for talent and popularity, are consecrating their talents and attainments to the work of studying into our "present position in the prophetic calendar," and committing the results, to be borne as on the wings of the wind, and dispersed in both hemispheres. But they cannot bring the fruits of their toil to our dwellings and solicit our acceptance. They have labored faithfully in their department, may we likewise in ours.

East Washington, N. H.

LETTER FROM R. ROBERTSON.

THE following interesting epistle, is from our attentive and faithful agent in London. We wish he would write oftener.

BRO. HIMES:—After the eventful occurrences of another year, I beg to transmit an account of my stewardship for 1855, so far as you are immediately concerned therein, together with a letter of credit of balance due.

Notwithstanding it is on divine record, that the Jews obtained possession of the land of Canaan by sanguinary warfare, which, doubtless, is typical of the divine vengeance that will be executed upon the enemies of God, in expelling them from the glorious holy land at the second coming of our Lord Jesus Christ; a large majority of Protestant Christians maintain an opinion, that His second advent will harmonize with His character, as "Prince of Peace," and consequently, that when His spiritual kingdom, which is now being extended by moral agency, shall be fully accomplished, then will be realized the millennial age of peace throughout the earth. This, and other similar traditional dogmas, are, doubtless, the introduction, in these "last days," to the scoffer's exclamation of "peace and safety." "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation."—2 Pet. 3:3. From such language, and parallel passages of scripture, it would seem that the pure doctrine of Christ (Isa. 41:17) as expounded by him, concerning His personal "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously," (Isa. 24:23,) will become obscured, by the corrupt "doctrines of men that turn from the faith."—Col. 2:22; Titus 1:14. The view which the apostles themselves had concerning this sublime doctrine, was, undoubtedly, of a confused character, notwithstanding they frequently heard our Lord speak of His coming again; for, when He described to them the events, as recorded by the evangelists, that would usher in His return, they supposed that it would be marked by some portentous signs, followed immediately by the entire subjugation to the Jewish nation of all other dynasties, and the restoration of the throne of David in all its regal splendor, with Christ their King, consequently; when our Lord foretold the destruction of Jerusalem and its temple, they connected that event with His second advent, and concluded that both events would take place ere they had ended their pilgrimage; hence arose their questions: "Tell us, when shall these things be?" alluding to the overthrow of the city, and its magnificent temple, "and what shall be the sign of thy coming, and the end of the world?" or termination of the age, "when all these things shall be fulfilled," which questions might be paraphrased thus: How long time will elapse ere these events take place, and are they to be received as the signs immediately preceding your manifestation as the Messiah, "to restore again the kingdom of Israel?" Our Lord did not, however, see fit to correct their narrow interpretation of His prophetic language, but strove rather to inculcate a spirit of devout watchfulness in His people, (Mark 13:37) with the view to their "being accounted worthy to escape" the judicial tribulation of the "last days," (Isa. 26:20, 21,) and, "to stand before the Son of man." Much of the prophecy as related by Matt. 24th, Mark 13th, and Luke 21st, refers, unquestionably, to the destruction of Jerusalem, but it is evident, the predictions that "nation shall rise against nation, and kingdom against kingdom, and that there shall be famines, pestilences, and earthquakes in divers places," points to the "great tribulation" of the "last days," (Joel 1:15; Jer. 30:7; Isa. 13:6; Zeph. 1:8; Dan. 12:21, &c.) for, upon examining the records of ancient history, it will be found, that, nation did not rise against nation, and kingdom against kingdom, prior to the invasions of Judea, and destruction of Jerusalem; also that during the forty years which intervened between our Lord's prediction, and the overthrow of that city, neither "wars" nor "rumors of wars," were heard of, but the Roman Empire swayed its entire sceptre over all the then known parts of the world, and be it remembered, that "the wars," and "rumors of wars," are only introductory to the great tribulation of the "last days," for it is added, "but the end is not yet," nor does it appear until the outpouring of the Holy Spirit, or baptism by Christ himself, which is the "one" essential; that His disciples were fully qualified to instruct the people in the "mysteries of the kingdom of God," although it is true they were previously appointed with "power and authority to cast out evil spirits," &c., to preach

the kingdom of God to "the lost sheep of the house of Israel," they returned exulting in their power over the evil spirits, rather than that they were ordained to proclaim the glad tidings of eternal life to fallen man. Subsequently, however, when they were "endued with power from on high," they could explain, that "the mysteries which in preceding ages had not been revealed unto the sons of men," were now "revealed by the Holy Spirit," (Eph. 3:5,) showing that "in the dispensation of the fulness of times," or, "fulness of the Gentiles," God will then "gather together in one, all things in Christ, that is, belonging to Him," (Eph. 1:10) and "so," that is, in such manner, "an entrance will be administered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:2. Therefore, if men testify not according to this doctrine, it is, as declared by the evangelical prophet, "because there is no light in them;" they do not possess "the testimony of Jesus," which "is the spirit of prophecy," but substitute their own corrupt traditions for the pure doctrine of Christ, which brings "life and immortality to light."

Many men repudiate the necessity of continued, devout watchfulness for the second advent of Christ, as being of non-importance, compared to a state of preparation for death, not discerning that He who "turneth the shadow of death into morning," (Amos 5:8) has imperatively commanded His people "to be faithful unto death," in proclaiming the glad tidings of the long promised kingdom of God on earth renewed, and "a crown of life" (immortality) will be their reward; "for this mortal must put on immortality."—1 Cor. 15:53. But in no one instance does it appear that His people are commissioned to instruct men to "watch," "wait," or prepare for death, which is the wages concomitant to sin.

Again, many men interpret the second coming of Christ to signify the death of a believer in Him, not discerning that the disciples themselves viewed His coming again as having the reverse tendency, for when our Lord, after His resurrection said to Peter, "If I will that he tarry till I come, what is that to thee?" it is also added, "Then went this saying abroad among the brethren, that that disciple would not die."—John 21:22, 23. And it is here worthy of remark, touching the opinion that the millennium will be occasioned by some enlarged spiritual manifestation, contemporary with the universal spread of the gospel, that it is distinctly recorded, "the gospel (or glad tidings) shall be preached in all the world," as a "witness," decidedly implying, not as a means of general conversion, but rather a testimony against "them that obey not the truth," seeing that these "two witnesses," (Rev. 11:3) "the books" (20:12) containing the law and gospel, will hereafter be opened in condemnation of those who are not "written in the Lamb's book of life," or "made alive in Christ."

We are privileged with existence at an epoch of time replete with extraordinary fulfilment of prophecy, closely connected with the end of all things, or "fulness of times," and can it be possible that any faithful or called servants of God, who really behold the impending storm, and "the fields white already to the harvest," will make no effort to gather in the sheaves, or, desecrating the breakers ahead, will not use their best exertions to save the foundering gallant ship. Alas! how long will men love vanity, and seek after leasing! and thereby forsake their own mercy."—Jonah 2:8. Therefore let me beseech you, my long tried and faithful Christian brother, whether rebellious men "will bear, or whether they will forbear," to continue "valiant for the truth." "Lift up your voice with strength, lift it up, be not afraid," cry aloud, "Behold your God is at hand, to reign in mount Zion, and in Jerusalem, and before His Ancients gloriously," and that "His reward is with Him," "to execute judgment upon all the ungodly," and to be admired in all them that believe and obey the glad tidings of eternal life. Cease not, I entreat you, your conflict with the powers of darkness, or error. Your tears of trouble and toil will ere long be exchanged for that "new song" of victory and redemption, "Great and marvellous are thy works, Lord God almighty, just and true are thy ways thou King of saints;" (Rev. 15:3) for "the ransomed of the Lord shall come to Zion, with everlasting joy and gladness, and sorrow and sighing shall flee away," shouting Alleluia! Alleluia! for "the Lord God omnipotent reigneth!!" Yours, very faithfully, in the blessed hope of eternal life in the kingdom of God, on earth renewed,

R. ROBERTSON.

89 Grange Road, Bermondsey Surry, Feb. 13th, 1856.

CHRISTIAN ACTIVITY.

The Christian life, wherever it is spoken of in

Scripture, is represented as a life of constant labor and activity. It is a continual warfare against opposing influences, a combat against the world, the flesh and the devil, which, with their combined forces are ever warring against it. Let the Christian go where he will, engage in whatever he may, he is met at almost every step by something which is antagonistic to his progress, and would fain draw him from the position which he has taken; hence the importance of his being continually on the watch, and putting forth vigilant exertions that he may be able to stand, and at last come off conqueror over all the obstacles which he meets in his onward course. The Christian will be active if his heart be at all engaged in his Master's cause; he will possess at least, a degree of activity. But there are many who need to be urged to an increase of zeal and activity in the duties pertaining to the Christian life. Their exertions are feeble, consequently the results are small. They do not seem willing to stand in the fore-front of the battle, and boldly face the enemy; but when danger is near, or temptations assail, they are prone to stand back like cowards. Let such remember that if they would come off victorious in this great battle, that they must act, and act boldly, energetically, and fearlessly.

The Christian must also possess a persevering activity. No matter how active he may be for a season, if he dares not continue to act; for only "He that endureth to the end shall be saved." Many, alas, how many, set out in the Christian race with a zeal and vigor worthy of emulation; but they gradually lose their ardor and cease their efforts, and in a little while all that can be said of them is, they "ran well for a season." Such must not be the course of any who would finally wear the "crown of life" which is promised to the soldier of the cross. They who have enlisted under the blood-stained banner of King Immanuel, must never for one moment lay down their armor, or feel themselves released from service. No; a life-long warfare is the Christian's, so long as the great adversary goeth about seeking whom he may devour; so long as the world with its fascinating charms diverts the mind; so long as temptations from within and without remain, so long must the motto of the Christian be action, vigilant never ceasing action.

It is necessary to be an active Christian in order to obey the apostolic injunction, "Grow in grace," &c., for every one knows from experience that in proportion as he is active in the divine life, his spiritual strength increases; as he is willing to go forward doing his duty, and bearing his daily cross, so he feels that he is growing up into Christ his living head, and gradually attaining to the stature of a perfect man in Christ Jesus. But on the contrary, let one who has professed allegiance to the cause of his Saviour become inactive, and how soon he will decrease in strength. If a part of the body, the arm for instance, be suffered to hang useless at the side for a length of time, it will diminish in strength and power of action. Thus it is with the Christian if he would retain and increase strength and vigor, he must exercise all the faculties of his soul.

A prominent reason for activity, is because Christ has commanded it, and enforced it by his example. He says to every one who would enter the vineyard, "Go work;" do not sit or stand idle, but enter with alacrity and diligence upon what you may find to do. Whether we enter the first, or at the eleventh hour, we may hear the same voice saying to us, "Work while the day lasts."

The Christian should be active in every good word and work, that he may counteract, if possible, some of the pernicious influences which are being spread abroad in the world, by those who are opposed to God and true religion. The enemy is ever busy sowing tares, evil men are active in their efforts to seduce souls into the paths of sin, and the mass of mankind are far more ready to listen to the voice of the charmer, than the faithful teachings of God's word.

Thus it becometh those who know the power of divine truth on their own hearts, to labor for others, that they may be instrumental in saving some, snatching them (as it were) as "brands from the burning." There is a wide field open to him who is willing to be an active laborer in the vineyard of the Lord. The world is before him; go where he will, he may find objects for active Christian benevolence. None need ask, How shall I do good? Is there anything for me to do? Look back to our great pattern, Christ; of him it is said, "He went about doing good." And if we partake of his spirit and disposition, we may never lack opportunities of doing good. True, we may not always see as the result of our labors a soul converted; we may not be able to do all that we

could wish, but let us do what we can; if we cannot all accomplish great things, let us remember that there are many little acts of kindness which it is in our power to perform. Where is there a community so blessed with prosperity that it has no hungry to feed, no naked to clothe, no afflicted with whom to sympathize, or no grief-stricken hearts to whom to administer the balm of consolation? It is to be feared that many neglect these things, and count them as no part of their Christian duty; so much so that they are far behind some of the people of the world in this respect, and have given occasion for reproach to the blessed cause which they have espoused. Let us exert ourselves to do all the good in our power to those around us, especially to the "household of faith."

We should think it an inestimable privilege to minister to Christ were he upon earth, and in need. May we then hear the words he will say to those who have ministered to his followers, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Another important reason for being active, is because our time for action is short. Even if we were sure of attaining to the age of threescore years and ten, the allotted period of man's existence, if we subtract the time consumed in sleep, and in making the necessary provision for the comfort and sustenance of the body, how little time remains to attend to the great concerns of the soul, and to honor and glorify God by activity in his service. Especially should those, who seeing the signs of the times, and the overwhelming evidence that the world's career is soon to close, be stirred up to double activity, knowing that their opportunity for action will soon forever cease.

O my brethren of "like precious faith," are we not engaged in a great work! that of warning the world to prepare for the "great day of the Lord, which hasteth greatly." Is it not worthy the sacrifice of our time, talents, money, and if need be, our reputation! Should we not use all these in active exertions to forward this work, or to help those who are forwarding it? Let us consecrate all to Christ, and devote ourselves with more zeal to the advancement of his cause. Do we feel ourselves weak, and that our foes are mighty, and strong! We have one to lean upon yet mightier and stronger than they; Jesus, the captain of our salvation, is well able to lead on his followers to victory. Let us go forth strong in the Lord, clothing ourselves with the armor spoken of by Paul in his epistle to the Ephesians, and we shall soon reap the reward of a faithful laborer. Are any slothful and inactive in this great work! have they fallen asleep in any measure on this important subject! listen to the soul-stirring words of the poet:

"Up! it is Jehovah's rally;
God's own arm hath need of thine.
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

S. A. GORTEN.

Manchester, Mass., March 1856.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Massena, N. Y., on the 29th of Feb., 1856, ALMIRA AUGUSTA, wife of Jacob DUTTON, and daughter of brother C. and sister L. Payne.

Sister Dutton was in the 33d year of her age. She was on a visit with her husband some six or eight miles from home on the 22d day of February, where she was taken violently sick. They returned home, she was laid upon her bed, where she suffered in sweet submission the most extreme pain, night and day, for eight days, and then expired in the full triumph of faith. She leaves a husband, four children, a father and mother, brothers and sisters, with a multitude of other friends, and the Advent church to mourn their loss. It is due to our departed sister to say that she was one of the excellent of the earth. She has been a believer in the Advent doctrine since '44. She was a good wife, an affectionate mother, and a great lover of her brethren in the Lord. Sister Dutton was the first that the "last enemy" has been permitted to take out of the Advent ranks in Massena since '43. Her funeral was attended in the Presbyterian church. Sermon from Rev. 21:4, by the writer. LEVI DUDLEY.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEWIS.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed) THOMAS A. DUNCAN, S.H. KENDALL, SAMUEL MAY, THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATARRHIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uphold disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have plaited rheumatism in his joints and bones; move him, and he searches with pain; he too has been seared through every muscle of his body with lemons and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every crumb from his face and every muscle from his body. See his appetite return; and with it his health; see the new man. See her that was radiant with health and joyousness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its woe, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleeplessness, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these disorders, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Sour Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyment of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken. Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

HARRISON'S

COLUMBIAN TONIC STIMULANT

Will cure all diseases caused by prostration of digestive power. Its action is immediate; as a stimulant, to rouse the vital energy to its healthy force; as a tonic, to sustain and perpetuate that force till healthy secretions are restored and natural power returns. It will remove all mild forms of cholera, cholera morbus, dysentery, bilious colic, fever, and fever in age; and in connection with

HARRISON'S COLUMBIAN VEGETABLE EMETIC will cure the most severe cases of these and other acute diseases in the shortest possible time. The dyspeptic finds immediate relief, and permanent cure, in its use. For all bronchial and pulmonary affections, it has great restorative efficacy.

The alcohol and opium ingredients will find it a perfect substitute for both those disease-engendering and health-destroying articles. It is an exclusively vegetable composition; and a pure tonic and stimulant, without the slightest diseasing property in its composition or action on the system. The friends of temperance then will find it an agent of great potency in their cause, and that the vitiated cravings of a diseased appetite under its use will give place to healthy action and natural desires. It is delicious to the taste and grateful to the sensibilities of the stomach. It may be taken in its present form, a rich syrup, or in water, making a delightful beverage. As a daily beverage, its deliciousness is unequalled by any fermented or alcoholic preparation. It prevents, as well as cures disease. Its use is applicable in all climates, in all seasons, to all diseases, and in all conditions of life, and from extreme of infancy to extreme of age. Price, \$1.

Harrison's Columbian Vegetable Emetic will withdraw and expel all diseased matter, solid, fluid or gaseous, from all parts of the system. Besides its emetic properties, it is expectorant, alterative, and anodyne. It acts in each of its modes according to nature, relieves the laboring organism of diseased matter, and permits a free action of its natural functions to restore strength. It is the only safe and certain medicine in all severe forms of cholera, cholera morbus, bilious colic, dysentery, pleurisy, and every other acute disease. It has great remedial power in all chronic diseases. In both acute and chronic diseases, assisted by the invigorating and sustaining power of Harrison's Columbian Tonic Stimulant, cures are certain. Principles of treatment and directions for use accompany each medicine. Price, 50 cts.

Wholesale agent for New England, GEO. W. BRIGGS, stationer and wholesale and retail dealer in Harrison's Columbian Tonic and American Perfumery, 328 Washington street, opposite the Adams House, Boston. [Aug. 25—1 yr.]

MODEL ORGAN-HARMONIUMS,

MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS! Recommended by the best musicians and organists in the country (as superior to all others) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London; S. A. Bancroft, L. P. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

MASON & HAMLIN, Cambridge st., corner of Charles, Boston, Mass. HENRY MASON, LYNN, MASS. [Aug. 25—1 yr.]

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office; Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

Agents.

ALBANY, N. Y. W. Nicholls, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandburg.
BACON, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
CAROT (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DENHAM, C. E. D. W. Sornberger.
DUNHAM, C. E. J. M. Orrock.
DEBBY LINE, Vt. S. Foster.
DETROIT, Mich. L. L. Armstrong.
EDDINGTON, Me. Thomas Smith.
EAST CHAZY, N. Y. C. P. Dow.
FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. L. G. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAYDENHILL, Mass. Edmund E. Chase.
LOCKPORT, N. Y. R. W. Beck.
JOHNSON'S CHURCH, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
MILWAUKEE, Wis. Wm. Storey.
NEWBURGH, Mass. Den. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Penno.
ROCHESTER, N. Y. Wm. Busby, 216 Exchange-street.
SALEM, Mass. Lemuel Oler.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONACK, De Kalb county, Ill. Wells A. Fay.
SHESOGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46, KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," between Hudson and Tyler streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.15 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i.e., 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postages, which our English subscribers will pay to our agent, Richard Robertson, Esq., 59 Grange Road, Brompton, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, APRIL 5, 1856.

Groceries and Fruit.

It is often a matter of interest for persons visiting the city to know where they can readily purchase articles in any given line, at reasonable rates, without being required to spend much time in going from place to place, to price the articles they need.

For the accommodation of such of our readers as are in want of groceries of any kind, or fruits, it gives us pleasure to refer to the store of Mr. Sanford Adams, No. 48 Kneeland street, and next door to that of the *Advent Herald* office.

This we do without any solicitation, and without the knowledge of Mr. and Mrs. Adams, who are usually both to be found in their store, ready to extend all necessary attention and politeness to their numerous customers. It has been our experience, for the past year, to find there a better assortment, a choicer selection of goods, and at more reasonable prices, than we have been able to find elsewhere. Mr. Adams' relation to the principal of a large wholesale house in this city, gives him the best facilities for selecting the choicest goods at the most reasonable prices; and their motto is, "large sales at small profits," so that we can recommend their store as offering inducements to purchasers of goods in their line, which are not surpassed by any store of the kind in the city.—It is also easy of access from the Providence, Worcester and Old Colony depots, so that persons going out on those roads in the cars may find it very convenient to purchase goods of them.

In addition to groceries and fruits, foreign and domestic, a department of their store is devoted to the bread business, which is daily supplied by about a dozen bakers of the various kinds of bread, pies, cake, &c., &c.

At this establishment are also sold the excellent medicines of Dr. Litch, which are advertised in another column,—the large and increasing sale of which during the past year attests their growing popularity and appreciation by the public.

By giving the above notice, we believe we are doing our readers a favor, in showing them where they can make the best purchases at the best rates.

To Correspondents.

J. Burrows. The first of whom you enquire turned out an enemy long since, but the other three are good friends. One of them however has had resort to secular business to support his family, another continues in his former occupation, and the other you saw a notice of in the *Herald* of two weeks since.

Dr. Buxton. We hope to give your communication next week.

THE GILT HARPS.—We have been unable to get any yet of the gilt edition, because of the absence of stock in the market; which will explain why those who have ordered such do not get their bundles. We are also out of the pocket edition.

BRO. HIMES.—Having concluded to enter upon the colporteur agency for a few weeks I would say to the brethren and friends that I should be happy to receive information from any who may be desirous that I should visit them in that capacity,

Yours as ever, A. CHASE, JR.
Derry, N. H., March 23th, 1856.

AYER'S CHERRY PECTORAL.—We believe this to be an excellent preparation, and shall therefore not hesitate to recommend it to our readers. It has been tested in numerous instances in this city, and in several which have come under our own observation, it has accomplished what other popular medicines and some of our most skillful physicians had failed to accomplish—a perfect cure, in cases of (apparently) confirmed consumption. It is the only medicine for this disease which we can heartily recommend.—*Ten. Advo.*, Prov. R. I.

THE remains of Mr. Freeman Dexter, of New Bedford, were found in a swamp in that vicinity Saturday. He mysteriously disappeared about a year and a half ago, while in an aberrated state. The closest search was made for him for some weeks without success.

THE NEW HYMN BOOK.

No pains have been spared, to furnish a book of hymns that shall merit the general approval and patronage of Adventists. In quantity, variety, adaptation and soundness of sentiment, we believe it will be found on a par with, if not decidedly superior to any hymn book extant. It contains 27 principal subjects, with 57 subdivisions, and having under each heading a proportionate number of hymns, making in all 778 pages, and 1190 hymns.

We are not so presumptuous as for a moment to indulge the thought that this is a perfect hymn book; that its plan is the best which could have been devised; that all the hymns and verses are of the highest poetical order; that every single word in all the book is unquestionably evangelical, nor that from some line, or verse, a false inference may not be deduced.

It commences with "the primary article of Natural and Revealed Religion,"—the first religious idea the parent impresses upon the mind of the child; the first great cardinal truth, "the existence of God." His glorious and infinite attributes are specified, then associated, so that in verse we may read and sing each perfection of our Sovereign, and all in just harmony combined. Thus, commencing at the Alpha of public, as well as social and private worship, the division of hymns follow in a regular, systematic order, presenting each in their appropriate place the doctrines of the Bible, the important events connected with the progress and final completion of the great purpose of redemption.

Unscriptural sentiments with which the popular theology of this age, and consequently the hymn books in general use, are tainted, have been with much care excluded, so that the hymns we sing may be in accordance with our sermons, exhortations and faith. It is a prevailing belief, and may be found in every hymn book pronounced evangelical, that this present planetary system will, at the judgment of the great day, be broken up, and the whole material universe suffer annihilation, thus:

"The huge celestial bodies roll,
Amidst that general fire,
And shrivel as a parchment scroll,
And all in smoke expire."

With our views of the personal reign of the Messiah, as expressed in the scripture, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and the eternal home of the redeemed agreeably to the Scriptures; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom;" "the meek shall inherit the earth;" "the righteous shall inherit the land, and dwell therein forever;" and the anticipative song of the church, "we shall reign on the earth,"—how could we with truth sing—

—"the Saviour reigns,
When nature is destroyed!"

And a Christian must be in a singular mental and religious condition to sincerely utter the petition in song,

"Let these ponderous orbs descend,
And grind us into dust."

The brethren may rest assured that no such bombastic, poetical license, such display of "the sublime bordering on the ridiculous," will be found in this book.

By general consent the term "heaven," is understood to mean, when having reference to the future condition of the righteous, a place of happiness, and this definition has been retained, whilst in every place where it is used as referring to an eternal dwelling-place "in the skies," or "above the skies," or on another planet, or "beyond the starry skies," or "space and time," it has been rejected. The true idea of the saints' home—the inheritance—the reward—the kingdom of God is clearly taught.

On minor subjects, wherein there exists a difference of opinion among Adventists, we think, the unanimous verdict will be rendered, that a considerate and fraternal spirit has been manifested in the compilation of this book of hymns. On these sensitive points, there is given no just cause for complaint.

These hymns have been selected from a large number of English and American works. There are many hymns, impressively sublime in expression and thought, possessing all the peculiar beauties of sacred poetry, and calculated to elevate the heart's purest and best affections. There are descriptive songs which spread out before the enraptured vision, the glories and blessedness of the earth renewed—the pilgrim's eternal resting-place—scenes,

"Forever bright and fair."

Some will be found, not written, perhaps, in quite so elegant and chaste a style as might be de-

sired, but possessing a deep tone of devotion and spiritual life, and adapted to the measure of the popular tunes of the day, will be received with favor, and enjoyed in our prayer and conference meetings.

It is eminently an Advent Hymn-book. It has the largest number of soul-stirring hymns on those events intimately connected with the second coming of Christ of any book of hymns, of which we have any knowledge.

Two editions will be published, one size convenient for the pocket; the other, suitable for the pew; and it will require an extensive sale to meet the cost. No argument will be needed to prove this, as it is self-evident.

J. P., JR.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00	.19
" " " " <i>gilt</i>	1.50	"
<i>Bliss on the Apocalypse</i>	.60	.12
<i>Bliss' Sacred Chronology</i>	.38	.08
<i>Hill's Inheritance of the Saints</i>	1.00	.16
" " " " <i>gilt</i>	1.37	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33	.05
<i>Hymns of the Old Harp</i>	.38	.06
<i>Preble's 200 Stories</i>	.38	.07
<i>Life of Chrysostom</i>	.75	.13
<i>Lord's Ex. of the Apocalypse</i>	2.00	.33
<i>Memoir of P. A. Carter</i>	.31	.05
<i>Litch's Messiah's Throne, &c.</i>	.75	.12
<i>Miss Johnson's Poems</i>	.50	.08
<i>Army of the Great King</i>	.40	.07
<i>Taylor's Voice of the Church</i>	1.00	.18
<i>Lord's Gengnasy</i>	1.00	.19
<i>E. H. Derby on Catholicism</i>	.75	.17
<i>Daniels on Spiritualism</i>	1.00	.16
<i>The New Harp (Pao Ed.)</i>	.80	.16
" " " " <i>gilt</i>	1.50	.16
" " " " (Pocket Ed.)	.70	.12
" " " " <i>gilt</i>	1.25	.12
<i>The World's Jubilee. By Mrs.</i>		
<i>Silliman</i>	1.00	.17
<i>Wellcome on Matt. 24, 25</i>	.33	.06
<i>Time of the End</i>	1.00	.21
<i>Daniels on Spiritualism</i>	1.00	.15

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00	.24
" <i>the Apocalypse</i> (1st Series)	.75	.21
" " " (2d ")	"	.22
" " <i>Seven Churches</i>	"	.21
" <i>Daniel</i>	"	.20
" <i>Genesis</i>	"	.16
" <i>Exodus</i>	"	.18
" <i>Leviticus</i>	"	.16
" <i>Matthew</i>	"	.19
" <i>Mark</i>	"	.14
" <i>Luke</i>	"	.20
" <i>John</i>	"	.20
" <i>Miracles</i>	"	.19
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14
<i>Benedictions</i>	"	.15
<i>Church before the Flood</i>	"	.17
<i>Voices of the Night</i>	"	.13
" <i>of the Day</i>	"	.15
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16
<i>Minor Works</i> (1st series)	"	.20
" " (2d ")	"	.19
" " (3d ")	"	.19
<i>Evidences of Christianity</i>	"	.12
<i>Signs of the Times</i>	"	.18
<i>Family Prayers</i> (1st series)	"	.19
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18
<i>The End</i>	"	.18

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40	.08
<i>Eternal Day</i>	.50	.10
<i>Night of Weeping</i>	.30	.07
<i>Story of Grace</i>	.30	.06

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25, .05
" " " " 2	.33, .07
<i>Facts on Romanism</i>	.15, .03

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

DR. ELLIOTT'S HORROR APOCALYPTIC.—With No. 774 of the *Herald* we closed our extracts from the great work of Dr. Elliott. We published enough to show our readers its character; and those who may wish for the entire work, will at once send in their names for it. If published, the price of it will be \$4, and not \$3, as we before stated. Those who have sent in their names at \$3, and wish to withdraw will now do so, or they will be understood as subscribing for it at \$4. We have now subscriptions for 25 copies, and when they shall arrive at 200 the proposed publisher will decide whether to proceed with it. If that number of copies should not be soon engaged, he will abandon the whole project.

If published, it will be in one large royal octavo of about 800 pages.

The price of the English edition is \$14.00

Appointments, &c.

G. W. Burnham will commence a protracted meeting at Lake Village, N. H., on Wednesday evening April 24 to continue over the Sabbath, and perhaps through the week following.

I will preach at Champlain village, N. Y., on Friday evening, April 13th, and continue over the Sabbath; and at Rouse's Point, Monday evening following, where brother Haynes may appoint.

B. S. Reynolds.

I will preach as follows: Loudon Mills, the 2d Sabbath in April; West Boscawin, 3d; Loudon Ridge, 4th; Lake Village, the 1st Sabbath in May.

T. M. PARSONS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

F. S. Aze—All right—Thank you.

A. Cutter, \$1, to \$67—We have a number of subscribers in various places in Minnesota; but only a few in place.

N. Wood, \$8—Thank you. Have procured and sent the medicine as you request.

R. H. Curtis—Sent book. We are out of those tracts and so sent others.

J. C. Putnam, \$1—Sent book and an assortment of tracts different from those you ordered, as we are out of that one, the 31st ult.

L. Polley, \$1—Sent G's

L. Wade—We have supposed that we have sent it every week.

C. Sows—We may have overlooked it, as all others at your place are discontinued.

E. H. Glidden—It was received and credited from No. 560 to 606—\$1.75—will send G.

Sent bundles the 27th to W. Burnham, B. S. Reynolds, J. Pearson, Jr., and April 1st, to L. H. Shipman.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Warrensville, Pa. returns the paper of Henry Southard, on the plea that it is not "lifted" from the office. He owes.....\$2.50.

The Same P. M. also returns on the same plea, the paper sent to Rachel Tool, who owes.....\$3.50, making six dollars loss at that office.

PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the *Herald* office by having two hundred persons pay five dollars each, by the 1st of January, 1856.

W. H. Riley.....Paid.....\$5.00.

Herald to the poor—L. Polley.....\$4.00.

RECEIPTS.

UP TO APRIL 1st, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 765 was the closing number of 1855; No. 766 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Wanted the name and P. O. address of a person sending \$1, that was received Jan. 24th—the letter having no date or signature. The writer stated that he held "connection with the Mission Baptist."

B. I. Daniels—What is your P. O. address?

Juliet Harwood, \$2, received March 22th. In what State do you reside? We send papers to "Rochester" in five different States, at none of which do we find your name recorded.

J. L. Clapp \$50 and tracts; Elder L. Dudley on account; Rev. M. Earle \$15; S. Horn 777; J. Danforth \$20; L. A. Lang \$15, M. S. Wicker \$10—each 12.

R. Pike \$20; L. Spencer \$37; E. Lloyd \$20; O. Outler 794; W. H. Riley \$25; T. Ware \$25; J. L. Hyde 794; D. Perrin to No. 815, from Feb. 1st, we having to pre-pay postage on papers sent out of the States; J. Burrows \$15; M. Clapp \$25; H. Norton \$25; J. B. Waters \$25; S. Sherwood \$25; N. W. Spencer on account; J. Chapman 778; J. Eitcher 772; A. Beeny 737—you were credited \$1 a year since, for one 1st—each \$2.

G. R. Wilmet \$41; N. Burnell \$25; G. G. Freeman 782; E. Sprague 79 cents on Her. to No. 784 and bal. for book, postage and A. G's—each \$3.—E. Edgerton, sent book, and credit you to No. 815—\$4.—A. Chase, Jr., on account; W. J. Myers 711—\$2—due to the 1st of present vol.; G. Phelps (6 cts.) 739—each \$5.

N. French \$1.50—sent books the 29th; Mrs. J. Danner 40 cents for book and postage, and 66 on H. to No. 829.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 778.

BOSTON, SATURDAY, APRIL 12, 1856.

VOLUME XVII. NO. 15.

THE SABBATH DAY.

"Day ever bless'd,
Thy light, thy rest,
I hail with glad emotion;
Ordained for man,
When time began,
For solace and devotion.

"Day more endeared
Since Christ appeared,
The Life and Resurrection.
That morning's rays
Shed o'er these days
His glory's bright reflection.

Gain's sordid strife,
Toil's o'erstrained life,
Are now a while suspended.
E'en serf and slave
Brief respite have.
And mourn the Sabbath ended.

"Through all the day,
Prayers wing their way,
The Throne of Grace addressing;
With thousand songs
From holy throngs,
Returned in showers of blessing.

"Now spreads around
The joyful sound,
The dead to life awaking:
The poor, the sad,
Are now made glad,
Of Mercy's feast partaking.

"Sweet Sabbath hours!
Time's golden flowers,
With balm and incense freighted;
Throughout the week,
Of heaven they speak,
And things to heaven related.

"In union sweet,
Fond circles meet,
And home becomes still dearer,
As early ties
Each hope's bright dyes,
And heaven itself seems nearer.

"Day ever bless'd!
Type of the rest
That for the saints remaineth;
Happy is he
Who joys in thee,
And ne'er thy joys profaneth."

What Must I Do to be Saved?

BY JOHN CUMMINGS, D.D.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30, 31.

Paul and Silas were cast into prison, because they had been the means of converting Lydia to the gospel of Christ. In the darkness and silence of night, and within the walls of the cold dungeon, these prisoners were so little overwhelmed by the circumstances in which they were, that in their imprisonment they saw reason for praise, and in their sufferings ground for joyous gratitude and thanksgiving unto God. Rays of glory can penetrate prison-walls, gratitude can bud in prisoners' hearts, and no bars, or bolts, or doors, can exclude God. Wherever the regenerated heart beats, there is a listening ear to hear its petitions; wherever the saint of God suffers, there the glory of God is present to sympathize with him. Because these Christians thus felt, they sang praises at midnight, and the prisoners in the rest of the cells heard them. Suddenly there was an earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands loosed; and the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, "Sirs, what must I do to be saved?" And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

What could have induced the jailor amidst

these circumstances to ask the, to him, strange question, What must I do to be saved? Why did he so tremble? Why did he seem to dread a punishment which he prayed he might escape, and apply to Paul and Silas to interfere to give him that escape?

No doubt earthly fears mingled with others in the mind of the jailor. The circumstances amid which he was placed were enough to alarm a more courageous spirit; but the question itself, "What must I do to be saved?" cannot have originated from a mere sense of imminent peril to his body, but from some deep, inward, spiritual conviction of danger threatening his soul, and a rising anxiety, deep and solemn, to escape that everlasting peril which his conscience now feared and dreaded. He saw the earthquake had retired to rest, the walls of the prison still erect, the prisoners in their cells, and Paul and Silas so far from being disposed to escape, standing and presenting themselves, with a calmness that indicated the noblest heroism in the midst of so awakening and startling occurrences, and entreating, "Do thyself no harm; for we are all here: what, then, can have made the jailor so alarmed? Do the circumstances warrant the interpretation that all he asked was merely, How shall I escape the punishment which I deserve from my royal master or superior at Philippi? That he had fears, that he was alarmed, is obvious from the narrative; but that he had any reason to dread punishment because an earthquake had shaken the walls, or because a mysterious hand had penetrated the prison, and fused by its touch the chains that fettered every limb, and left every prisoner free, because of what he had no control over, and could neither avert nor modify, is altogether improbable, not to say absurd. It is plain, then, that the jailor's fear arose from something more than the dread of punishment on earth. It is obvious that circumstances had occurred, whatever they were, that had aroused his conscience, and had touched his heart; that a ray from eternity had flashed upon his soul, and suggested to him a question he never thought of asking before, the full and living importance of which he felt then for the first time, "What must I do to be saved?"

If this question arose from spiritual influence, what was it, as far as the narrative can show us, that awoke such a conviction in the jailor's mind, or such a fear in the jailor's conscience? He heard songs of praises where he heard only blaspheming and cursing before; he saw men praying, where men before had abjured all sense of the presence of, and all feeling of responsibility to, God; and the sight of prisoners that sang in chains and prayed in a prison made an impression upon the man that there must be something great in this detested Christianity, and urged him, probably, to inquire whether there was any possibility of his reaching the peace that could make him sing, and feel that sense of spiritual want, and appreciate that divine pledge of supply, that would prompt him also to pray. Superadded to all this was the perfect composure of these two prisoners, who had, apparently, everything to fear, nothing to hope for: a spectacle that struck the jailor with the thought that they must have some deep spring of peace that he had not; and cherish hopes, and joys, and relationships, and affinities, with an unseen power that he knew nothing of: and all combined struck an impression on his heart so deep, so penetrating, that it wrung from him in the midst of its bewilderment and agony, the anxious question, Sirs, what must I do to be saved?

There is no spot where Christian character does not tell. A Christian is in a jail, he sees no unsanctifying power go forth from him, yet an unseen, but real virtue may be penetrating every cell, and making converts to the gospel out of the refuse of mankind. The very meaning of coming to a sanctuary is to carry to the shop, the workhouse, the parlor, the library, the prison, if needs be, wherever God places us, that consistency of conduct, tenderness of conscience, and love of what is true, beautiful, and just, which will leave holy and useful impress-

ions around, before, and behind. Every man, without exception, whether in a prison or palace, sends forth influence. Just as sure as the heart at its every beat sends the blood to the extremities of the body, so the moral heart, at its every pulse, always and everywhere, sends out a moral and spiritual influence. Not a mother can walk in her household without unconsciously influencing the temper and shaping the character of her offspring; not a master walks amidst his servants without producing silent, but real, living impressions. If we only felt this in its just force, we should estimate more accurately the responsibility that devolves upon us. But the most powerful influence is not that which is designed. If you see a person setting himself to produce an influence, his usefulness is gone. The moment you see one screwing his features into a holiday face, in order to make favorable impressions, there is an end of his power. But when a man is holy, the influence will show itself when he does not think of it. And it is precisely when he does not think of it that the deepest and greatest religious impressions will be made on all that are around him. Meekness hath majesty; silent piety is eloquent; wherever there is salt, it will leaven; wherever there is light, it will be luminous; be Christians, and ye cannot fail to be domestic and home missionaries. So Paul and Silas, thinking nothing of converting the jailor, were, by their own Christian conduct, leaving impressions so real, so strong, so deep, that this man under them came to ask, Sirs, what must I do to be saved?

Let us look at the question, and next at the answer. The question is the most momentous one we can ask. Sirs, what must I do to be saved? Not from a temporal punishment, but to have the soul saved from everlasting ruin. It is the most urgent question a man can ask, just because a soul is saved eternally, progressively, intensely happy, while an unsaved soul, which is but another name for a lost soul, is eternally ruined. Lose all upon the earth, and save the soul, and you will have nothing to regret forever; but gain all the honors of the world, and weave them into a diadem; accumulate all the riches of the earth, and compress them into your coffer; rise to be the most renowned, the most distinguished, the most wealthy, the most noble, but lose the soul, and you treasure up an inheritance of remorse and regret for ever and ever. The soul is the only thing that there is no possibility of recovering, and for which there is no compensation. If I should lose my eye-sight, by a beautiful and bountiful provision of that great God who made us all at first, the ear becomes more exquisitely sensitive, and I have greater delight there; or if I should lose my hearing, the eye becomes more keen and susceptible of joyful and gratifying impressions; or if I should lose sight and hearing both, the touch becomes more exquisitely delicate, so that I should derive from the touch greater gratification, and be able to guide and lead myself by it alone. If I lose my property, I may recover it; if I lose my health, I may regain it; but if I lose my soul, it is lost forever and evermore, without the possibility of recovery. If I may so speak, the thoughtless are playing at a game the most terrible they can conceive. We never rise to a full conception of the solemn position that every man occupies in relation to a future and eternal world. And if, therefore, the loss of the soul be so terrible, the question, How can it be saved? is the most momentous that man can ask, or minister can answer; and yet, alas! alas! its importance is only equalled by the rarity of the interrogation.

The great question that you can read on most men's faces as they run along the streets is, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Right questions in their own place. The anxiety that throbs in most hearts is, "How shall I soonest get rich? How shall I reach the greatest power? Where-with and how shall I command the greatest influence, outstripping all rivals, excelling all competitors, to look down, from the lofty pinnacle to which I have raised myself, with a

feeling of contempt and a sense of superiority on all besides?" Are not these the questions men most frequently ask? Are not these the thoughts that glow in the hearts of thousands in every thoroughfare? And yet, what is the worth or value of them? Every hair becoming gray; every beat of the heart becoming feebler; the body gradually dissolving till the very brow becomes grooved and rugged, like the brown sands from which the tide of life is ebbing, all showing them that they are on the verge of that last step, the issue of which is to God's people everlasting happiness, and to those that are unsaved, hopeless, irretrievable, irremediable misery. Thus the most important question, whether oftenest asked or not, is, "What must I do to be saved?" And as it is the most important, so, every analogy would teach us, it is the question we should be most anxious to have settled. Did you ever hear of a general anxious to protect a village when the cannons of the foe were thundering at the gates of the capital? Did you ever read of a physician so foolish as to think of the wounded finger, when a vital disease was preying on the heart or lungs? Did you ever hear of a mother, when her house was on fire, rushing away with the cradle, and leaving the babe behind? Yet such follies, if possible on earth, do not exceed in extravagance, or equal in criminality, the infatuation of settling the thousand and one queries that relate to this world, and leaving unasked and unresolved this momentous question, "What must I do to be saved?" Do not settle a date, and lose a soul. I do not mean that there are not other questions that ought to be asked, and other subjects that are most important. We do not require people to become quietists, fanatics, monks, or nuns. We do not wish you to cease to be husbands, wives, fathers, mothers, children, tradesmen, merchants, physicians, lawyers; but we ask you to subordinate little questions, and put them in their own little place; and to seize this great question, and give it the solemn and heartfelt entertainment which so great a question so imperatively demands. I ask you to make this question the leading one, and to let all else either take their own little place, or be suspended entirely until you have finally settled this. But some one will instantly say to himself, All this proceeds upon the supposition that we are certainly lost, and that we need to be saved." One will say, "I never stole anything; I never committed murder;" another will say, "No man can say anything against my character;" another, "If my life be looked into, I shall be found a generous, susceptible man, a kind father, a good husband, a loyal subject, a peaceful citizen; what do you mean by suggesting to me that I need to ask the question, 'What must I do to be saved?' as if, forsooth, I were a thief, a murderer, or Mary Magdalene, the jailer of a prison, or the chiefest and vilest of sinners!" It is not required that you should do some great thing to be lost, no more than you are required to do some great thing in order to be saved. You are born lost; you are born exiles; you are without God by nature; you are lost unless you are positively saved; you have nothing to do but to lie still, and the stream of the curse on which you are will carry you into the abyss of woe for which the lost are ripening and preparing themselves every day. Do not let go this thought, and if you learn nothing else, you will have learned a most precious thing, that, to be lost, it is not required to be a great criminal; to perish for ever, it is not necessary to do something atrocious. "He that believeth not is condemned already, and the wrath of God abideth in him." You are by nature without God; you are already lost; something must be done upon you, or in you, or for you, in order that you may be everlastingly saved. And therefore, if you have never asked the question, let me urge upon you the duty, the necessity, the instant necessity, of asking that question now, "What must I do to be saved?" Have you ever understood or entertained the thought, that, whatever be the place of your birth, or the blood in your veins, or the splendor of your descent, or the magnifi-

cence of your circumstances, you are by nature lost sinners; and the most generous man, and the most depraved man, must equally apply at the same gate, and humbly, with bended knee and bowed heart, seek salvation exactly in the same way, for no other reason but this, that the blood of Christ was shed for the chiefest of sinners, and why not for them? True, the gospel humbles, but it is no less true that it humbles only to exalt, depresses only to dignify; and no man is exalted to such a pinnacle as he who has been most depressed and humbled deepest by a sense of sin, ruin, and misery. It never degrades, even when it humbles most. Have you realized this? The very meaning of preaching for missions is preaching first for men. You will never care sixpence for the salvation of the heathen, unless you care for your own. If a minister want a large collection, his truest policy is not to beg hard, and make touching appeals, by telling his people what the heathen are, but by showing them their own ruin by sin, that they may feel the glorious appreciation of acceptance through the blood of Jesus; and as the magnificence of their own experience is reflected on the condition of the heathen, they will respond heart and hand to every appeal made for the salvation of others.

To be continued.

Spiritism.

Those persons who profess to have intercourse with disembodied or angelic spirits, and by their aid to make supernatural disclosures, are styled in the Bible, *wizards, witches, necromancers, sorcerers, consultants of familiar spirits*. These were the *mediums* of ancient times. Their arts may have differed somewhat from those of modern mediums, but their system was essentially identical with the system of modern Spiritualists. God uniformly and most sternly denounced them and their works.

1. God, in his Word, declares the conduct of those who act as *mediums*, to be grossly and unpardonably wicked. Ex. 22:18. "Thou shalt not suffer a witch to live." Lev. 20:27. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones: their blood shall be upon them." Deut. 18:9, 14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do." In the 8th chapter of the Acts, we read of Simon, who "used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." And a little after, it is recorded that Peter denounced him as being "in the gall of bitterness and in the bond of iniquity." In the 13th chapter of the Acts, is given an account of Elymas, a sorcerer, a false prophet, who withstood the apostles, seeking to turn away the deputy, Sergius Paulus, from the faith; against whom Paul hurled the withering rebuke, "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul, in his epistle to the Galatians (5:19, 20), ranks witchcraft with the works of the flesh; adultery, fornication, idolatry, and such like.

2. God, in his Word, denounces those who consult spirits through mediums, as guilty of great sin. Lev. 19:31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord your God." Isa. 8:19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not the people seek unto their God? for the living to the dead? to the law and to the testimony: If they speak not according to this word, it is because there is no light in them." It is said of Manasseh, 2 K. 21:6, that "He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke him to anger." The practice of consulting spirits is declared by God to be a *heathenish* practice. This is affirmed in Deut. 18:9-14, which has been already quoted. Also in Isa. 19:3. "And the spirit of Egypt shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to wizards."

The Bible is, perhaps, nowhere else more

clear and emphatic in its condemnation of Spiritualism, than in its narration of the story of King Saul. In the latter part of his reign, Saul chose the witch of Endor for his medium, and through her consulted with the spirit of Samuel; and because of his sin in so doing, he was slain in battle the next day. In proof of this, I refer you to 1 Chron. 10:13, 14. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse."

3. God denounces against all Spiritualists, both mediums and their followers, the doom of eternal death. Lev. 20:6. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Again, God declares Rev. 21:8, that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. A. Dean, jr., of Newbury, Vt.

No Christ In It.

BY THE REV. WILLIAM ROBERTS.

I have now been employed in the Christian ministry for some twenty-eight years; and I wish I had kept more closely, especially in my younger days, to the grand mission of the Gospel. Let all young ministers adopt the resolution of the great apostle of the Gentiles, "not to know anything," among their hearers, as the subject of their pulpit ministrations, "save Jesus Christ, and him crucified," not to glory in anything "save in the Cross of the Lord Jesus Christ; and not to preach the Gospel with wisdom of words, lest the cross of Christ should be made of none effect."

I have seen an account of a young minister, who had composed an elaborate discourse, which he fluently delivered in the hearing of an aged minister. The young man felt so anxious to know whether his sermon pleased his honored brother, that he actually inquired of him how he liked his discourse. In reply he was given to understand, that though his sermon was well composed, and well delivered, yet it was destitute of the main element, because there was no Christ in it. Why, said the young minister, there was no Christ in my text, Sir. So replied the worthy father, you know well, that from every town, village, and hamlet in Great Britain, there is a road leading to the Metropolitan City; and, my young friend, there is a way leading to Christ from every text of Scripture; and if you cannot discover it, I would advise you to go over the hedge after him.

No sermon, no lecture, however sublime in their composition, however elevated in their sentiments, and however eloquently delivered, can be pure Gospel without Christ. Those who preach the icy morality of Plato, Seneca, and Aurelius, plainly declare, that they consider the maxims of Cicero and Socrates, superior to the blessed and glorious principles of the Gospel. God will never own such preaching, for according to his own appointment, Christ is to be the Alpha and Omega,—the beginning, the centre, and the end of all Gospel ministrations. No doctrine, no precept, no promise should be made known but in connection with Christ. The divine perfections should be preached, with a view of their harmony in the mediation of Christ. The divine purposes should be pointed out, in connection with the covenanted engagements of Christ. The bliss and happiness of heaven should be described with a reference to Christ as the way thither. The strictness and spirituality of the law of God, should be represented in connection with Christ as "the end of the law for righteousness, to every one that believeth." The guilt, corruption, and ruin of man by the fall should be delineated, in order to bring sinners to appreciate the finished righteousness and expiatory sacrifice of Christ. The terrors of death, the realities of eternity, the solemnities of the last judgment, should be described in order to excite sinners to flee from the wrath to come.

Again, every social, relative and Christian duty should be enforced by motives drawn from Christ and his cross. Self-denial and humility should be urged, from the consideration that Christ humbled himself, and made himself of no reputation. Liberty to the poor and to the cause of God, should be enforced by the example of Christ, in becoming poor that we might be made rich. Submission and resignation to the divine will; filial obedience and affection; matrimonial faithfulness and love; in fact every duty incumbent upon Christians in the exercise of holiness, may be enforced by motives derived from Christ and his cross. And besides all the

divine promises, with all the richness of their contents, with all the suitability of their blessings, with all the variety of their applications, are in him, yea; and in him amen. Thus the Gospel presents to the mind of the student, superabundance of diversities and varieties, in a perfect and most beautiful unity of character and design.

Such being the case, what need have the ministers of Christ to have recourse to politics; to scholastic and metaphysical distinctions; to curious researches into antiquity; to ingenious dissertations upon the fitness of things, and to abstract proofs of the evidences of Christianity. Let such things be appealed to, on extraordinary occasions, and be reserved for the platform as occasion requires; but let the pulpit be consecrated to the Glory of our Master, inasmuch as he is the bread of life. God forbid that we should substitute husks for the bread which giveth life to the world.—N. Y. Obs.

The Only Rule of Faith.

It is the tenet of Protestant Christianity that the Bible, the whole Bible, and the Bible only is a sufficient and a necessary rule of Christian faith and practice. Some errorists add to the Bible the creeds of the church, like the Papists. Others add to it human reason. There seems however in some Baptist churches a disposition to make the New Testament *alone*, a rule of faith. Thus a correspondent of the N. Y. *Examiner* of Feb. 7th, said:

"The doctrine of the absolute sufficiency of the New Testament, as our only rule of faith and practice, has also been much more widely and definitely maintained than formerly. This has been, doubtless, a result of the greater mental independence of the age, though it may in part, also, be owing to the uniform testimony of Baptists on the subject."

The N. Y. *Observer*, having some doubts as to the meaning of the above, called attention to it, and the *Examiner* of Feb. 21st, added:

"We understand the writer to affirm—while holding the inspiration of the Old Testament—that the New Testament is the only rule of faith and practice for Christian churches."

To this position the N. Y. *Observer* very judiciously and Scripturally replies as follows:

The reader will perceive a slight modification in the language employed in the second expression above quoted. The "inspiration of the Old Testament" is admitted, while its claim to be regarded as a part of the rule of faith is denied. Our doubt still remains as to the real design of the writer; and we do not care to waste ink in debating a question on which after all we may be substantially agreed. He admits the inspiration of the Old Testament, and to our minds in that admission he closes the argument against himself, and surrenders the original declaration as untenable and anti-Scriptural. To believe that three-fourths of the Bible are no part of a believer's rule of faith and practice, is as absurd as to hold that three-fourths of the U. S. Constitution may be set aside by a town-meeting, and no longer be a rule for the people.

The Protestant doctrine on the subject is admirably condensed into these words: "The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." In contrast with this proposition the *Examiner* teaches that the Baptist churches hold the *absolute sufficiency* of the New Testament as the *only* rule. But if we consult the New Testament, this rule itself, we are taught (Romans 15:4) "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." And again (1 Cor. 10:11), we are assured that all these things, even the facts of Old Testament history "are written for our admonition upon whom the ends of the world are come." These are divine utterances, teaching us that the Old Testament Scriptures are a part of the basis of our hope and the guide of practice, and in the face of such authoritative declarations, it is not competent for any modern newspaper to set them aside as no longer necessary for the hope and admonition of Christian churches.

Even more familiar is the passage in 2 Tim. 3:15-17. "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." All this is affirmed of the Old Testament. We need not recur to the remarkable explicitness with which the apostle chooses and arranges his words so as to leave in them a perpetual protest against the identical doctrine now promulgated as the faith of the Baptist churches. His language meets every point of the new declaration, and claims with divine inspiration for its authority, that all

Scripture is of use to make a man perfect, thoroughly furnished unto all good works; while the *Examiner* teaches that one quarter of the Scriptures is absolutely enough.

Again, we say, we may be dull, and unable to see the point at which our friend is driving; but if we do see the point, God helping us we will break it off.

Singing for Souls.

Why not sing for souls? The minister writes and preaches and prays for souls. The Christian in his life and conversation, on the week day and on the Sabbath, also, labors and listens and watches and exhorts and prays for souls; and why should not the choir in the house of God, sing for souls? I do not mean, sing them to sleep, as the drowsy nurse drones her lullaby to the infant in the cradle, or even as some somnific preachers give their hearers their quietus, by their monotonous running-water-style and manner; but arouse them—sing them into life everlasting.

Ought not our choirs to sing for the conversion of souls? Is not this an important part of their vocation? It is not all praise; David was not always singing: "Lift up your heads, O ye gates!" but it is confession, entreaty, warning, which should find humbling, winning, startling utterances in the songs of the temple. For the most part, I fear it may be said, that our church choirs forget that much of the power of public worship is entrusted to them. They stand up and *perform* their parts as if they were responsible for nothing except the mere execution. They sing "Come unto me all ye that labor and are heavy laden, and I will give you rest," but no heavy laden sinner complies with the invitation. They sing: "He was despised and rejected of men, a man of sorrows and acquainted with grief;" but no impenitent man weeps. They sing: "Have mercy upon me, O God;" but none feels his need of mercy any the more for their singing. They sing:

"Behold a stranger at the door,"

but none of the hearers see him; and—

"Admit him, or the hour's at hand
You'll at his door rejected stand,"

but no sinner trembles. They sing:

"Sinner, rouse thee from thy sleep,
Wake, and o'er thy folly weep."

But he does not awake; or, if he does, it is only to criticise the performance. And:

"Hear, O sinner, Mercy hails you;"

but he does not hear. And what is the reason? Is it all because he is so deaf? They sing:

"See from his head, his hands, his feet,
Sorrow and love flow mingled down:"

but they do not see, and is it all because they are so blind? And again:

"Hearts of stone, relent, relent!"

but they do not feel. And what is the reason? Is it because their hearts are past all feeling? If so, why not hang the harps of Zion on the willow or dash them to the ground?

But has music, sacred music, lost its power, its eloquence, its pathos? No! can it do nothing more than soothe the soul with sweet sounds? can it do nothing but dull the point of a doctrine, or round the edge of a reproof? Nothing more than charm the ear on the brink of the cataract? O, yes! It is adapted to do more, and it can and must do more, or be dismissed in disgrace, from the service of Christ.

But how does it happen that, while secular music has achieved wonderful revolutions in the State, sacred music has done, comparatively, so little in the church? Is it not because there has been so little *heart* in it? It is the heart-melody which alone reaches the ear of God. It is the spirit-singing, which alone reaches the heart of man. If there is no feeling, there can be no eloquence in music. If there is no heart, there can be no pathos, no power.

Patriotic songs can revolutionize a nation. A secular voice can move the world. It can and does unseal the fountain of tears, soften the hardest heart, rouse men to deeds of noble daring, mould the passions to suit her pleasure; and why cannot sacred song do as much? She ought to do more; for she has purer sentiments and higher hopes, and infinitely more at stake; the interest of the Redeemer's kingdom, the interests of undying souls. Is there not more in these to stir up the depths of our immortal natures?

Doctor Nettleton made as much of sacred song as any man with whom we have been acquainted. He not only "tamed" the secular voice and pressed it into the service of Christ, but he taught the sacred, how to sing for souls. It is said, that in one revival, the reading and singing of the hymn, "Behold a stranger at the door," produced a conviction of sin in the minds of six individuals, which resulted in their conversion. Such a result ought not to seem strange, for it is just what sacred music, if performed aright, was intended and is adapted to produce.

The minister is not satisfied unless Christians

grow in knowledge and in grace, and sinners are converted under his ministrations; nor ought those who sing in the house of God, to feel as if they had faithfully performed the part assigned them, unless a like result is attained. For what was an ear for music given to the Christian? for what a voice whose sweet tones can charm the ear of the enraptured auditor? Not surely, that he might use them for his own amusement alone. They are gifts not bestowed on all—they are talents entrusted to them, with the injunction, "Occupy till I come." They are given like other Christians, to be used for the benefit of others; and at the great reckoning day will they not be called to a strict account? Will not the Lord ask the church choirs, how many souls they have sung into his kingdom, how many Christians they have sung into deeper sorrow for sin or higher states of holy feeling? Oh, is it not to be feared that, instead of singing sinners into Christ's kingdom, and saints into higher states of holy living, they have been singing lullabies to their own responsibility? Alas! how little has the heart had to do with the songs of the temple!

A Remarkable Prayer.

"Beloved, I wish (pray) above all things that thou mayst prosper and be in health, even as thy soul prospereth." 3 John 2.

This is the prayer of the apostle John, now an old man—old in years, old in Christian experience, old in the service of Christ, almost ripe for heaven—on behalf of "his well-beloved Gaius, whom he loves in the truth." The prayer is, that Gaius might enjoy bodily health and be prospered in his worldly business, for it is of that we must understand John to speak when he prays that Gaius may prosper, since he connects this immediately with bodily health, and places the two together in a sort of opposition to spiritual or soul prosperity; making the latter the measure of the former—"that thou mayest prosper and be in health, even as thy soul prospereth."

Calling to mind the character of Gaius given us in this epistle, we will have no difficulty in understanding the feelings out of which this prayer of the apostle springs. There are some, in almost every portion of the Church, possessing less or more of the character of Gaius, whose death would be a public calamity, and would be felt as such by the most godly portion of the Church; and whose protracted sickness or losses in worldly business would be as real, although not so great a calamity, and would be so regarded by every one that loved Zion and labored for her prosperity. On behalf of such persons, the prayer that "they may prosper and be in health," is the natural outworking of love to our brother, and love to Christ and his cause. And we have here apostolic example as our authority for saying that such prayer is right and proper in itself.

But John does not pray, absolutely, that Gaius may prosper and be in health; there is a qualification or condition introduced—"as thy soul prospereth." He would have the soul prosperity the measure of Gaius's worldly prosperity. If the good man grows in goodness as he grows in greatness, if his piety increases as his wealth, he can never become too great or too rich. Influence and wealth are never more in place than when laid at the foot of the cross.

O, that the Church had more such men as Gaius, for whom we should dare to pray as John prayed for him! O, that the Church had more men like John to pray for such as Gaius!—*Presbyterian.*

The Stranger Sea-Bird.

FAR from his breezy home of cliff and billow
Yon sea-bird folds his wing;
Upon the tremulous bough of this stream-shading willow
He stays his wandering.

Fann'd by fresh leaves, and soothed by blossoms closing,
His lullaby the stream,
A stranger, in bewilder'd loneliness reposing,
He dreams his ocean-dreams:—

His dream of ocean-haunts and ocean-brightness,—

The rock, the wave, the foam,
The silent blue of heaven,—the sea-cloud's trail of whiteness,
His unforgotten home.

And he would fly, but cannot, for the shadows
Of night have barr'd his way;
How could he search a path across these woods and meadows
To his far sea-home's spray?

Dark miles of thicket, swamp and moorland dreary,
Forbid his hopeless flight.
With plumage soil'd, eye dim, heart faint, and wing all weary,
He waits for sun and light.

And I in this far land a timid stranger,
Resting by time's lone stream,
Lie dreaming hour by hour, beset with night and danger,
The church's Patmos-dream.
The dream of home possess'd, and all home's gladness,
Beyond these unknown hills;
Of solace after earth's sore days of stranger-sadness,
Beside the eternal rills.

Life's exile past, all told its broken story;
Night, death, and evil gone;
This worse than Egypt-shame exchanged for Canaan's glory,
And the bright city won!
Come then, O Christ! earth's Monarch and Redeemer,
Thy glorious Eden bring;
Where I, even I, at last, no more a trembling dreamer,
Shall fold my heavy wing.

The Cabinet.

Coming hastily into a chamber, I had almost thrown down a crystal hourglass. Fear, lest I had, made me grieve as if I had broken it. But alas, how much precious time have I cast away without any regret! The hourglass was but crystal, each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hourglass might be bought; but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hourglass, not to be by me, but to be in me. Teach me to number my days. An hourglass to turn me, that I may apply my heart unto wisdom.—*Dr. Thomas Fuller.*

Dreadful Disaster!

COLLISION WITH AN ICEBERG—ONE HUNDRED AND THIRTY LIVES LOST.

We have seldom read a more affecting narrative in the catalogue of marine disasters that has come under our notice, than the following from an only survivor among the one hundred and thirty-six souls on board the "John Rutledge." The Packet was bound from Liverpool to New York. The name of the rescued is Thomas W. Nye, of New Bedford.

The Packet ship John Rutledge left Liverpool on the 16th of January, with one hundred and twenty passengers, and a crew of officers and men numbering, all told, 15 persons. During the passage she encountered severe weather. One of her crew was washed off the bowsprit, and a male passenger was carried through the bulwarks by a heavy sea and drowned. On the 20th of February, the John Rutledge was struck by an iceberg, and went down.

The collision of the iceberg took place between 9 and 10 o'clock on the morning of the 29th of February. She ship was abandoned about six o'clock the same evening. Before leaving his vessel, Capt. Kelley finding that she leaked badly, manned the pumps with passengers and seamen; and as the leak continued to gain upon her, had about 100 bags of salt and a number of crates of crockery broken out of the fore hold and thrown overboard. Getting clear of the ice soon after, it was discovered that a plank was started from the fore-castle, and an attempt was made to stuff the leak with blankets and rags. It appears that this was not very successful, as the Captain subsequently decided to abandon the vessel. There were five large boats on board, in which 134 persons were to be saved. How the Captain bore himself at this time we could not learn, as the survivor lies in a very critical situation and it was as much as his life was worth to question him closely. We only know that four boats put off before that in which Nye was.

The Captain's boat was the only one of the four which had a compass. How Captain Kelley distributed the provisions and seamen we could not learn. The last boat that left the ship contained only thirteen persons. It appears that Atkinson, the mate put his wife into this boat, and with the carpenter, went to sound the pumps. While they were gone the boat was struck by a heavy sea, which broke her from her fastenings, and she rapidly drifted from the ship, leaving the mate and carpenter, with from thirty to thirty-five of the passengers on board. When last seen the ship was down to her mizzen chains in the water; and from the character of her cargo—salt, iron and crockery—she probably went down in a short time afterwards. Of the thirteen persons in the last boat, there were four women, one little girl, five male passengers, Mr. Nye, a Scotch sailor and the boatswain, an Irishman whose wife resides in New York. For the subsistence of these people there was only one gallon of water and six or eight pounds of bread. The mate had placed a compass in the boat, but his wife in leaping from the ship, had broken it. Cast thus helplessly upon the open

sea, among the fogs and mists of the Banks of Newfoundland, and surrounded by drift and berg ice, their prospect could hardly have been more gloomy. Soon after the boat broke adrift, night came on—how it passed may be imagined. From what we could learn but little was said by any one, and probably all of them soon came to a realizing sense of their dreadful situation, for as soon as Mrs. Atkinson entered the boat she seized the vessel containing the water, and being a large robust woman, fought off all who attempted to obtain a drink from it. Nye got only two or three swallows; the rest was drank by herself and the boatswain. What disposition was made of the bread does not appear. The probability is that there was no organization whatever among the little party, but every one looked out for himself. Having no compass, nor sign by which to steer, they did not exert themselves, other than to keep the boat before the sea. The sailors were warmly clothed, as was also Mrs. Atkinson; but the passengers, for the most part, were scantily attired and suffered keenly from the cold.

Day after day only dawned to raise their spirits anew with hopes of succor, which the long and dreary nights turned to the bitterness of despair. Thus time passed until the third day, when one of the little band, a man whose clothes were quite too thin to shield him from the bleak weather, sank under the combined effects of cold and hunger, and his body was committed to the deep. Then a woman died in the arms of her husband, and a little daughter, and her corpse was also silently dropped into the sea. The fourth day came, and with it the same angry sea, the same leaden sky—no ray of hope anywhere visible. The cold was so intense that it almost froze the marrow, and not a drop of water could be obtained, while only a small quantity of food remained. Human nature could not bear up much longer against this exposure and privation, when, just as they were about to give up all hope, the wind lulled and lo! a brig hove in sight. "She was not very far off," and they pulled for her with might and main. Signals were also made. For some time, and the wind freshening, she was soon out of sight. With her went all hope. A burning thirst soon fell upon all of them, and heedless of young Nye's earnest appeals, they fell to drinking salt water. This only increased their thirst, and they drank eagerly and repeatedly of the fatal fluid. What followed is the old story of delirium and death. One by one they grew mad and madder; besought each other to kill them; then they dreamed of sitting at sumptuous feasts, and spoke of the rare dainties which mocked their grasp; of the delicious beverages which they in vain essayed to quaff.

At length, worn out with the intensity of their physical and mental sufferings, they grew more subdued, their haggard features became more rigid, their wild eyes assumed a glassy look and their shrunken forms seemed gradually to subside—the next lurch tumbled them off the boat dead! Such were the sights which young Nye witnessed daily. As they died he threw their bodies into the sea, as long as his strength lasted. He says that although his thirst was of the most agonizing character, he not only warned his fellow sufferers against drinking salt water, but showed them how he obtained relief by simply rinsing his mouth occasionally. They were hopeless and desperate, and would not listen to him. The boatswain grew delirious, and died within twelve hours after drinking it. In his delirium he was most violent. He attempted to throw the oars overboard, and did succeed in throwing over the bucket with which they had bailed out the boat. Nye did his best to quiet him and stop him from drinking more sea water; but he struck him a severe blow upon the chin, inflicting a wound which has not yet healed up. Mrs. Atkinson was also very violent, and being of a strong constitution it was a long time before she expired. Our informant's recollection of events which occurred about this time is very indistinct. But from what we could gather, on the sixth day there were only himself, a small woman wrapped up in two blankets, and the little girl alive in the boat. Before sunset the woman breathed her last. He had strength enough to throw the body of the child overboard; but that of the woman, together with the bodies of three others, was so coiled up under the thwart that he was unable to extricate them. Feeling a strong sense of drowsiness creeping over him, he fastened a red shirt and a white shirt to an oar, and hoisting it to attract any passing vessel, he coiled himself up in the stern of the boat, and then dozed away the hours. Occasionally he would rouse himself, and bale out the boat, and then lie down again. He did not sleep, but the time passed in a kind of waking vision. Occasionally he felt light headed—and began to dream of being at home in New Bedford with his family. Fearing that he too like the rest might be delirious, he fought against these influences and kept himself awake by various means. At length he saw a sail. He says that he saw her before those on board discovered him, and he was sure from the first that

they would pick him up. That vessel was the packet ship Germania, Capt. Wood, from Havre, bound to New York. When Capt. Wood descried the solitary boat, he ordered one of his own quarter-boats to be lowered, and sent an officer to see what it contained. As they approached him poor Nye groaned "For Jesus Christ's sake take me out of this boat." They did take him out, with womanly tenderness, and with the boat and its fearful load in tow, rowed back to the ship. The young sailor was quickly transferred to the comfortable cabin of the Germania, and his late companions, already far gone in decomposition, were thrown into the sea. The boat was full of water, and the bodies washing about in it had covered the seats and sides with blood. It is a wooden life-boat, about 25 feet long. After being thoroughly cleaned it was hoisted on board and brought to port. Under any other treatment than that which he received on board the Germania, young Nye would not have lived to see his home again. But Capt. Wood and his lady took him into the cabin and nursed him with parental tenderness. His feet were soddened with salt water and so badly frost-bitten up to his knees, that they feared mortification would ensue. Fortunately there were several cows on board, and Mrs. Wood made poultices of bread and applied them to his legs with such success that all danger of mortification is past. It was also necessary to administer food and liquids in infinitesimal quantities at first, until his stomach became accustomed to the change; but now he can eat quite heartily. His mind is still somewhat bewildered at times, more especially when the scenes through which he has so recently passed are recalled; he has an almost infantile fondness for those who wait upon him, and can scarcely bear them to be a moment out of his sight. Yesterday a companion of his childhood who is clerk in a store in this city, went to him, and will stay with him, and accompany him, home to New Bedford.

We were informed that Capt. Wood is personally acquainted with the family of his protegee. The lad is 19 years of age, of olive complexion, thin and of wiry make, with black hair and eyes, rather tall. He has just entered upon the career of a sailor, and has had an experience that will last him through life.

Of course of the other boats of the John Rutledge no tidings have been received. Nye thinks that those were as badly off as he was, if not worse, and entertains but little hope that any of them would be picked up.

Mirage on Lake Superior.

We have often heard of the optical illusions encountered by mariners on the great Northern lake, but nothing equal to that witnessed by a gentleman on Isle Royal:

The mirage on the lake shores is a most interesting natural phenomena. Occasionally it displays a surpassing grandeur which baffles all powers of description, from the rapidity of its changing features. On one occasion, in the spring of 1854, it exceeded anything that I had before seen. From the Siskowit Mine, the South shore from the Keweenaw Point to Fond du Lac, a distance not short of one hundred and fifty miles, which is seldom seen under the most favorable circumstances, now came in full view. The nearest point of this range of hills is at least fifty miles from us, and though not more than eight or nine hundred feet in height, by actual measurement, presented the appearance at this time of an extensive range of lofty mountains, with numerous peaks starting from their summits, and lost in the clouds, not unlike gigantic pillars of Heaven. To the observer, the scene, like a moving panorama, was constantly changing. At one moment the side of the mountains resembled a vast wall of rocks, and at another a boundless plain of fallen ruins.

The bluffs, slopes, escarpments, depressions, ravines, clearings and wooded regions all change both feature and position with astonishing rapidity. The mountainous walls of rocks and ruins all pass away, and are followed by an endless variety of the most lovely landscapes that the eye ever beheld, all apparently hemmed in by distant hills, covered with green foliage, and bathed in the gilded rays of a summer's sun. A countless number of small rivers might be seen gracefully winding among the green hills, finally discharging their waters into a crystal lake in the midst of the landscape. To contrast with this beauty and enchantment, inverted hills covered with timber might be seen moving over the surface of the water and passing directly into the side of the mountains, while off the unruffled bosom of the phantom lake, start a number of pointed cones, widening as they rise to great mountains, whose bases are fixed in the clouds, all moving gently forward and mingling one with the other into every imaginary form and figure that it is possible for the mind to conceive. For a few moments I was interested in seeing one of these inverted mountain peaks, passing directly through a large city, and changing on the opposite side into a formless mass of rock,

confusedly thrown together and suspended in the air. Afterward it assumed the form of numerous promontories with long low headlands, extending far away into the lake. After the lapse of a few moments it broke into islands, rocks and shoals just emerging from the water, finally disappeared, leaving nothing behind but the blue surface of the lake—our vision bounded by the horizon.—*Detroit Free Press.*



The Advent Herald.

BOSTON, APRIL 12, 1856.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PLAIN OF JORDAN.

THE promise to Abraham, (Gen. 15:18) included "all the land, from the river of Egypt unto the great river, the river Euphrates," embracing that portion of the plain of Jordan which was subsequently destroyed by fire from heaven.

The earliest reference made in the Bible to this valley, was on the return of Abram and Lot from Egypt to Bethel, (Gen. 13:3). There being "a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle," Abram proposed to Lot that they should separate, the one to the right hand, and the other to the left. Then (vs. 10-12) "Lot lifted up his eyes, and beheld all the plain of Jordan, that was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; . . . And Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

The pleasant valley in which Lot thus selected his residence was doubtless one of the most beautiful and fertile portions of the earth, yielding luxuriant harvests, and pasturage for herds and flocks. It was also quite populously settled; for within a short distance from each other, were the cities of Sodom and Gomorrah, Admah and Zeboiim and Bela, afterwards called Zoar.

The Jordan rises on the western slope of Mount Hermon in the small pool of Phiala; and it then terminated, not as now in the sunken Asphaltic lake, but it doubtless continued its course down the "Wady-el-Araby," to the gulf of Akabah, the eastern branch of the Red Sea—the whole length of which valley was traced by the celebrated traveler Burckhardt. The present site of the Dead Sea, called by the Arabs, *Bahr-Loup* (i. e. Sea of Lot) was then "the plain of Jordan,"—called also "The Vale of Siddim." Its surface, was far more elevated than now; for the whole surrounding country gives evidence that it has been sunken by volcanic action.

"But" (Gen. 13:13) "the men of Sodom were wicked and sinners before the Lord exceedingly," and they vexed Lot (2 Pet. 2:7, 8) with their "filthy conversation;" "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." And this was their iniquity, saith Ezekiel (15:49, 50) "Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy; and they were haughty, and committed abomination before Me."

However great their sins were, God did not destroy them unwarned. (Gen. 14:1-3) "It came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations: that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea."

The particulars of their conquest are not stated, but the kings of these cities were defeated; for, (v. 4) "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."

It is supposed by Dr. Hales that this conquest of the plain of Jordan took place about five years previous to Lot's going there to sojourn, and that

the thirteenth of their servitude, in which they rebelled, was about eight years subsequent to the return of Abraham and Lot from Egypt to Canaan—or about A. M. 2092.

Their rebellion was not noticed immediately, but, (vs. 5-12,) "In the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims, in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazrontamar. And there went out the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim; with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods and departed."

Abram at this time had removed from Beth-el, about thirty miles to the south, (Gen. 14:18,) and dwelt in the plain of Mamre, which is in Hebron, about 20 miles south of Jerusalem, and about 18 miles west of the Dead Sea. And, (14:13,) "there came one that had escaped"—probably one of Lot's servants, "and told Abram the Hebrew."

Abram, for his own security in Hebron, had formed an alliance (14:13) with "Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram;" and his interest in Lot was such—Lot being a son of Abram's brother Haran, and the brother of Sarah, Abram's wife—that (vs. 14-16) when he "heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them into Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

The Lord had chastened the cities of the plain for their sins, but now he tried on them the effect of mercy—having raised up for them a deliverer in the person of Abraham, who had broken the yoke of their oppressor and restored to them the people and spoil that were carried captive.

Abram returned with the spoil on the west side of Jordan and came near to Jerusalem, then called "Salem," to "the valley of Shaveh," afterwards called "the king's dale," in which Absalom erected his pillar. News of Abraham's success had preceded his return and, (vs. 17-20,) "the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

This event transpired about A. M. 2092, when Abram was 83 years old. Who Melchizedek was, has been a subject of dispute; but it is certain that he was (Heb. 7:1, 2) "king of Salem" and "priest of the most high God"—"first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace." Now (v. 3) when we "consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils," and also consider that Abram's ancestor Shem survived to the year A. M. 2159—sixty-seven years after this event—the belief of the Jews that Shem was Melchizedek seems plausible. As the oldest person then living, Shem would be, according to the patriarchal institution, both king and priest in his own family and to his posterity. He was no idolatrous priest, and it is very certain that Abraham would not have thus honored any common person; for, aside from Shem, Arphaxad, Salah, and Eber, Abram was the greatest man then living.

The residence of Melchizedek at Salem, shows that God at a very early period selected that as a city where his name should be honored. And now, by the agency of Abraham, the king of Sodom is in the presence of the priest of Jehovah, to whose benedictions he listens. He hears the victory of Abraham ascribed to the sovereignty of the most

high God. And (Gen. 14:21-24,) "the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion."

Abraham's distrust of "Bera the king of Sodom," is shown in the reason which he gives for refusing to receive the smallest gratuity from him. Had he confided in him he would not have feared that the reception of a present would have subjected himself to Bera's taunts.

Lot returned again to Sodom, and Abraham to Hebron. The judgments and mercies of the Lord continued to be unheeded by the cities of the plain. Twelve years had they been in bondage, and they were spared fifteen years after this wonderful deliverance; but they sinned on, and became more offensive in their iniquities. Therefore the Lord purposed to destroy them with their cities; but Abraham, "the friend of God," had a relative there, and the Lord said (Gen. 18:17, 18) "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him?" Therefore one year before the birth of Isaac, in A. M. 2108, the Lord with two angels appeared unto Abraham in the plains of Mamre; and Jehovah said to him, (vs. 20, 21,) "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it."

The two angels then (v. 22) "turned their faces from thence and went toward Sodom: but Abraham stood yet before" Jehovah. "And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked?" But Jehovah assured Abraham that if there were ten righteous persons there, He would (vs. 32, 33) "not destroy it for ten's sake. And Jehovah went His way as soon as He had left communing with Abraham."

During all this time the Sodomites anticipated no catastrophe like that which was impending over them, (Luke 17:28,) "They did eat, they drank, they bought, they sold, they planted, they builded," and sinned in all their doings, unconcerned and ignorant of the gathering storm that was about to burst upon them.

At the close of the day in which Jehovah conversed with Abraham, (19:1-3) "there came two angels to Sodom at even; and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned into him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

Lot was evidently ignorant of the character and office of these strangers, who appeared in the garb of men; but his hospitality is commended by the apostle when he says, (Heb. 13:2,) "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Lot's hospitality contrasts strongly with that of the Sodomites; for (Gen. 19:4-6) "Before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came into thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him." And he attempted to reason with them: but when the men of Sodom attempted to do violence to Lot, the angels (v. 11) "smote the men that were at the door with blindness, both small and great: so that they wearied themselves to find the door."

Besides the family of Lot there was not a righteous person in all those cities, (vs. 12-14) "And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons-in-law."

Thus the entreaties of Lot had no effect on his sons-in-law; nor were his daughters who had

married in Sodom, any more than their husbands, disposed to believe their father, who doubtless appeared to them like a lunatic. The last night of Lot's sojourn in Sodom being passed in fruitless remonstrances, he could hardly summon resolution to leave his married children behind. But (vs. 15-23) "when the morning arose, then the angels hastened Lot, saying, Arise take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord! Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither! (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar."

Thus Bela, one of the five cities of the plain of Jordan was spared and its name changed to Zoar, which signifies *little*, that it might be a refuge for Lot who feared that he could not soon enough reach the distant mountains. (vs. 24-26) "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt."

The vale of Siddim, according to Gen. 4:10, "was full of slime pits," doubtless caused by beds of bitumen or other inflammable materials. Whether the fire from heaven was a volcanic eruption, or produced by other means, its action on this bituminous valley was such as to cause a sinking of the surface of the ground. The Jordan no longer continued its course to the Red Sea, but emptied its waters into this new reservoir, so that the vale of Siddim and the beautiful plain of Jordan became the Salt or Dead Sea. It was about eighteen miles to the west, in Hebron, where Abraham dwelt; but, (vs. 27, 28) "Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Four hundred and forty-five years after this calamity, when the Lord led the descendants of Abraham around by the Red Sea, to the east of the Dead Sea, Moses said, (Deut. 29:23,) "the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein;" for thus he described the country to be, which would be "like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in his anger and in his wrath"—cities which, (Jude 7,) "are set forth for an example, suffering the vengeance of eternal fire." For God, (2 Peter 2:6,) in "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." The Saviour said on one occasion, to a more highly favored city, (Matt. 11:23, 24) "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." And to the world at large, it is written, (Luke 17:29-36,) As "the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken and the

other left. Two men shall be in the field; the one shall be taken, and the other left."

The awful fate of those guilty cities, conveys to this age of the world lessons of momentous interest. Already has the word gone forth, Flee ye out of Sodom; and the Zoar of refuge is near by to flee to. May the instructions, which this overthrow was designed to communicate be duly pondered, and the fate thus portrayed be avoided.

To Correspondents.

DEAR SIR:—Will you be kind enough to give in the *Herald* the explanation of the 18th and 19th verses of the first book of Peter and the third chapter? And you will oblige me. ANN BERRY.
Mount Vernon, O.

We understand the import of that scripture to be, that while the ark was in process of construction, Christ, by the Holy Spirit, preached to those then living, but whose spirits, when Peter wrote, were in prison awaiting the resurrection and judgment.

J. R. Your article of 10 pages on Spiritualism does not indicate its origin, and our rule is to lay aside such, the writers of which do not put us in possession of their names. It is also too long for our columns,—brother Daniels having published an excellent book that covers the whole subject. It is also so imperfectly spelt, punctuated and sentenced, that it would need much labor to fit it for publication; nor is it a thorough digest of the subject.

THE NEW HYMN BOOK.—Bro. T. P. Hedrick, writing from Laurel, Ind., says of the new Hymn Book, all the merit of which is due Elder John Pearson, jr., its compiler:

"I am delighted with the plan of the new Hymn Book, and that you have excluded the unscriptural sentiments found in the popular works. You have no doubt often felt the inconvenience of looking over the common hymn books to find an unobjectionable hymn—one in accordance with our faith; for it is horrible, after laboring for an hour or more to prove that the saints' inheritance is this earth renewed, to be compelled to sing:

'And each a starry crown receive,
And reign above the sky.'

The brethren will all hail its appearance with joy; and I hope it will contribute in no small degree to the removal of prejudice which has sundered good brethren, and may ultimately lead us to the truth."

PAMPHLETS ON TIME.—We have received two pamphlets, one with a Buffalo and the other with a Philadelphia origin, but both of which are apparently anonymous, each endeavoring to end the 2300 days with the third Jewish month of the present year, by commencing the seventy weeks in B.C. 445, and placing the crucifixion in A.D. 39, and calling that the end of the sixty-nine weeks. Those who suppose the crucifixion era can be removed this side of A.D. 34 betray a want of acquaintance with chronology, which vitiates all their chronological guesses. One of these writers quotes those who have commenced the seventy weeks with the 20th of Artaxerxes; but he has not the manliness and honesty to state, or rather he does not seem aware of the fact, that not one of those persons dated that epoch in the reign of Artaxerxes with B.C. 445, which is undoubtedly its true date. It was however their error of dating it ten years earlier than its true date, which compelled them to reckon from it, which their theory would not have permitted, had they dated it correctly. To quote a writer as reckoning a period from a given event, and withholding his date of the event, is an act of prevarication that is inconsistent with fair argument.

THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. No. XXXII. April, 1856. New York: published by Franklin Knight, 138 Nassau-street.

The April number of this journal has come to hand. The following are its contents:—

Professor Lewis's Response in the New York Observer in reference to his Six Days of Creation. The Second Epistle of Peter.

Professor B. Powell's Essays. Christ as Man, and his Relations to the Redeemed Church.

Archbishop Whately on a Future State. Literary and Critical Notices.

Each of the leading articles in this number, is written with ability and discrimination. That on the Six Days of Creation is particularly thorough and conclusive, which Prof. Lewis will find it difficult to reply to.

GROSS SUPERSTITION.—At the execution of Hubbard a few days ago, in Wabash county, in this State, for the murder of the French family, after he was entirely dead, the inclosure was taken down and five hundred persons went in and touched him,

giving their reasons for so doing, that it would in the future protect them from witchcraft. The rope that he was hung with, the crowd afterwards took, cut it up in small pieces, and divided it out among them, to act as a charm in protecting them in the future from ague and all other diseases. Surely this is the quintessence of superstition.—*Terre Haute (Ind.) Express.*

To remedy the Sunday sleepiness which bothers so many good people who want to keep awake, the *Christian Intelligencer* says "the patient must lift his foot seven inches above the floor, and hold it there in suspense, without support to the limb. Repeat the remedy as often as the attack comes on."

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.

There will follow in the following order:

The Trial of Abraham's Faith.
Divine Manifestations and Promises to Isaac and Jacob.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

LETTER FROM DR. H. W. BUXTON.

On the following page is a communication in reply to an answer of ours to a former inquiry of Dr. Buxton's, as to where we found any Scripture for the idea that saints at death depart to be with Christ. We kindly and respectfully replied to his interrogations, and referred him to the passages in which we find that doctrine inculcated, and in the words of which we had spoken; and our reply has called forth his rejoinder.

As our brother has not been long a reader of the *Herald*, he is probably not aware that the death question was some years since long and fully discussed in our columns, that many of our patrons who differed from us on the subject wished us to prevent its future discussion in our columns, and that in compliance with their wishes we have kept our columns free from it. As Adventists differ in their views respecting the state of the dead and end of the wicked, readers of the *Herald*, on both sides, have thought it best to hold those questions subordinate to that of the speedy advent, and have agreed to disagree, without pressing their respective views. We have faithfully adhered to this arrangement; and though some have been indefatigable in extending views opposed to ours, we have still complied with the wishes of those agreeing with them in sentiment, but agreeing with us in action, and have kept to our appropriate work—that of preaching eternal life and immortality at the appearing of Jesus Christ. This has been in accordance with the advice and approbation of judicious Adventists who differ with us; and this is the course which we still propose to pursue, except when those differing from us demand a hearing; for we have uniformly shut out those agreeing with us from its discussion.

In the present case, as our brother has asked us various questions, without being aware of the principle by which we have been guided, we will

not be so discourteous as to refuse him an answer. It is a question on which we have long felt settled and grounded, having seen it discussed in all its aspects, and we consider it of so little vital importance that we feel very indifferent what views any one may hold on the subject; and yet we are not unwilling to give the reasons of our belief to those who ask us, or to show why we dissent from the conclusions, as in the following notes:—

Note 1.—This is not a sound criticism, nor a logical and Scriptural disposition of the passage; for, 1st. The declaration of Paul is clear, positive, and unequivocal (2 Cor. 5:6), that "whilst we are at home in the body we are absent from the Lord;" and (v. 8) that his desire was "to be absent from the body, and to be present with the Lord." 2d. When Paul says (v. 7), "we walk by faith, not by sight," he does not do it to illustrate our presence with, but our absence from the Lord—"we walk by faith, not by sight," not when we "are absent from the body and present with the Lord," but when "we are at home in the body and absent from the Lord." 3d. In 1 Cor. 5:3 and Col. 2:5, he says nothing about being "absent from the body," as he does in 2 Cor. 5:8, when he would be "present with the Lord," but he says he is "absent in body." Because a person may be "absent in body" without dying, it does not follow, that "to be absent from the body," when spoken in contrast with being "at home in the body," is merely an absence in the body. And 4th. This very illustration to which we now reply, when once given by an advocate of materialism, had such an effect on the logical, sensitive and honest mind of our late Bro. N. Southard, that it staggered him respecting the truth of that doctrine, which till then he had held. He wrote to that writer, showing the insufficiency of such a reply; but his article was refused, and his faith was shaken in a belief which required such an explanation.

Note 2.—Nor does the criticism on Phil. 1:21-24 change our opinion of what that scripture teaches; for, 1st. There is no issue between us, as our brother is doubtless well aware, respecting the epoch of the final reward of the saints,—we both holding that it is at the resurrection; but the reward being then, does not make it impossible that there should be "gain" to believers before that event. It is a gain to a man to be converted; it is a gain to him to grow in grace and in the knowledge of the Lord; and Paul affirms, without any trope, hyperbole or equivocation, that "to die is gain," and that though it was Christ to live, yet that he had "a desire to depart and be with Christ, which is far better." 2d. When Paul says it is gain to die, he contrasts it with living in the flesh, in which he only ceased to be when he died; and so also his desire to depart and be with Christ, is in contrast with his abiding in the flesh, which he regarded as more needful for the church. 3d. If Paul's desire to depart and to be with Christ had had no reference to the intermediate state between death and the resurrection, it would not harmonize with his counting it more needful for the church that he abide in the flesh; for at the resurrection the entire church will be present with Christ, which will be better for them than Paul's continuance in the body; and Paul, after the resurrection, will always abide in the flesh, as well as be present with the Lord, so that after that event the one of those conditions cannot be antithetical to the other, which demonstrates his reference to the intermediate state. 4th. When Paul speaks of living "in the flesh," abiding "in the flesh," &c., it is very clear that he recognizes existence out of the flesh; and that he believed man might have a conscious existence out of the flesh, is evident from 2 Cor. 12:2, 3; for had he known that man was unconscious when out of the body, he would not have said of one who was caught up into paradise, that "whether in the body or out of the body I cannot tell: God knoweth." We, believing with Paul, know not whether the man was in the body or out; but all our friends who believe man cannot be conscious out of the body, are not in doubt as Paul was, but claim to know that Paul was in the body. 5th. The structure of the sentence will not admit of our making Christ or His cause the subject of the "gain," if Paul should die; for Christ's cause was identical with the welfare of His church, and it was more needful, Paul affirmed, for the church that he should live; and he also affirmed that Christ would be magnified in his body whether he lived in the flesh, or departed to be with Christ. 6th. If Paul was to be magnified in his own body, it must be while he was in it, and not when out of it; but as Christ only was to be magnified by Paul's body, we reply to the question, that (Psa. 116:15), "Precious in the sight of the Lord is the death of His saints." And, 7th. We find no intimation by Paul that to depart and to be with Christ was better than to die, but he says it was better than for him to live.

Note 3.—John's representation was of course symbolical; but the symbol used was taken from the souls of them who had been beheaded for the witness of Jesus, who refer to their blood shed at the time of their being beheaded. If the symbol does not teach that the martyrs have a conscious existence after death, and that they look forward with anticipations for the resurrection, when God will avenge the blood of the saints that has been shed, then the significance of the passage is still a mystery.

Note 4.—It was not the word "thoughts," but the Hebrew word that is there rendered thoughts, that we made reference to; and our argument was not that the faculty of thinking could be dead and the thoughts not perish; but precisely the reverse, viz. that death might terminate all a man's purposes, without putting an end to his consciousness.

Note 5.—The dust in the tomb will hear the Saviour's voice and be revived; but before we can see that those whom He shall bring with Him, are not those who have departed to be with Christ who have fallen asleep in him, we should need to have what Paul says in the texts, already noticed, explained away.

Note 6.—This depends on whether we, or our correspondent has given the right exposition of 2 Cor. 5:6-8, and Phil. 1:21-24. If he is correct there, then he may be here; but if we are correct in notes 1 and 2, then he cannot be free from error here.

Note 7.—Of course not. The resurrection will not be till the close of this world.

Note 8.—The chaff is nothing to the wheat. Let the wind blow it all away.

The same Creator also said to man, "In the day thou eatest thereof, thou shalt surely die." In the margin, it is "dying thou shalt die," which is the strongest possible mode of affirming in the Hebrew, "Thou shalt most certainly die" in the day thou eatest thereof. The devil told Eve, they should not surely die. We say the devil lied, and that man did surely die in the day that he ate the fruit—proving God's words true. The additional sentence that he should again return to dust, was not spoken of the day he ate, nor was it spoken before the sin, but after that act was done; but when that is accomplished God has said: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Note 10.—No one doubts that one event happeneth to both; but Solomon denies not that another event happeneth to man that beasts are exempt from, viz.—"after death the judgment." The oft quoted expression, "The dead know not anything," would have more effect on our mind if those who quote it did not in so doing, always stop at a comma (.). If they would quote farther, and apply the same rule of language, they would also prove that "neither have they any more a reward," which would cut off the dead from a future resurrection. They can also by the same rule of language, prove that some of the living know as little as the dead; for the lad that was with Jonathan (1 Sam. 20:39) "knew not anything," and the men with Absalom, (2 Sam. 15:11) in their simplicity, "knew not anything;" and Solomon said (Eccl. 6:3-5) "if a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good," that "he hath not seen the sun, nor known anything." Therefore if such scriptures prove the dead to be unconscious, the same interpretation of language would prove the living so, all of which is rectified by the idiom of the original.

Note 11.—The word rendered grave in the passage referred to, is Sheol, which corresponds with Hades in the Greek, which was the word used by the Jews for the place of departed spirits between death and the resurrection. It is where Jacob said he should go (Gen. 37:35) to his son, when he supposed his son's body had been eaten by wild beasts! so that he had no expectation of finding that there.

Note 12.—True. No man can deliver his soul from death, nor from Hades, though a man can avoid being buried in a grave according to the meaning of the English word, by being eaten by the wild beasts,—though he cannot be from the grave in its Hebrew significance. We showed in the article now being criticised, that the original of the word rendered thoughts, is literally the "plans" or "purposes" which death frustrates. David has not ascended to heaven, either body or spirit, but awaits in Hades his resurrection. No man hath ascended to heaven, though they depart to be with Christ. The Saviour had not ascended to heaven when Mary conversed with him after his resurrection; and yet the penitent thief on the cross, had his assurance that he should be with Him that day in paradise.

Note 11. Amen, and amen.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM H. W. BUXTON.

DEAR BRO.:—I thank you for remarks in the *Herald* of Feb. 16th, upon the state of the righteous in death. The question humbly submitted to you in a former number, was the following:

"If, as you affirm, Paul expresses that Christ's disciples at death depart to be with him, pray tell us where?" In compliance with the request, and to prove that the dead are conscious, you refer your correspondent to 2 Cor. 5:6-8—"Therefore we are always confident, knowing that whilst at home in the body we are absent from the Lord; (for we walk by faith not by sight,) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

NOTE.—In this passage I must confess that I hear Paul "express" nothing about death, or that "at death Christians depart to be with Christ," while I do see in living characters, his rule for being "present with the Lord;" viz., "We walk by faith, and not by sight;" and in 1 Cor. 1:3, I hear him say, "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed." And in Col. 2:8—"For though I be absent in flesh, yet am I with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Now was Paul absent from the body by death when he was writing to the brethren in Colosse? And so in your proof text above,—Was his soul absent from the body by death, and present with the Lord? Is the spirit obliged to leave the body in this case, more than the other, in order to have communion with the Lord? It was absent by the law of faith. Note 1.

You next quote Phil. 1:23-24—"For me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better; nevertheless, to abide in the flesh is more needful for you."

NOTE.—Neither in this text, do I hear Paul say, to die is to depart and be with Christ. That Paul expected to "be with Christ" in death, is not so much as hinted at in the whole paragraph. But I do see Paul pointing the Philippians to "the day of Christ," as the time of their reward; and it would be preposterous to suppose he expected to meet with his before them. He was not discussing his own fate, except so far as Christ and his gospel were involved, and in reference to this he makes one bold and unmistakable declaration, that, "Christ will be magnified in my body, whether by life or by death." It mattered not, this would be the result. Hence he could say, "For me to live is Christ;" it will redound to his glory, for I am set for the defence of the gospel, "and to die" in such a cause, and for Christ's sake, "is gain;" not to me, Paul, but to Christ, for otherwise how could Christ be magnified in my body by death?

It was in the body, and not out of it, or in the spirit-world, that Christ was to be magnified. "But," says Paul, "If I live in the flesh, this is the fruit of my labor, yet what I shall choose I wot not." Why did he not know what to choose? "For," or because "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better," than either to live in the flesh, or to die. For he would not be "unclothed," or be a disembodied spirit, "but clothed upon, that mortality might be swallowed up of life," what the apostle did not expect till "the appearing of Jesus Christ." Note 2.

His words are "truth and soberness."

You next quote Rev. 6:9-11, where John "saw under the altar the souls of them that were slain for the word of God," &c.

NOTE.—Are souls under the altar "with Christ?" Do disembodied spirits have blood? And while with Christ, "when he sitteth," do they "cry with a loud voice, for vengeance on them that dwell on the earth?" It must be obvious to every intelligent reader of this scripture, that John gave

a symbolical description of what he saw. The blood of Abel cried from the ground; and the blood of Christ is said "to speak better things than the blood of Abel." And in perfect harmony and decorum of the figure, the blood, or souls of the saints, slain for the word of God, is represented as being "under the altar," upon which, it may be supposed, they were sacrificed. Note 3.

You say, "conversion is in reality the gate to endless joy; the saints then enter on that joy that no man taketh from them; and their joy is often full, so far as they have a measure of happiness to contain it. The resurrection however, only, will be the gate to that joy in all its fulness; for not till then is its consummation."

NOTE.—In the remarkable logic of these remarks, I am not able to see any gate-way, whatever, for disembodied spirits. Probably the difficulty must be ascribed to my ignorance, rather than to any lack of clearness in the declarations of my intelligent brother.

In my former quotation from Psa. 146:4, you say "the word thoughts has no necessary reference to the faculty of thinking."

Allow me to submit. Has sound no necessary reference to the faculty of hearing? Has breath no necessary reference to the faculty of breathing? Do these cease because the ear and lungs have lost their vital organism? and shall the faculty of thinking be dead, and the thoughts not perish? Note 4.

You say, "If our correspondent will turn to his first reference to Paul, 1 Thess. 4:13, 14, he will find that they which sleep in Jesus will God bring with him, when he comes to clothe them with immortality." Thank you, dear brother, I have turned to it, and I find most conclusively, that Paul's "words of comfort" to his Thessalonian brethren, were "concerning them which are asleep," and not of them that have "departed to be with Christ." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." "They that are in their graves shall hear the voice of the Son of man, and shall come forth." Note 5.

And by reference to his last quotation from the apostle, 1 Cor. 15," you say, "Our correspondent will find that the perishing of the dead in Christ is not predicated on their own resurrection, but on that of Him who was delivered for our sins, and was raised for our justification." If true, be it so. And I also find that, for the dead in any sense to be with Christ, is predicated upon their own resurrection, at his coming and kingdom. Note 6.

"So man lieth down, and riseth not again till the heavens be no more, they shall not awake or be raised out of their sleep." Note 7.

"To the law and to the testimony." "What is the chaff to the wheat?" Note 8.

What says the voice of the Creator to the "man in our image," who by inspiration of the "breath of lives," had become a "living soul?"

"Thou shalt surely die." "Dust thou art, and unto dust shalt thou return."

Did God here address the living soul? To say otherwise would be an absurdity. "And Adam lived nine hundred and thirty years, and he died." Note 9.

What says the wisdom of Solomon? "For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them; as the one dieth, so dieth the other; they have all one breath, all go to one place, all are of the dust, and all turn to dust again." "The dead know not anything." Note 10.

What says the patience of Job? "If I wait the grave is mine house. Are not my days few? For now shall I sleep in the dust; thou shalt see me in the morning, but I shall not be." "The spirit of God hath made me, and the breath of the Almighty hath given me life. All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit. So Job died, being old and full of years." Note 11.

How sings the song of David? "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave? His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Let my soul live, and it shall praise thee." Why, David? Because "the dead praise not the Lord, neither any that go down into silence. And none can keep alive his own soul. But God will redeem my soul from the power of the grave."

Did Peter in his free speech on the day of Pentecost, tell the men of Israel that the body only of David was dead and buried, and that the spirit of David had "departed to be with Christ?" Did he not rather say unto them, "This Jesus hath God raised up," but the patriarch David is still

dead? "For David is not ascended into the heavens." To affirm more, is adding to the record. Note 12.

What saith "the Way, the Truth, and the Life?" "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Yet a little while am I with you, and then I go unto Him that sent me. And where I am, thither ye cannot come. Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come. So now I say unto you, I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also." Amen. "Let God be true." Note 13.

H. W. BUXTON.

INDIRECT FALSEHOOD.

"It takes a good deal of brass to tell a downright lie. A man's heart is apt to fail him; the blood mounts to his cheek, his eyes fall to the ground, and thus he betrays himself in the very act. But there are many ways of deception which do not so directly violate the conscience, nor shock the sense of honor and integrity, and yet which have all the baseness of falsehood, as they accomplish its evil design. They are adroit means of dodging the truth, without running the risk of telling what is directly untrue."

"For example, one way to deceive, and yet save appearance, is to use words in a double sense, to say one thing and mean another; to declare what in plain language, is false, and yet if expressed, to say that the words were used in a different sense. This secret meaning the relater is very careful that his hearer shall not perceive, unless it be necessary to bring it forward to save himself. It is the way that perjurers justify themselves in swearing falsely. This kind of deceit was carried to perfection by the Jesuits. They made a science of lying, and in their new casuistry this cunning passed into an approved maxim under the name of Mental Reservation. Their cardinal rule was that the end justifies the means, and accordingly a Jesuit might swear to anything that should be demanded by the interest of his order. He might swear that a man was dead, when he knew him to be alive, but ease his conscience by whispering to himself, that he only meant that he was dead in trespasses and sin! But does this secret whisper change at all the guilt of such a falsehood? Nay, it increases it. For this perjurer commits a double sin—adding hypocrisy to falsehood—hiding a deed of hell under the mask of a sanctimonious countenance. He lies not only unto men but unto God."

"But there are other ways of evading the truth, equally dishonest. One is to tell the facts as they really seemed, but not all the facts; to leave out some important circumstance, which might produce an impression unfavorable to the narrator. A man repeats what another said to him. He tells it truly as far as it goes. But he silently drops an expression or two, which would perhaps change the whole face of the conversation. A word omitted may alter the entire meaning of a sentence. Take away but one word from several of the Ten Commandments, and they read, 'Thou shalt kill,' 'Thou shalt steal!'"

"The truth is quite as much changed by adding some slight circumstance. A man may tell strictly all that occurred in a given transaction, and more. Being gifted with a power of invention, he may add embellishments, so that the story takes quite a different aspect. On both sides, therefore, the truth has to be judiciously guarded. Accordingly, when witnesses are summoned to a court, they take a solemn oath before God to tell the truth, the whole truth, and nothing but the truth!"—*Evangelist*.

Extracts from Letters.

BRO. M. CHENEY writes from Holderness, N. H., March 8th:—"I read the *Herald* with much interest, and should feel the loss very much if it should be discontinued. I hope that such will not be the case, but that you will be sustained, and enabled by the grace and mercy of God to continue the *Herald* unto the end. But should you be called to rest from your labors previous to that, may the mantle fall upon some one to fill your place, so that the *Herald* may be continued so long as it will be needed."

BRO. I. N. SNYDER writes from Mansfield, Ohio, March 11th, 1856, To the Advent brethren in the State of Ohio:—"Bro. Himes proposes to hold one hundred conventions. What say you to having one in our State, at some place accessible by railroad, and at such time as may be agreed upon? I think the advantage of such a meeting would re-

sult in much good. The Advent people are scattered over the State, and many without a brother to share his troubles or glad moments with. Such a meeting would make strangers (who love alike, and believe alike and pray alike,) acquainted. It might result in some arrangement that we could have preaching occasionally, while, situated as we are, we cannot improve much. I think such a convention would have very blessed results. Let us have one. Think on it, and speak through the *Herald*. Fix the time, and let us prepare for such a heavenly meeting. Let all come who will come and drink of the waters of life freely."

I shall be glad to hear from the brethren, and am ready to help.

BRO. J. W. DANIELS writes from Williamsburg, L. I., March 27th, 1856:—"Bro. Himes:—I have just returned from a visit of ten days with our old friends in Morrisville, Pa. The Adventists there have been destitute of a pastor for a year, and have passed through unusual discouragements. Realizing the need of a revival of religion, they recently determined to take measures to promote one, and commenced by holding prayer meetings in private houses. The Lord heard prayer, and a work of grace commenced. Providentially, Bro. Litch came and labored with them a few days, and was succeeded by myself. A precious revival is now in progress; the reclaimed and converted number not less than twelve; the members are engaged in the work, and the meetings are to be continued every evening. The congregations are large, attentive and serious. The church in Morrisville desires, and deserves a good pastor. May the Lord furnish one after his own heart."

BRO. B. SHEFFER writes from Manitowoc, Wis., March 14th, 1856:—"Bro. Himes:—Are we as a people who profess to be grounded in the faith and hope of soon seeing our Saviour in his kingdom, enjoying those blessings in our hearts? or are we merely making a profession of the same, without the spirit of Christ bearing witness with our spirit that we are his children? If this be our case we are none of his, and deplorable will be our situation in the day that will soon reveal him in the clouds of heaven. The Lord and God of our salvation grant in mercy to arouse his sleeping church to faithfulness. While we look around and see scores on the right and left, perishing without an interest in the blood of Christ, soon, and very soon they must perish, can we rest secure and not feel interested in the salvation of our fellow-men? Who knoweth that the blood of some soul may not be required of us? We all have a work to do, and what is done must be done quickly. We may not all be called to preach his truth, yet in each of our situations in life, some good to others is required of us. And as we suffer persecution in this age of the world, let us not be offended, but rather rejoice that we are counted worthy of Christ to bear such things, knowing that in due time we shall reap if we faint not."

"Yours, looking for redemption soon."

BRO. GEO. PHELPS of New Haven Ct., writes under date of March 28th:—"We have something of a revival in the Congregational church in this city, in my neighborhood. A number have experienced religion. I think the latter rain as predicted in the 6th chapter of Hosea, is about to be poured out in order to prepare the church for the harvest. May we be found faithful laborers until the Master shall appear."

BRO. JOHN CHAPMAN writes from Magog, C. E., March 25th, 1856:—"Bro. Himes:—As I feel assured that you take a deep interest in the cause of the Redeemer, and being a lover of truth as it is in Jesus, I feel glad to announce to you, and our beloved brethren, that the Lord is truly preparing a people for himself, and working like himself a wonder-working God. In December last, accompanied by brother D. H. Merrill of Stanstead, Fitch Bay, C. E., we commenced a series of meetings in West of Brome, and East of Farnham, C. E., and notwithstanding clouds of disappointment, our God has been with us. The interest was so great, many could not be convened. The people manifested a solemnity that nothing but eternal things could produce. And a sense of the coming of Christ has manifested its effects. Thirty-three have been baptized, many of them heads of families, and many hopefully reclaimed. The Macedonian cry has been truly raised, and many say, 'Come and help us.' Requests are daily being made for appointments in many other places. Our trust is in the God of Jacob, and he will do all things well."

Letter from A. Waggoner.

DEAR BRO. IN CHRIST:—I often think of you in your ardent labors for the glorious truth respect-

ing the appearing and kingdom of our Lord and Saviour Jesus Christ, and can truly say, that in all our conflicts for the truth's sake, as far as I am acquainted with them, you have my sympathies and a part in my warmest prayers. Be of good courage; I have never doubted that God will stand by you. I wish to tender my most grateful thanks for your excellent paper. It is indeed a weekly casket of jewels. My faith, as my views become enlarged, grows stronger in the belief of the pre-millennial advent of our Lord, and consequently, the platform hobby of the world's millennium loses its interest with me. I find in myself, and I perceive in others, a vast amount of indolence in reference to searching the Scriptures "to see whether these things are so." So much easier is it to hold fast traditions than to labor for ourselves, to drink from the cisterns provided by others, than to draw for ourselves from the fountain-head. Meanwhile there is much boasting of our scriptural creed. The majority of my excellent acquaintances with whom I have conversed on this subject, confess that they have not examined it. They very naturally associate our blessed hope with past extravagances, and I am sorry to say that persons who have been most notorious in this way, still keep the stumbling block before the gate, by justifying, as far as they are able, their former course, instead of ingenuously confessing their errors. I bear the name of a "regular Millerite;" yet I never could discern a shadow of contempt, neglect, or want of affection toward me from any of the dear brethren with whom I am associated in the church of God. In such times as these, how needful it is for those that love His appearing, and believe it nigh, even at the doors, to speak often to each other about this blessed salvation, ready to be revealed, that they may strengthen and encourage one another, to continue looking for that blessed hope, and glorious appearing of Him who hath said, "I will come again." It does appear to me that the signs of the times, and the present state of the world, indicate that the great day of God is drawing nigh. I take quite an interest in reading about the present state of European nations. The commotions and revolutions with which they are convulsed, look like preparatory steps, leading on to the great battle, which I believe will be a literal battle, with the noise of the warrior, and garments rolled in blood.

ADAM WAGGONER.

Otter Creek, Ill. March 6th, 1856.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Canterbury, N. H., ARTHUR B. youngest child of Benjamin and Lidia C. McClary, aged 2 years.

His sickness was scarlet fever, very distressing, but only of five days' continuance; when the interesting little Arthur had to yield to the great enemy, death. But that dear little son and brother will "come again from the land of the enemy;" yes, he will "come again to his own borders."—Jer. 31:15-17. A discourse was delivered by the writer to a large collection of friends and neighbors, founded on John 11:25, 26—"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believeth thou this?"

T. M. PREBLE.

East Weare, N. H., March 29th, 1856.

HAVING been, for the last ten years, on friendly and intimate terms with the family of brother Henry Tanner, of Buffalo, N. Y., Permit me to pay a just tribute to the memory of his wife—Sister ELIZABETH TANNER, a notice of whose death appeared in the *Herald* of the 23d ult. Being so uniformly quiet, and unpretending in her ways, her real worth was hardly known beyond the circle of her family, near friends and family acquaintances. In her death, the cause we advocate has met with a severe loss. She possessed an intelligent understanding of the great leading truths of the gospel, and those blessed doctrines intimately connected with the advent of her Redeemer, were by her esteemed of more value than friends, affluence, or worldly praise. From the moment she embraced the evidences of the nearness of the second appearing of Christ, which was when the "big tent" was pitched in Buffalo, some thirteen years since, up to the moment of her dissolution, there was a uniformity of devotion and fervency

exhibited under all circumstances; at home, and abroad, in the domestic circle, and among strangers; at the family altar, and in the public place of worship; which proved that her feelings and faith were the result of a clear knowledge of the true ground and principles of Christianity, and not the new work of a blind impulse, or of the passions. There was nothing loose, extravagant, or strained in her religious deportment, but an easy, unaffected demeanor, the legitimate, outward sign of true humility of heart. She possessed naturally a kind and benevolent disposition, which, when brought under the control and influence of divine grace, became a great blessing, not only to the destitute, and the miserable, but to the cause of truth. In her the poor have lost a sympathizing friend, and more than one minister of Christ will remember her tender and considerate acts of kindness, with grateful affection. For about nineteen years she sustained the relation of wife, ever ready, with cheerfulness, to sacrifice her own comfort and desires, if necessary, to the wishes or pecuniary interests of her partner in life. Their love was mutual, never for an instant interrupted. She looked well to the ways of her household, and the heart of her husband surely trusted in her. As a mother, a daughter, she was devoted, and faithful, and affectionate. The children looked up to her with veneration and love. Her labor, care and solicitude for them was untiring, unremitting, unceasing. All who had any acquaintance with her, will bear witness to her uncommon affection for her offspring; it was more than common motherly love. She met death's dread message with an undisturbed calmness, and meekly bowed with pious resignation to drink the bitter cup. To the members of the family, and kind friends assembled around her dying bed, she spoke of her hope and faith, and exhorted them to make the Saviour their trust. After receiving a solemn pledge from her husband and children that they would meet her in the kingdom of God, appropriate portions of scripture were read by Bro. Tanner, after which all knelt at the bedside in humble devotion. Three times she rallied, and twice she bade an affectionate and calm adieu to her family and friends. At one time by her particular request, a gentleman who possesses a fine voice sung the well known hymn,

"O land of rest for thee I sigh,"

which gave her much pleasure. At last seeing death approaching prepared to sever the thread of life, she desired all to leave the room but her companion, and for an half hour conversed about the present and future interests of the family. Then removing the wedding ring from her finger, she tenderly placed it on his, and bid him farewell. The friends for the last time gathered around, she made an effort to clasp her already palsied hands, looking to sister Fassett, she said, "I will stand with you on Mount Zion." With her last expiring breath, in a faint whisper, in which her husband joined, she commenced repeating that portion of the Litany, "O Lamb of God, that takest away the sins of the world, grant us thy peace. O Lamb of God, that takest away the sins of the world, have mercy upon us." Thus passed away this most excellent woman. Her examples of fidelity in all the relations of life, it would be well to imitate. Her intimate relatives, husband, children and mother, may indeed dwell with satisfaction upon her virtues, and take comfort from the bright hope with which she closed her mortal life, and look forward to the time, not distant, when she will be restored, clothed in the habiliments of immortality, to their fond embrace, and

"Never, no never part again."

J. P., JR.

DIED, in Providence, R. I., March 21st, ANDREW ANDREWS, aged 28 years.

Brother Andrews was converted to Christianity about seven years ago, under the labors of Elder Fassett. From the period of his conversion until his decease, he was a zealous, devoted, and consistent member of the Advent society in that place. Last October he was under the necessity of abandoning manual labor. He visited the South in hopes of regaining his health, but about three weeks before he died, he returned home, having failed to secure the desired result. His closing hours were serene and peaceful. A few days before he died, he remarked to one of the brethren, "I feel God has been very good to me; but I desired a greater manifestation of the divine favor, and God granted me my desire, in bestowing upon me a special blessing!" On another occasion he said, "I believe that I have fought the good fight, and kept the faith." He would repeat the words of the poet,

"I would not live away, no, welcome the tomb; Since Jesus has lain there, I dread not its gloom; There sweet be my rest, till he bid me arise, To hail him in triumph descending the skies."

Another:

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep."

The funeral services were on the 24th, at New Market Hall, which was filled with relatives and friends. Elders Hawks, Fassett and Bonham were present, and assisted the writer in attending the obsequies. Brother Andrews has left a wife and three children, to feel and mourn his loss. The church realize that they are deprived of the counsel, sympathy and labors of a true yoke-fellow. Many friends mourn the fall of a good man. But while all mourn his departure, all may rejoice in the hope of again beholding him, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

L. OSLER.

BRO. HIMES:—This will inform you of the death of my mother, MARY STEVENS, widow of the late Job Stevens, who died on the morning of the 23d ult., aged 80 years.

Our heart is sad, but believing that she sleeps in Jesus, we sorrow not "even as others that have no hope." "For if we believe that Jesus died and rose again, so them also who sleep in Jesus will God bring with him." Yours,

C. STEVENS.

Fair Haven, March 31st, 1856.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that we offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with its strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully, A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

19 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S.H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify

fy his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, baggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor; to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its waxy, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devil of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat—Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and with it his strength. The tart which pierced his side is broken. Sincerely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home. Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

MASON AND HAMLIN'S MODEL MELODEONS!

Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonie Union, London, S. A. Bancroft, L. P. Homer, L. H. Southard, H. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

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Cambridge st., corner of Charles, Boston, Mass.
HENRY MASON, REMONDS HAMLIN.
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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [8m]

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 12, 1856.

What Think Ye?

A poor Christian subscribes for a religious paper, and, like an honest man, pays for it. It comes to his dwelling laden with food for the mind, and is rendered a blessing to himself and family. Its weekly visit is hailed with delight, and if delayed a day or two beyond the usual time, much disappointment is expressed. A wealthy neighbor, professing to have "like precious faith" with this poor brother, takes the same periodical. For a season he likes it and is punctual in his payments. By and by "the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful;" he loses his interest in religious matters,—declares the paper has lost its spirituality,—can hardly find time to read it,—the family, like himself, are in a decline, thus the paper is suffered to stop, and his name put on the delinquent list as owing several dollars! Now, is not the poor brother who pays as he goes, worth a dozen such non-paying, backslidden, wealthy professors? So I think a "living dog is better than a dead lion."

Look into yonder society: a poor man willingly gives his "mite" for the support of the cause of God, and the Master blesses him, while a rich man "called a brother," (1 Cor. 5:11) grudgingly throws in a trifle and goes home trying to quiet his conscience with the thought that he has done something. Ask him to purchase a religious book, and, lo, he has books enough already, and cannot get time to read the Bible as much as he ought!—ask him to give to the poor, and he declares if they worked as hard as they might, they would be better off, and he does not "feel it duty" to thus encourage laziness!—ask him to support the ministry, and, I will warrant, if you get anything out of him it will be like snapping his heart-strings asunder. Reader, which coat fits you best? "A living dog is better than a dead lion."

I would rather have in a church one humble, devoted, earnest Christian, having but one talent, who is willing to do what he can for the cause of truth, than half a dozen intelligent, stoical, do-nothing sort of professors whose ten talents are hid in a napkin, or buried in the world. "Mine be the rolling waves of the ocean, rather than the putrefying dead sea; mine be the roaring cataract, rather than the stagnant marsh;—mine be all the excitement of living truth, rather than the quiescence of pestilential error." "A living dog is better than a dead lion." J. M. ORROCK.

FOREIGN NEWS.

The arrival of the *Atlantic* at N. Y. on the 3d inst. brings intelligence from Europe as late as the 19th ult.

The most important events announced are the near proximity of peace, and the birth of a son to the emperor Napoleon.

THE CONFERENCES.—No doubt is expressed in any quarter that the Conferences are progressing to a satisfactory conclusion. Looking to the professions and declarations of the Emperor Napoleon, of Lords Palmerston and Clarendon, and at the relative position of the Western Powers and of Russia, the *Morning Post* feels a perfect confidence that "the peace of Paris will be not only honorable, but abundantly satisfactory in its provisions, and permanent in its effects."

FRANCE.—The birth of the heir apparent of the Napoleon dynasty, took place on Sunday, the 16th of March. We find in our foreign papers very minute accounts of the affair, more particular in some cases than it seems necessary to give even to gratify public curiosity, especially as the empress does not seem to have been exempt from the primal curse which was entailed upon her sex, and which the inmate of gorgeous palaces often suffers with more intensity than the denizen of a hovel. We are told by one correspondent that the advent of the son and heir of the emperor was "accompanied with a full measure of that suffering entailed upon the children of Eve by the primal curse, but was at last born under circumstances as favorable as possible both for mother and child."

We copy from the *Patrie* the following account of the affair:

"At one o'clock on Saturday morning, (the 15.) the Empress felt the first pains, and from that moment until the hour of her delivery, on Sunday, at a quarter past three, Her Majesty experienced at intervals acute sufferings, interrupted by momentary relief. During the whole of Saturday and the following night the physicians in attendance, seeing her Majesty a prey to such sufferings, believed that her delivery was at hand, when a mitigation of her pains intervened and retarded the event so impatiently desired. The Empress then either enjoyed a little repose or walked in her room, looking with delight on the multitude assembled in the garden in front of her windows.

The Emperor encouraged and consoled her by the most tender and affectionate expressions. He told her that all the churches were crowded with the faithful praying the Almighty for her delivery, and that all Paris was offering to Heaven the most ardent wishes in her behalf. The Empress then felt her courage redouble at the idea that she was the object of such universal sympathy. Finally, this morning, a few minutes before three o'clock, the sufferings of her Majesty assumed so decided a character that it was deemed advisable to call in princes and grand dignitaries of the empire to witness the birth of the Imperial infant.

It appears that the sight of so many persons produced an effect upon the Empress, which suspended for a moment the operations of nature. Her Majesty then experienced the most excruciating agony, which the skill of the physicians succeeded at last in allaying; and at a quarter past 3 o'clock the imperial infant came into the world. The young Prince is of so robust a constitution that he is nearly as big as the child of his nurse, who is two months old. The infant remained in the apartment of his mother until the hour of mass, and after being baptized (*ondoyé*) was removed to his own apartment. Palms were distributed to all the persons present at the Tuileries.

The Senate and the legislative body met this morning at eight o'clock, and received a message from the Minister of State, announcing to them the birth of the imperial Prince. M. de Morny communicated the event to the legislative body, by whom it was received with enthusiastic shouts and cheers."

A multiplicity of incidents connected with the birth are given by the correspondents. The Paris correspondents of the *London News* says:

"The imperial infant, as I learn from a credible eye witness, and not from the tattle of courtiers, is really as fine and robust a boy as ever was seen. He is described as rosy, plump, well made, fully developed, and with a surprising abundance of chestnut-colored hair, resembling his father's. The name given to him is Napoleon Eugene-Louis-Jean-Joseph. The reasons for these names are very simple. He is called Napoleon and Louis after his father; Eugene from his mother Eugénie; Jean after the Pope, who is to be his godfather; and Joseph in compliment to his intended godmother, the Queen of Sweden, whose name is Josephine."

Within a few minutes of the birth of the Prince at a quarter-past three this morning, the Emperor sent messages in his own name announcing the event to the Pope, the Queen of England, the King of Piedmont, the Queen of Sweden, the Grand Duchess Dowager of Baden, and, I believe, some other courts. It is a very curious fact, as showing not only the wonders of the electric telegraph, but also the activity of great personages at hours when the world at large is wrapped in sleep, that telegraphic messages of congratulation were received in answer before six o'clock from the Pope, Queen Victoria, and the Queen of Sweden.

NEW YORK, April 4.—The steamship *Asia* from Liverpool 22d ult., arrived here about half past 2 o'clock this afternoon.

The tenth meeting of the plenipotentiaries was held on Tuesday, the 18th, and the Prussian representatives took their seats. The eleventh meeting was to take place on Thursday, the 20th; and it was rumored that Peace would be signed on Saturday, the 22d, or on Monday, the 24th. The actual business of the Conference is understood to be over, and a committee of one representative of each of the Powers is engaged in drawing up the formal treaty of Peace. The committee consists of M. de Borquene, Lord Cowley, Count Baol, Baron Brunow, Count Cavour, and Ali Pacha.

There has been great mortality among the French in the Crimea. The health of the French at Constantinople was improving.

The fortifications at Nicolaieff were being strengthened.

A letter from Kertsch says that the news of the armistice produced a profound sensation of joy

along the shores of the Sea of Azof, and business became suddenly active.

Sickness is on the decrease in the French hospitals at Constantinople.

Omar Pacha has arrived at Constantinople.

Gen. Codrington issued general orders of the date of March the 2. forbidding to fire upon the enemy until the expiration of the armistice on the 31st.

The line of the aqueduct, running along the left bank of the Tebernaya is the limit of separation between the English and Russian armies.

The Armenians and Greeks have protested against the recent Hatti Sherriff; the Greek petition in particular is directed against the clauses of the document having reference to the clergy.

Prince Frederic William of Prussia is to visit England in May as the acknowledged suitor of Queen Victoria's oldest daughter, Princess Royal. According to the *Brussels Independents*, the young man solemnly demanded of the king, his uncle, the consent indispensable to his projected alliance, and the consent was formally granted in the presence of the whole Court.

FRANCE.—The Empress and her child continue well, and the Tuileries has been crowded with all sorts of deputations. The Emperor's replies have been generally purely complimentary; but, in answering the deputation of the Congress, he made use of the expression: "I am happy that Providence has sent me a son, at the moment when an era of general reconciliation is announcing itself to Europe." These words are looked on in Paris as a sort of confirmation of the general belief in peace. The stock market has, in consequence, been firm, and prices more buoyant. Threes had varied from 72½ to 65 centimes.

THE PHILOSOPHY OF SNEEZING.—A sneeze always indicates that there is something wrong. It does not occur in health unless some foreign agent irritates the membranes of the nasal passages, upon which the nervous filaments are distributed. In cases of cold, or what is termed influenza, these are unduly excitable, and hence the repeated sneezings which then occur. The nose receives three sets of nerves; the nerves of smell, those of feeling, and those of motion. The former communicate to the brain the odorous properties of the substances with which they come into contact, in a diffused or concentrated state; the second communicate the impressions of touch; the third move the muscles of the nose, but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited in a high degree. A grain of snuff excites the olfactory nerves, which dispatch to the brain the intelligence that "snuff has attacked the nostril!" The brain instantly sends a mandate through the motor nerves to the muscles, saying, "cast it out!" and the result is unmistakable.

So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defense. It were too feeble to accomplish this. An allied army of muscles join in the rescue; nearly one-half of the body arouses against the intruder; from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff. Let us consider what occurs in this instantaneous operation. The lung becomes fully inflated, the abdominal organs are pressed downwards, and the veil of the palate drops down to form a barrier to the escape of air through the mouth, and now all the muscles which have relaxed for the purpose, contract simultaneously, and force the compressed air from the lungs, in a torrent out through the nasal passages, with the benevolent determination to sweep away the particle of snuff which has been causing irritation therein. Such, then is the complicated action of a sneeze; and if the first effort does not succeed, then follows a second, a third, and a fourth; and not until victory is achieved do the army of defenders dissolve their compact, and settled down into the enjoyment of peace and quietude.—*Journal of Medical Reform.*

WHAT LOVE WILL DO.—When the ice broke up in the Ohio river at Marietta, recently, and while it was floating down in huge cakes, a man crossed to that town from the Virginia side, on the floating ice, to get a jug filled with whiskey, and having succeeded, recrossed safely in the same way. He loved as devotedly as Leander, and ventured as much for his idol, which, also, was equally ardent with himself.

RELIGION MADE ATTRACTIVE.—The Washington correspondent of the *Boston Journal*, writes under date of March 27th:

The Catholic Sunday School of Georgetown give a theatrical exhibition in the old church edifice there this evening, and will perform "the Jew of Verona," "the Happiest Choice," and "Spoiled Child." Nothing is omitted in this vicinity to make the Romish faith attractive and interesting.

AYER'S Cherry Pectoral is a most excellent remedy for Coughs and Colds. We have had occasion to try its virtues repeatedly during the winter just closed, and always found its use attended with beneficial results. Those who are afflicted in this way, will do well to try it. It can be had at almost any of the Drug Stores.—*Holidaysburg Reg. Pa.*

AGENT OF HERALD.—H. H. Janes, of Sycamore, DeKalb county, Ill., consents to act as agent of the *Herald*, for which he will accept our thanks.

Appointments, &c.

I will preach at Champlain village, N. Y., on Friday evening, April 18th, and continue over the Sabbath; and at Rouse's Point, Monday evening following, where brother Haynes may appoint. B. S. REYNOLDS.

I will preach as follows: London Mills, the 2d Sabbath in April; West Hoscawin, 3d; London Ridge, 4th; Lake Village, the first Sabbath in May. T. M. PARBLE.

The Lord willing, I will preach at Tunbridge, Vt., Sunday, April 15th; Concord, N. H., 15th; at Westford, Mass., 16th; at Abington, the 17th; at Londonderry, N. H., 19th and 20th. L. D. THOMPSON.

Elder D. T. Taylor will Preach in Keene, N. H., April 15th; Claremont, 17th, in the evening; in Waterbury, Vt., Sunday, the 20th; Champlain, N. Y., Sunday 21th. Friends will address me at Rouses Point, Clinton county, N. Y., till May 20th.

My P. O. address, until further notice, will be Westboro', Mass., care of Elder C. B. Briggs. GRACE CUNNINGHAM, JR.

My P. O. Address is West Haven, Vt. E. L. CLARK.

Elder E. Crowl's P. O. address is Hartford, Ct.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. V. Himes.—We have stopped none at Baltimore except those ordered stopped by the parties, or sent back by the P. M.

A. Chase, Jr.—Sent books the 2d.

J. Crosby, Jr.—If of Goshen, Me., you were credited two dollars in the *Herald* of March 8th, and we have changed your paper to Cummington, Mass. We are thus particular, as in your letter of March 29th, you do not give your former P. O. address, nor the State to which you want it sent. And there are three States with the P. O. of Cummington in it.

J. M. Orrock.—Have credited Mrs. Holliston, H. Clark, and H. M'Duffee 25 cents on G to No. 120. W. Rowell was credited only to 101, but we have changed credit to 112, and sent back numbers. Have credited H. N. Elliott 31 cents on G to No. 120, \$3.09 on Her to No. 833, which was paid by his dividend up to Jan. 1st. Have credited you on account, \$20.25; and S. Foster \$10, which bal. his account into 38 cents.

R. Gull, \$2.—Have cr. on G's, and sent book, &c.

T. P. Hedrick, \$10.—Have put this to your credit; but find no charge of books sent you. Will you return a copy of the bill that accompanied the books, and also specify the number of copies of the several books you now order, as we, at this distance, have no means of judging of the wants of your neighborhood or of the supply needed.

Geo. Wise.—Sent book by express the 7th, and credit 50 cents to G. W. Wise, to No. 807.

J. Howland.—Sent you Harp as above.

I. H. Shipman.—How will you have your other books sent, that is now ready?

M. Perry, \$3 on account.—Sent books by mail the 7th.

W. S. Miller, 2 dollars.—Have credit if you and each the following to No. 763; viz. S. P. Miller, R. Harlow, A. Phelps, D. E. Atwood, O. Hewitt, E. Quinton, H. Phelps, S. A. Bartholomew.

Rev. S. J. S. Andrews.—It does not appear from our book to have been rec'd., but we have credited you for it to Jan. 1st, 1857.

The last letter I received from you I replied to. A friend in Florida notified me a few weeks since, that there was a letter advertised for me in the "Hartford Times." On writing there for it, I am informed that it was an unpaid letter, mailed there to be sent me here; but that remaining there over a month, it has been sent to Washington. It may possibly be the one you refer to.

Sent books the 6th, by express, to A. S. Burnham, of Haverhill, Mass., and E. Elgeron, by mail to Westfield, N. Y.; J. Sutton, New Albany, Ind. By express, to J. Litch, John Morse, and J. J. Bigelow.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay, when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

E. G. Watkins, of Grand De Tour, Ill., has his paper returned by the P. M. owing.....\$1.75.

The P. M. of Richmond, Me., returns the *Herald* sent to A. S. Fry, who owes.....\$5.50.

RECEIPTS.

UP TO APRIL 8TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited pa.s. No. 763 was the claim; number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names. Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would; that money sent in small sums, is less likely to be lost than when sent in larger ones; and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Wanted the name and P. O. address of a person sending \$1. that was received Jan. 24th—the letter having no date or signature. The writer stated that he held "connection with the Mission Baptist."

We received on the 5th of March, a letter dated Commerce, Oakland county, Mich., claiming to have sent the one dol. referred to above, and enclosing 33 cents for Wellscome's 24th of Malt.; but there was no signature to this letter, and we are still at a loss how to credit, or to whom to send the book.

B. I. Daniels.—What is your P. O. address?

Juliet Harwood, \$2, received March 29th. In what State do you reside? We send papers to "Rochester" in five different States, at none of which do we find your name recorded.

M. Rollins, sent Time of the End to Franklin, N. H., the 3d inst. L. Bailey 763; D. Davis 763; M. L. Lawrence 777; J. Warren 782; S. Ricard, Jr., 744—owes \$1.50; S. Knyzer 766; Edw Lee 5d, 789; H. Russell 2 G's and 50 cts. on account; sent papers; J. E. Richardson 790; C. B. Richardson 821; N. Goldsmith 779; A. Cleaveland 778; A. P. Smith, 4 G's to Ashford; S. Stophor 802; that from P. B. M. was received; J. Grove 767; D. T. Taylor 813; J. A. Trowbridge 789; S. M. Thompson 802—sent you tracts, are out of two, and so sent other two—each \$1.

J. T. Goud 828; D. A. Forbes 829; D. B. Lum 816; C. E. Needham 841; B. C. Needham 841; J. F. Taylor 828; J. W. Heath 789; Miss D. Maynard 816; A. Hawkes 841; \$1 was credited to you in Jan.; A. Stone 789; P. Greenleaf 246; J. P. Mansfield 820; T. Haskins 817 and 2 G's to 132; S. Stone sent book; D. F. Kendall 789—each \$2.

C. Goud 796; I. Moore 777; E. T. Welch sent the 8th, but are out of the last tract named—each 3 dol.—Mrs. J. S. Curtis for G's; H. H. James, two books, postage on them, and credit on Her. to 828; Jsa. Harris 782—each \$1.—W. Mormon 815—3 dol.

L. Gale 809—\$1.75; W. D. Carter 5 G's—\$1.25; W. Crook 763—\$1.13; Rev. R. C. Swinton 789—\$1.13; B. Garland 774—\$1.25; J. Randall 783;—\$1.50; W. Wells 776;—\$4.75; D. Woodward 783; S. Griffin 820—\$2.25; J. Sanders, Jr., 763—It paying within a few cents of it, \$2.50; W. Dampier 828; Mrs. E. Galsusa 776—\$1.50; H. W. Beck on account, 50; H. Dennis 777—2 dol. 33 cts.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 779.

BOSTON, SATURDAY, APRIL 19, 1856.

VOLUME XVII. NO. 16.

THE FURNACE OF AFFLICTION.

LORD! unto thee I lift a troubled heart,
A tearful eye;
But if thy hand hath sent the sting, the smart,
If thou be nigh—
Nigh, though unseen, upon my knees I'll pray,
Dry not those tears, take not that sting away.
Clothe me with sackcloth, mingle thou my food
With ashes—still
I'll bless the hand that is educating good
From seeming ill;
Should I thus walk in darkness, if my sight
Could bear, undazzled, more of heaven's own light?
Not till the molten gold be purified
Shall thou the flame;
Give me but grace thy pleasure to abide,
To see thy aim.
To know that thou art with me in the fire,
I need no more and nothing else desire.

What Must I Do to be Saved?

BY JOHN CUMMING, D.D.

(Continued from our last.)

Having noticed this question of questions in its momentousness and importance, let the reader trace some minute features of it applicable to ourselves.

There is, first, in such a question, put in such circumstances, by such a person as the keeper to his prisoners, the evidence of the completest submission. No pride, no affectation of superiority, no dictation of terms is here, but complete prostration of mind, heart, and soul; as much as to say, "Tell me what am I to do; what penances I am to undergo; what sacrifices I am to make; what sufferings I am to endure. Tell me where and under what tree I shall find shelter; where, and in what country, I shall find a Saviour; only tell me where he is, and what he is, and I am ready, at all hazards and sacrifices, and whatever be the consequences, to obey. I will go and seek a Saviour there." That is one of the first influences produced in the heart of man when really touched by God's Spirit—complete prostration of all pride, of all dictation, and of all presumption deep in the very dust.

Let us also mark the intense anxiety of the question. He does not ask, What *am* I to do to be saved? but, What *must* I do to be saved? as if he would say, "If there shall only be saved one single soul, I am determined that soul shall be mine; if there never shall get to heaven any other, I am determined, at all hazards and sacrifices, that I shall; I must be saved. I may be killed or punished by Caesar, but I must be saved." Notice also the intense personality of the question. It is not, What must *others*, but What must *I* do to be saved? If each man, when he goes to the house of God, would think less about his neighbor, and more about himself the work of God would spread more rapidly. But one great cause why the appeal from the minister in the pulpit fails to produce a corresponding effect, is that every one shifts it from his own conscience to that of his neighbor. Men's consciences are very like ten's shoulders under a heavy burden. Put a burden on one hundred men, and each and all have a share of it. So with the appeals of the gospel; each gives a share of responsibility to his neighbor, and all go away without a deed, penetrating sense of individual accountability to God, which it is essential they should have and more deeply feel. You must insulate yourselves from all around; and feeling as if God and you were alone in the matter, ask, What must I do, in the sight of God, to be saved? Religion is not merely a national thing; it is not a corporate thing; it is not a social thing—it is a personal thing; and in this solemn, holy, momentous matter, each must try to feel alone. Does it strike you that you must die alone? I have often thought that when a man dies when weeping friends are standing by, not one can go with him, not one can help him through the valley of the shadow of death—he must go down to the judgment-seat of Christ, alone! and when we stand at that judgment-bar of God, instead of being mixed up or lost in the crowd, and our

responsibility spread over the many, we shall each feel as intensely alone, with the unutterable splendor of a Divine presence over us, as if God and I were the only twain in the whole universe; and hence that awful cry of the unsaved and ruined, to the rocks and hills and mountains, to hide them from the wrath of the Lamb. They cannot bear that intense splendor, which penetrates every thought, and pierces every heart, and makes a man's conscience appear outside blotted, stained, defiled with innumerable transgressions. Let us ask this question, each for himself, and by himself, What must I do to be saved? Let us be sure of the answer too.

Notice, in the next place, the expression, What must I do to be saved? It is not, What church shall I go to? what minister shall I hear? what form shall I adopt? what ecclesiastical polity shall I mingle with? but, What must I do to be saved? This is the great, the momentous, the absorbing question. Try to teach your children salvation, and all the rest will follow. Very soon our children become quarrelsome churchmen or troublesome dissenters; they learn that soon enough. Let us teach them first to be saved, and all the rest will follow. Teach them first to "seek the kingdom of God and his righteousness, and all other things shall be added unto you." Depend upon it, a child that feels the solemn momentousness of this question, and has known and learned what a Saviour is, may become a churchman or a dissenter, but he will never become a Roman Catholic, an Atheist, or Socinian. Teach them to hate popery, and they may become papists; teach them to hate infidelity, and they may become infidels; teach them dissent, and they may become churchmen or Puseyites; but teach them Christianity, and leave all to God's Providence, and nothing will go far wrong. The great want of the age is not dissenters or churchmen but Christians; and when right here, all the rest will satisfactorily and beautifully follow.

Such, then is the momentousness of the question asked by the jailer of Philippi. O may the Spirit of God penetrate the heart of the reader with a sense of the urgency and interest of this question! and may you lay aside every consideration, until you have some humble hope for believing that you understand that beautiful answer, upon which I must now briefly enter.

The answer was and is, "Believe on the Lord Jesus Christ, and thou shalt be saved." No oracle, in the height or in the depth, could give this answer, but an apostle or the Bible. Heathenism had no answer to this question; Sinai is dumb when such a question is put to it; the gospel alone, in its own majestic but merciful tones, can say to the jailer of Philippi—indurated, inveterate in crime, hateful and hating—"Believe in the Lord Jesus Christ, and thou shalt be saved." Mark the magnanimous spirit exhibited here by the apostles. How had these men been treated? Their feet had been put in the stocks, and made fast there; they had been beaten with stripes; the jailer evidently injured them; and now revenge, if sweet to the Christian, must have been sweet to them, and they might have said, "Now is your turn come; you made us suffer; it is now your part to endure;" and thus they might have kept him in agony, as the cruel fisher keeps the trout on his hook in torment and suspense. Such is man's way; but these men had a nobler mission. They were taught in a better school; they had learned to pray for them that despitefully used them; and without one single irritating expression—without reminding the jailer of his cruelty to them, without one word of the past, forgiving it, forgetting it, bearing it—they saw nothing before them but a soul laboring in its agony—seeking salvation it did not know, and feeling these ambassadors from God were possessed of a secret which the world was ignorant of; and they rushed instantly to his presence and said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

When the apostles made this answer, they entered upon no disquisition, external, circumstantial, or correlative. This subordination of

all to Christ, is one remarkable feature in the Bible. How completely everything in it indicates an intense desire to get man holy and happy, letting all else fall down into its own subordinate place! For instance: "Lord, are there few that be saved?" What is the answer? "Strive to enter in at the strait gate." Again: "What shall these men do?" Answer: "What is that to thee? Follow thou me." "Lord, thou art a teacher sent from God; for no man can do these works which thou doest, unless he came from God." Answer: "Except a man be born again, he cannot enter the kingdom of God." I believe the one book that is replete with the richest common sense, is the book of God; and it is wonderful to me that any man who understands it can for a moment cease to expend his mighty energies upon the most momentous and vital things, or fail to become gradually and beautifully indifferent to the circumstantial things that are remotely connected with it. The apostles did not say "You must belong to such a church; you must accept such a form;" but they went at once to the root of the matter, and said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

(To be continued.)

D'Aubigne on the Christian Life.

At the opening of the Sessions of the Theological School in Geneva, 2d October last, a discourse was delivered by the President, Rev. Dr. Merle D'Aubigne. The discourse not having been written, we sketch from our notes, the principle ideas.

A student having read from the gospel of Matthew the following texts: 6:24; 24:40, 50; 25:20, 21. Mr. Merle d'Aubigne said:

An illustrious Christian, Count Zenzendorf, took for his motto these words addressed to Jesus:

"I have but one love, and that love is thyself!"

The essence of the Christian's life, and of the minister's especially, is love, communion with Christ. If ye abide in me, says Jesus Christ. I can do all things in Christ, says Paul. Many Christians and ministers complain, and justly, of not having Paul's strength. The reason is obvious. Open his epistles, and at any verse ask yourself: Do I do this? For example, Paul says to Timothy: "I pray night and day." Do I do the same? A thousand such questions might be put, and to them you must answer: No! We hear persons ask: Why is my sanctification, my zeal for God not increased? Answer: Because you do not strive for its increase as Paul did. A man sits at a plentiful table, but does not touch anything. . . . He becomes feeble and faint, and says, Why does my strength fail? Because, my friend you do not eat. To know Christ is common; to have Christ is rare. You say to Christ: "Thou art my light!" add, "then enlighten thou me." You say to him: "Thou art my life!" add, "then live in me." You say: "Thou art my joy!" add, "then rejoice in me." You say: "Thou art my abode!" add, "then let me dwell there." "Thou art my way!" add, "then let me walk there." "Thou art my bread!" add, "then let me eat Thee." We must have Jesus Christ.

It is not enough that this seed be in your heart; the seed was found in Paul, but at once it was changed into fruit in the life. The words of Scripture read in the commencement of my remarks tell us so. We must serve. True, Jesus says: "I call you not servants; I call you friends." But Paul calls himself servant, and even slave. Christ wishes servants, but servants who are his friends! What I would say to you now, brethren, is this: "You must be servants. You must serve."

The best service we can render our Master is that of a missionary. Forget not this field. In the religious conferences of Paris, an account having been given of what had been done by evangelical missions, Rev. Mr. Duff, the missionary, rose and said: "Not what has been done is to be told, but what has not been done."

And he unrolled a large map. "In America," said a brother from the United States, "for one missionary sent abroad, God gives us ten at home." I must say with pain, one of the defects of our revival, in French Switzerland, and particularly in Geneva, is that we have few or no missionaries in pagan lands.

But I wish to speak of other missionaries. The nineteenth century, removing the veil, discovers in Christendom many who are not Christians, and what is worse, who are anti-Christians. Let me direct your thoughts to this characteristic of our age. We tremble when we perceive in the Christian church, which, according to Calvin, should be the mother of the children of God, a large majority of the children of the adversary, of men who war against Christ and God. "Lord, didst thou not sow good seed in thy field? Whence then hath it tares?" "An enemy hath done this." The causes of this sad fact are obvious. First, persons are not born Christians, and baptism does not make a child of God. Next, at different periods, crowds of unconverted persons have been admitted into the church in order to gain the prince's favor; and in the middle ages, the Germanic race from whom modern Europe sprang, were converted. Often by force; under Jagellon, the Lithuanians were baptized in crowds by means of a fire-engine. Lastly, a superstitious and cruel hierarchy was established in the church, and the result was a powerful reaction towards infidelity.—From pontifical Italy issued the Socinians, the fathers of modern rationalism. The Reformers sought, indeed to correct these evils; but it did not effect a thorough cure, and the sad mixture which since Constantine's day, has soiled Christendom, is in our day greater than ever.

Dear young brethren, you are called to be ministers of Christ in Christian churches, relying on the Holy Scriptures for doctrines, morals, and church discipline; but you have also before you the pagan world on which you must act as missionaries. Paganism is the basis of human nature. World-worship, self-worship, are the saddest idolatries; to substitute the church's conscience for the individual's conscience, is paganism. The Christian world is full of pagans, . . . and you are called to convert them.

But the characteristic of the period, is its anti-Christian condition. This was not the evil of the eighteenth century; the false religion of which Voltaire was high-priest was deism. It supposed that in some unknown corner of the heavens was a God, mindful of his creatures. Men now say; "This God is of no use; we discard him;" and they have devised the motto: "Mankind is God." "The divine being is nothing else than man," says Feuerbach; "God is man purified, unlimited, contemplated, and adored as a separate, distinct being." In Germany, these atheistical doctrines are very popular, but they are found also in France and elsewhere. "Ye shall be as gods," said Satan, when tempting our first parents; such a religion is readily embraced, for it flatters pride. In Christendom are crowds who are in danger of becoming anti-Christians. Their head is giddy . . . they will fall into the abyss, if you do not reach the hand for the rescue.

Our days witness the giving heed to the doctrine of devils, (1 Tim. 4,) antichrist denies the Father and the Son, (1 John 2:22,) he exalteth himself above all that is called God, (2 Thess. 2:4.) What is the Christian's duty in these sad times? If in primitive times there were gifts and extraordinary activity, there must be so now. We need not the unknown tongues, the miracles, as enthusiastic sects and as the Romanists pretend; but we need new forces to oppose new errors.

What forces? First, great persons. God gave in the apostolic age, Paul, John and Peter; and at the Reformation, Luther, Calvin, Knox. We need men to act powerfully on their generation. Chalmers, so admirable for his intelligence, his faith his labors to spread Christianity in large towns; Weichern, still living in Germany and superintending his domestic mission. And say not that we cannot perform such labors as these great men. Often Christians of small

intelligence have been useful, and even done great things by the power of their faith and charity. Say not, this is beyond my reach. These apparently humble words are often only dictated by cowardice. You can do all things in Christ.

In our days Christian ministers must preserve purity of doctrine and show more activity. If our doctrines are contradictory; if some say: Christ is God; and others: He is a creature; some: man is ruined by his works; and others: he is saved by them; the church cannot have the internal vigor needed for victory. A house divided against itself shall not stand. A church where contradictory doctrines are found is this house. To uphold such a system, is to aim to ruin the kingdom of Christ, as Jesus says; and to uphold it in the name of unity and peace is a still greater contradiction. The church must have one Lord, says Paul, one God, one Spirit. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. We prefer the apostle's way to that of our times, and we maintain it, against the opinion of those who would allow opposing sentiments, and division. Latitudinarianism, where all doctrines have the same right, is a revolt against God and his word; and it also enfeebles a church, paralyzing its efforts to overcome the opposition of infidels.

There must also be increased activity on the part of ministers. "An enemy hath done this," saith the Lord, "while men (that is, his servants) slept." Ah! many now sleep, especially among ministers. Ministers must awake; more activity is to be displayed than heretofore. In some countries this is understood. Thus preaching in the open air is a plan adopted in all parts of Great Britain; not only evangelists, but ministers preach in the streets, the Exchange and public squares; a society has been formed for the purpose. Even bishops encourage this Christian action, which brings the gospel to those who never go to church. Go and do likewise, where you can.

At the present time, not only ministers, but every church member must be active. The Christian church, forgetting the fact that every Christian is called to the work, sets apart a class of men called clergy or priests, on whom seems to be devolved all Christian activity.—This is unhappy. The Bible names, indeed, deacons, elders or bishops, ministers, but not priests; or rather by the name of priest it designates every Christian. Whoever believes, whoever prays by the Holy Spirit is a priest, and has within him the secret of God by which the world will be overcome. Under the Old Testament, Eldad and Medad preached, and under the New, when the primitive church would resist the notion that the differences between pagan converts and Jewish converts to Christianity should make a schism in the church, it was the apostles, elders and brethren who wrote to Antioch (Acts 15:23). But not content with writing, they sent two delegates: and whom? For such an important mission they would choose apostles, doubtless.—No. Elders then.—No; they chose Judas, surnamed Barsabas, and Silas, chief men among the brethren (v. 22). Beware, then, of confining to ministers the great mission against paganism and infidelity in these days.

* * *

There needs now a combination of all the forces of Christianity. The children of this world are wiser in their generation than the children of light. When in 1813 and 1815 Europe would break the chains of the French empire, all the European nations combined; and when now the question is about stopping the king of the North, as the prophet Daniel calls him (the czar of Russia), the power of the West and South have combined. True it is not such alliances that we need; but some combination: our heart, our prayer, our effort, strong arms must sustain the feeble. If there is a Roman Catholicism, there must be (though on a different model) an Evangelical catholicism. So meetings like those held in London in 1851 and in Paris in 1855, cannot fail to have happy effects. Paganism and infidelity are not to be invaded by churches in their sectarian character, as Reformed or Lutheran, as Presbyterian or Episcopalian, free or national, Italian or Waldensian, but as churches of Jesus Christ. The missionaries of India and other countries know this; they belong to all denominations but they preach one and the same thrice-blessed name, which animates, strengthens and unites them. This principle of Christian catholicity, the Evangelical Society of Geneva adopts. It does not ask of the pastors it employs, are you of the national church? are you of the free church? but: are you Jesus Christ's? If we go as sectaries, we shall be beaten; if we go united we shall conquer. Ecclesiastical punctiliousness ought not to be held dearer by us than is the Lord Jesus Christ. There are and will be in the world janglings and quarrels; but

down with janglings and quarrels among Christians. Let the only opposition be that which exists and will always exist between Christ and Belial.

I have told you what forces should be employed at this day; you will ask me what is to be done. I have tried to name only a few things. The great work is to convert,—convert, not by water baptism, not by clerical administration, but by the Word of God, by the Spirit of God, by faith. False doctrines can only be combated by conversion. The pantheist may find in his reason a shield, but the sword of the Spirit shall pierce through it, to his heart. After the great work of conversion much is to be done. Young servants of God, occupy yourselves in reclaiming lost abandoned children. If you cannot found large institutions, see if you cannot found a Christian family or house, as Wiehern recommends, where from six to twelve children may be brought up in the fear of God, and taught a trade, under the direction of a brother or sister, laboring with them.

Occupy yourselves with the poor; the state, and the established church care for them I know, but not enough. Distinguish in poor families, such are more so, and lastly such as are in rags. Make a difference in the advice you give them. Seek to suppress street begging. Instead of scattering widely your charities, concentrate them on this or that family, rescuing it from its misery, and placing it wholly on a footing. This is one of the most useful exercises of Christian kindness, be liberal in bestowing spiritual good. Try to reclaim the wandering, and the criminal; visit them in their houses, in their prisons, like Elizabeth Fry, and even in their socialist, licentious, atheistical meetings, if they hold them. A young brother who is now with the Lord, and whose name I love to remember, Thamel, gave us an example in this city, a few years ago, when with holy intrepidity he went into the conventicles of German socialists, to pluck with the help of God, some brands from the burning. Oppose error with equal boldness when you meet it in the higher classes. Truth must assume her rights in our depraved society; the candle must be put into the candlestick to give light to those who are in the house and to those who are in the palace. Take as your motto for your whole life, for your whole ministry, the words of Jesus Christ: "To seek and to save that which is lost."

And the Master, who having done this, says to us: Do likewise, will clothe you with strength and make you to ride upon the high places of the earth.—N. Y. Observer.

Narrative

OF THE ESCAPE OF JOHN EVANGELIST BORZINSKY FROM THE MADHOUSE OF THE BROTHERS OF MERCY IN PRAGUE.

(Translated from the German for the London Chris. Times.)

Man endures everything more easily, even the greatest hardships, when he knows that they will continue only for a certain time. For this reason my incarceration and the sufferings connected with it were easier to be borne, as I learned, after some months' confinement, that my Protestant faith was to be put to the test for a period of only six months, and that at the end of that time, in case of my remaining firm to what I professed, I was to be expelled from the Order as one who was incorrigible and completely hardened, and consequently released from prison. I comforted myself the more with this view of my position, and relied on it, as my persecutors had inserted in the public papers, as an excuse for their conduct, that, according to the rules and traditions of the Order, my release could not take place at an earlier period.

I was, however, most painfully undeceived in my hopes, as Odilo Rayth von Baumgarten, Provincial of the Order, who arrived in Prague on July 26th, in order to hold a visitation of the monastery, entered my cell on the 30th, and greeted me with the question which is according to custom, put to every brother on such an occasion: "Have you any statement to make?" leaving entirely out of view my having become a Protestant, and treating me as if I were still a member of the Order. He said further: "Consider what you have done. Your vow as a monk is indissoluble, and is binding on you as long as you live. I will see you before I leave Prague." Canon Dittrich came about two hours afterwards, and said to me: "Notwithstanding I had resolved not to visit you again, I come to inform you that the Provincial will visit you before he leaves the city, in order to learn your determination, and in case you persist in your wicked purpose, he will inform you that you will never, never, under any condition whatsoever, be released from your confinement, and I quite agree in his determination. Give not yourself up to vain hopes. The State cannot do anything for you, for the decree given by the Government grants to priests only, but not to members of an order, the liberty of going over from one Christian confession to another. I do not

believe you have been received into the Protestant Church."

I saw clearly from what the Provincial and Canon Dittrich said, that the so-called six months' disciplinary punishment was only a mere pretence in order to deceive the public. The Provincial of the order visited me on August 8th, and said: "Consider your present and past position. The order has always treated you kindly, and will still do so. You will never be able to effect what you expect. The order can never, never release you. No one can compel it to do this." I replied: "What I would do, that I have already done, and do not repent the steps I have taken, and will die a Protestant, not a Catholic." He said: "It is my duty to see that you are never released, and this duty I will strictly perform." Thus in the same month that the public papers circulated the news that I should be released at the end of the six months' disciplinary punishment, my perpetual imprisonment was notified to me by my persecutors. I could no longer doubt as to the way I was to be treated, as Canon Dittrich said to me, on July 30th: "Will you remain confined for all your life? Till now you have only had kindness shown you but this way of treating you will soon cease." I replied: "If Catholics can justify my imprisonment before the judgment-seat of God, I will, as you say, remain for ever imprisoned. But how can you act so? For I am accused of no crime, and no crime can be laid to my charge. Am I treated in a Christian manner? Did not Jesus, our Lord, teach that the sheep should be led into the sheep-fold with gentleness and love, and not by means of the sword, and threatenings? Christ said: 'As ye would that men should do unto you, do ye also to them.' Can my former superiors boast of having fulfilled this commandment?" Thereon Canon Dittrich got in a great rage, and said "You are—! you are—!" (without adding another word) seized his hat; and, on shutting the door, cried out, "Now, I am convinced you are imbued with Protestant Principles." I now saw more clearly that I had no protection to hope from the law that accords free liberty to renounce one Christian confession for another, and that the civil Government would afford me no help.* This was, indeed, in contradiction to what took place at my second examination, on March 28th, when, having given in a certificate of my reception into the Protestant Church at Petersbain, I was stripped of my dress as a monk, and had my morning gown given me to put on, which was confession that I was considered no longer a member of the Order. But what does the Romish priesthood care about such inconsiderable contradictions, when they allow themselves incomparably greater in regard to the doctrines of the Gospel?

If after the departure of the Provincial, notwithstanding his decided sentence, and the repetition of the same through Canon Dittrich, I asked myself, Shall I remain always imprisoned? and had even the very least expectation of this not being the case, so this faint hope completely vanished as Prior Opitz, on October 1st, the day after his return from Vienna, told me in an unusual, seemingly compassionate manner: "The Provincial has instructed me to inform you, you should cherish no hope at all of being set free." He said also: "The defensor has taken the necessary steps to commence a process against you, but when the first proceedings will take place, I do not know." Although I was not surprised at this communication, yet I was stunned at it, for we are accustomed to hope even if we believe there is nothing more to be hoped for. The word "process" penetrated to my innermost soul and made me tremble. I asked "What kind of process?" Prior Opitz said: "On account of articles that have appeared in the newspapers, for if others have left the order, they have done so without any public demonstration, and have not attacked the order. The Herren (gentlemen)—the Primate of Hungary, Cardinal Schwarzenberg, the Visitors of the order, and their assistant, Canon Dittrich, were probably the parties meant—are therefore the more attentive to your doings. I would advise you, dear brother, and also the Herren not merely inform you, but beg you to

* The Commissioners of Police, Konschinsky, who twice visited me, begged me on his second visit to be polite to the gentlemen (the higher clergy) when they came to see me. To be "polite" is here to obey and fulfil the wishes of the higher clergy, and not to displease them in anything, but to act as they wish.

† It was very providential that I had my morning gown with me, otherwise they would have put on me a fool's dress (*Narrenkutte*), which I should have been obliged to wear with a girdle of my order, so that every one who saw me in this grotesque dress would have taken me for a fool. This was clearly their intention, for Prior Opitz advised me to retract my recantation, and to excuse it under the plea that I had taken this step when I was out of my mind (*Geisteszerrüttung*); that is, that I should declare myself to have been deranged.

bring the whole affair in order [to retract], and all then will be well with you. You will then receive suitable employment, and only in this way can you get inward peace. How would you like to be allowed now and then, at least three times a week, to go in the garden? Let me know when you wish to do this?"

The foregoing communication of Prior Opitz made me quite melancholy, and I had the most fearful forebodings both awake and asleep. It was clear to me that fresh torments awaited me in the way of examinations, and that, surrounded by enemies, threatened and attacked, I should not be allowed to speak. I had no doubt respecting the process, because the Provincial, before his reception into the order, had tried his hand at law, and was known to be glad of having the opportunity of showing his abilities in such matters. The permission offered me to walk occasionally in the garden appeared to me to be given me by my enemies as a means of recruiting in some degree my broken health, but only to prepare me for new torments. I considered myself like a criminal condemned to a painful death, to whom is offered some little liberty before his execution. Such sad forebodings naturally made the greater impression on me, as I had been already for seven months confined in that part of the monastery appropriated to lunatics, where sad examples of priestly tyranny exercised on three* of my fellow-prisoners, were perpetually in my thoughts. Moreover, the distress of my dear aged parents, who were overwhelmed with sadness, on account of my imprisonment, greatly afflicted me. I learned at last, that my aged mother, who has been blessed with fourteen children, was dangerously ill and near death, and this completely cast me down. In short, I find no words suitable to depict my situation. God alone, and the view of my approaching death, afforded me some consolation.† It is a miracle of the Lord that I could endure so long such treatment, and that I did not die from grief, or become really a madman. I am the more astonished as the Almighty grace of God was manifested in my greatest distress, and when I considered myself as completely lost for this world.

To be continued.

Helen M. Johnson's Poems.

Poems, by Helen M. Johnson. Boston: J. V. Himes. Quebec: P. Sinclair. It is always a gratifying pleasure to pay a just tribute of praise to native genius, and the feeling is considerably enhanced when such praise is justly due and well merited, as in the case of the collection of beautiful Poems before us. The only feeling of regret is, that such rare effusions of native poetic inspiration could not have found a publisher in our own province, where, though the work might have been less elegantly finished and executed, yet it would, to counterbalance this, have inspired a feeling of national pride, that in our own country we not only possessed the poetic genius to supply such a work, but that we could also furnish the means of sending it forth in such a manner as to enable the lofty and beautiful inspirations of that poetic genius to spread their ennobling mantle over the comprehension of the most humble in the province.

We think indeed that no terms of eulogy of the chaste and beautiful lines in this book, and the lofty, pure and elevating strain which breathes throughout the whole work, would be exaggeratory. There are a number of poems in the collection, and all breathe the same pure, lofty sentiment, and same deep poetic feeling. It is a difficult task, among such a rare collection of poems, all alike simple, chaste and beau-

*The Augustin monk, Priest Joachim Zezule, confined for the last twenty-two years as a madman, although in the full possession of his understanding, and without having ever committed the least crime. He condemned criminal conduct and loved the truth, for which reason he is in the madhouse.—*Czerwinka*, Priest of the order of the Piaists, who has lost his reason from the beatings he has endured. He has received as many strokes as three men could have borne, and has had much to suffer from hunger. His madness is remarkable. He falls on the knees before every person he sees, and prays [literally, "worships him"], most probably because he still fears being beaten.—*Spiegel*, a secular priest, who was chaplain in the diocese of Prague, and who is said not to have lived on good terms with the cook (mistress) of his parish priest. He was set to St. George, in Prague—the House of Correction for priests—there threw away his briary. He was, therefore, imprisoned as a madman, in the Monastery of the Brothers of Mercy. He is now completely deranged.

† My father an old man of eighty, saw me in April, in my cell in the madhouse, and wept bitterly.

‡ Luther hymn, "Eine feste Burg ist unser Gott," with my dear friend Dr. Nowotny sent me, often gave me comfort.

tiful, to select one passage more beautiful than another, in order to illustrate their character; but we will transcribe a short extract from one of the pieces, entitled: "The surrender of Quebec," for which if we mistake not, the talented authoress, who, we think, resides at Magog, Canada East, received, in the year 1853, the prize medal awarded by the Literary and Historical Society of this City, for the best poem relating to the history of Canada. We think the poem in question is the identical one to which the prize was awarded, and which is now for the first time published. It is a beautiful poem, distinguished alike, the same as all the other poems in the book, for its beauty and depth of feeling, and the high moral tone that pervades all through it. There were several competency poetic essays in the field for the prize medal in question, and the talented gentlemen who composed the committee of examiners, without any hesitation, we believe, pronounced the present poem as the one entitled to the prize, and awarded it accordingly.

The talented authoress, after describing, in this poem, with rare vigor and energy, and with rich and vigorous diction, the desperate valor and bravery displayed on both sides in the memorable conflict on the heights of Abraham, and after marshalling, in lofty and becoming strains, the noble valor and daring of poor Wolfe, thus continues:

"Far in the rear a dying warrior lay,
While from his breast the life-blood ebbed away;
Attendants bent around to stanch the tide
That flowed in torrents from his wounded side;
With wild convulsions came each panting breath,
And those proud features wore the hue of death.
His lips were sealed, his beaming eyes were dim,
And strangely quivered every outstretched limb;
Unconscious now he seemed of love or hate,
Unconscious now his spirit seemed to wait
The awful summons that should bid it fly
To worlds unknown, unseen by human eye,
He seemed like one already with the dead;
"When, lo! he started—raised his drooping head;

With dying hand he grasped his trusty blade,
With kindling eye the battle field surveyed;
Heard the triumphant shout, "They run! they run!"

Knew that the field was gained, the victory won,
"Who run?" he cried, with wildly throbbing heart,

With gushing breast, and livid lips apart
"The French! the French!" no more that warrior heard;

It was enough for him, that single word;
"I die contented!" and his youthful head
Fell feebly back; the noble soul had fled.

O, gallant Wolfe! from o'er the dark blue sea
There comes a wail—a bitter wail for thee.
Thy country mourns her warrior true and brave,
And yearning love weeps o'er thy lowly grave.
But nothing now may break thy tranquil rest,
Nothing disturb thy calm and quiet breast;
Nor clashing arms, nor cannon's deafening roar,
Nor sorrow's wail, may ever rouse thee more.
But, when a voice far louder than them all,
Shall bid thee rise, thou must obey the call,
And stand bereft of earthly pride and power,
Before thy judge. God shield thee in that hour!

Quebec was won; and o'er each lofty tower
The British banner streamed with pride and power;

Where the French Eagle once her wings had spread
The British Lion reared his haughty head,
And shook the conquered country with his roar;
The Eagle flew in terror from the shore,
With drooping plumage skimmed the western main,
And trembling sought her native France again;

While England proud and potent, took the sway
And waved her sceptre over Canada.

The whole of the poems display deep poetic ardor, and are rich in imagery; the diction is rich and varied, and not unfrequently pleasingly figurative, and the versification regular and pleasing.

We sincerely trust the talented authoress' success in her poetic labors, and that the inspiration of her muse may prove as prolific as they are pure and lofty, and that the present volume may be speedily followed by another.—*Sinclair's Monthly Circular and Literary Gazette.*

The Christian's Only Trust.

In God we place our trust, in Christ our Lord alone.
He freely shed his blood, for sinners to atone.
"It was for me he died!" each burdened soul may say,
To purchase my release, to bear my sins away.
For me He conquered death, and rose in light above;
For me He intercedes with never-ceasing love.

Pardon, redemption, grace, salvation full and free,
Rich gifts all undeserved, Lord, I receive from Thee.

Oh, there is no return, that I can make to Thee.
Poor, wretched, helpless, vile, thy feeble creature see.

All that I have, I give, myself the sacrifice;
A broken, humble heart, Thou never wilt despise.

Thine, thine henceforth alone, whether I live or die;

Oh, let it be my aim, my God to glorify;
To live to do His will, to show to all around,
What perfect peace and joy, in Jesus may be found!

Though no created power my ruined soul may save,

Thou, Lord, hast conquer'd death, and overcome the grave;

And, trusting in thy grace, Thy priceless grace alone,

I know that I shall stand, blameless before thy throne. ELLEN.

A Negro Preacher.

A Washington correspondent of an eastern paper furnishes the following account of a sermon he heard preached there the last Sabbath in 1855:

"We attended church, at 11 o'clock A. M., with the colored people at Asbury Chapel. Rev. Mr. McGee is the preacher in charge, but he has also another 'preaching place,' so they are left to pick-up preaching half the time. They say this congregation does not dwindle under this arrangement. We presume as much could not be said of a white congregation under the same circumstances. One of the colored elders of the church led in the pulpit exercises, and Mr. Collins a young local or licensed preacher gave the sermon; text, Ex. xiv. 15: 'Speak unto the children of Israel that they go forward.'"

With but little critical knowledge of the meaning and grammatical arrangement of words, still the preacher showed a familiarity with scripture facts and incidents that might well make some of our white grammar preachers blush! His descriptions were graphic and forcible; and if his eloquence was unrefined, it was also untrammelled, showing the grain and color of the granite, if not the polish of the sculptor. When he described Joseph sold, and carried away into Egypt, there were no tearless eyes there; and his portraying the cruelty of the task-masters, stirred the very souls of his hearers into groanings and sighs like these, 'Surely,' 'Too bad,' 'Shame.' Moses in the little ark, was brought so vividly before the mind, that at least a dozen mothers exclaimed, 'I'll save him,' 'Catch him,' 'Don't let him sink!' He closed his introduction by huddling the Hebrew captives together on the bank of Red Sea. 'Now,' said he, 'what will you do? The dashing waves of the sea before—the impassable mountains on this side and on that side—and Pharaoh's chariots and men of war pursuing with fury. Here there was a general outburst through the congregation, 'Go forward!' 'Go forward!' 'We'll go forward!' 'Stop! stop!' said the preacher. 'Stand still and see the salvation of the Lord first. If you go on in your own strength, you will all perish in the sea. Do you see Moses? Do you see the rod in his hand? See that rod stretched out over the sea! See the waters go back! see the dry ground—see it! Do you see it? Right there, under Moses' rod! Well, now come on!' said he. 'Hurry—don't wait—Pharaoh is after you! Don't mind the waves on the side—God has piled them up!' Here followed the greatest excitement throughout the assembly with exclamations, 'Oh!' 'Here we go!' 'Good!' 'All safe!' 'Yes, all safe,' cried the preacher—but here; look back there. Do you see that old rebel—do you see him and his chariots and men of war? See them plunging, and splashing, and drowning! Well, now mark, that's because God did not say to them, 'Go forward!' Learn from that, brethren, to follow Jesus and not go in your own strength. When you see the rod, and hear Jesus say, 'Go forward,' then put to it for your lives, and you will soon be singing on the opposite bank.' He closed by saying, 'Brethren, as this year closes, and you begin another, go forward. Don't stop, grumbling about the roughness of the way. Don't grumble at your minister. Don't grumble at the Lord, but keep low—see where the rod is stretched out, and go forward.'

Believing a Lie.

THERE is one kind of faith which is ruinous; it is that which consists in believing a lie.—There are many falsehoods which go abroad under the guise of religion. Many profess to discard religious truth altogether; but under this professed infidelity they believe a lie. Others, hesitating to go so far, manufacture a religious belief for themselves, which has all the great elements of falsehood. They are as effectually destroyed by their false beliefs as the sceptic is by his unbelief. The clear and explicit testimony of the word of God is not sought for; it is only by its perversions they can hope to retain their false systems. They would retain the name of Christians at the expense of all that is peculiar to Christianity. To nourish the pride of their heart, obliterate the enormity of sin, disannul the sanctions of the law, and construct a platform on which they build a hope of salvation in opposition to the Rock of Ages, they ruthlessly strike down this or that cardinal principle of the gospel which may happen to conflict with their preconceived notions. A little intercourse with men of the world will serve to show how extensive is this practice; and how determined men are to despise the authority of God, so that they may quietly believe their own lie. The theology of the masses, and too often the theology of the refined and otherwise intelligent classes, is as remote from true Christianity, as are the stupid and sensual revelations of the Koran. They profess to be shocked with the uncharitableness of the strict interpretation of the Christian faith, and yet without evidence, and with the easiest credulity, they eagerly believe in their own monstrous and deceitful lies.

The Cabinet.

It is the inactivity of faith in Jesus that keeps us so imperfect, and wrestling still with our corruptions, without any advancement. We wrestle in our own strength too often, and so are justly, yea, necessarily, foiled; it cannot be otherwise, till we make Him our strength. This we are still forgetting, and had need to be put in mind of, and ought frequently to remind ourselves. We would be at doing for ourselves, and insensibly fall into this folly, even after much smarting for it, if we be not watchful against it. There is this wretched natural independency in us, that is so hard to beat out.

All our projectings are but castles in the air, imaginary buildings without a foundation, till once laid on Christ. But never shall we find heart-peace, sweet peace, and progress in holiness, till we be driven from it, to make Him all our strength; till we be brought to do nothing, to attempt nothing, to hope or expect nothing, but in Him; and then shall we indeed find his fulness and all-sufficiency, and "be more than conquerors through Him who hath loved us."—*Leighton.*

A Poisoned Valley.

A SINGULAR discovery has lately been made near Batten, in Java, of a poisoned valley. Mr. Alexander Loudon visited it last July, and we extract a paragraph from a communication on the subject, addressed by him to the Royal Geographical Society:

"It is known by the name of Guevo Upas, or poisoned Valley; and, following a path which had been made for the purpose, the party shortly reached it with a couple of dogs and fowls for the purpose of making experiments. On arriving at the mountain, the party dismounted and scrambled up the side of the hill, at a distance of a mile, with the assistance of the branches of trees and projecting roots. When at a few yards from the valley, a strong, nauseous, suffocating smell was experienced, but on approaching the margin, the inconvenience was no longer found. The valley was about half a mile in circumference, of an oval shape, and about thirty feet in depth. The bottom of it appeared to be flat without any vegetation, and a few large stones scattered here and there. Skeletons of human beings, tigers, bears, deer, and all sorts of birds and wild animals, lay about in profusion. The ground on which they lay at the bottom of the valley, appeared to be a hard sandy substance, and no vapor was perceived. The sides were covered with vegetation.

"It was proposed to enter it, and each of the party having lit a cigar, managed to get within twenty feet of the bottom, where a sickening nauseous smell was experienced, without any difficulty of breathing. A dog was now fastened to the end of a bamboo and thrust to the bottom of the valley, while some of the party, with their watches in their hands observed the effect. At the expiration of fourteen seconds he fell off his legs, without moving or looking around, and continued alive only eighteen minutes. The other dog now left the company and went to his companion; on reaching him he was observed to stand quite motionless, and at the end of ten seconds fell down, he never moved his limbs after, and lived only seven minutes. A fowl was thrown in, which died in a minute and a quarter and another, which was thrown in after it died, in the space of a minute and a half.

"A heavy shower of rain fell during the time that these experiments were going forward, which from the interesting nature of the experiments was quite disregarded. On the opposite side of the valley to that which was visited lay a human skeleton, the head was leaning on the right arm. The effect of the weather had bleached the bones as white as ivory. This was probably the remains of some wretched rebel hunted toward the valley, who had taken shelter there, unconscious of its character."

Publication of the Imperial Firman At Constantinople.

The imperial firman granting equal rights to all the subjects of the Sultan, of whatever religion they be, was publicly read in the great council hall at the Porte on the 18th February. The hall was crowded. Besides the ministers surrounding the Grand Vizier. Kaimakams, there were all the members of the Council of State and of the Tanzimat, all the other high functionaries of the Porte, the Sheik-ul-Islam, the patriarchs, archbishops, and bishops of the different religious communities, and a good number of the most prominent men among the Mussulman population of Constantinople. The firman was read by Habat Effendi, the Mektubji or Chief of the Chancery of the Grand Vizier. When the reading was over, the Sheik-ul-Islam Arif Effendi said a prayer appropriate to the occasion, after which both he and the Grand Vizier held a kind of levee. The latter besides made an address to those present, in which he touched upon the most prominent points contained in the firman.

When the whole ceremony was over, printed copies of the firman, in the original Turkish, were distributed among the crowd. The translation into all the other languages of the empire is likewise ordered, and when it is finished it will be printed and sent into the provinces, to be read and distributed there.

Thus far our information is derived from the Constantinople correspondent of the *Times*. The Constantinople correspondent of *La Presse* communicates some remarkable particulars, not mentioned elsewhere. It is customary, he states,

on State ceremonies of the Porte, for a ulema to pronounce a prayer, and a functionary especially charged with this duty is permanently attached to the official staff. On the day of reading the firman, the *douadj*, as this person is called, was absent. The Sheik-ul-Islam made a sign to another ulema, a renowned preacher at Constantinople, and a member of the Council of Instruction, to implore the favour of Allah on the work. After some hesitation, the ulema advanced, and raising his hands to heaven, a posture which all present, the patriarchs included, assumed, he pronounced a prayer in the Arab tongue. In this prayer the names of Mohammed, Omar, Abou-Bekr, and other prophets, were of frequent recurrence; the name of Rebh-ul-moslem, the Lord of Mussulmans, was employed, instead of Rebh-ul-alemein, Lord of mankind, and a consecrated phrase calling for the destruction of the unbelieving was also heard. In short the prayer was a fiery protest to heaven against what had just been done. According to the expression of the Pasha who was very much displeased with the ulema, it was an anathema. Very few of those present understood this prayer; it is doubtful whether the Sheik-ul-Islam, was of their number. The caimakan, or lieutenant of the Grand Vizier, determined not to accept the responsibility of such an act, rose at once, and in a few firm sentences, energetically expressed, summed up the Imperial will. Other Ministers, the Seraskier among them, have since said they knew nothing of what was going forward.

The firman is addressed to the Grand Vizier, Mehmed Emin Ali Pasha, and, as usual in this kind of documents, begins by a long allocution to him. The Sultan speaks in the first person, and, after this introduction, says that since the beginning of his reign he had only one idea—namely, to make all classes of his subjects happy, and that, thank God, his endeavours in this respect were not without success, as the increasing prosperity of the country shows. But he wants to give new vigour and a greater extension to his reforms, so as to satisfy all wishes and to raise the dignity of his Government.—*Lon. Ch. Times.*



The Advent Herald.

BOSTON, APRIL 19, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TRIAL OF ABRAHAM'S FAITH.

The faith of Abraham, and the other patriarchs, was subjected to severe tests.

1. The faith of Abraham was tried during long years before there was any son born to him. It was twelve years from the time of the promise to the birth of Ishmael; and when he was set aside as the heir, because the promised seed was to be a son of Sarah as well as of Abraham, he waited, though at an advanced age, thirteen years longer before Isaac was born. Thus Abraham (Rom. 4:18-21) "against hope believed in hope, that he might be the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform."

2. Abraham's faith was subjected to its most severe trial, when he was commanded to offer Isaac for a burnt offering. In the opinion of Josephus, this was when Isaac was twenty-five years old; but Bochart argues that he was twenty-eight, giving as a reason that the word *naar*, translated "lad" in Gen. 22:5, signified a person of that age. The command of Jehovah was, (v. 2):

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Abraham was not disobedient to the heavenly vision, but early the next morning he took his son and two of his young men with him, with the fire and wood for the sacrifice; and (v. 4) "on the third day Abraham . . . saw the place afar off."

How he recognized it, is not known; but it is not unlikely that it may have been designated by the visible descent of the Divine glory. This is what R. Eliezer gives as a tradition of the Jews, who say that when Abraham asked how he should know the place, the answer was, "Whosoever thou seest My glory, there will I stay and wait for thee;" and that when Abraham "beheld a pillar of fire reaching from heaven to the earth," he knew that to be the place.

When Abraham recognized the appointed place he bid the young men tarry, and said to them (v. 5) "I and the lad will go yonder and worship, and come again to you," which shows, though he was fully determined to obey the command to offer up his son, that his faith was so strong in God's promise—In Isaac thy seed shall be called,—that he did not doubt but that his son would return from the mount with him. Paul refers to this as an illustration of Abraham's faith in this very promise. He says, (Heb. 11:17-19) "By faith, Abraham, when he was tried offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The faith of Isaac seems to have been equal to that of Abraham; for he was of an age when he might have successfully resisted his father's wishes; but he was perfectly passive and was led as a lamb to the slaughter. When bound and laid on the altar, and when the knife was extended to slay him, (vs. 11-14) "The angel of the Lord * [Melach Jehovah] called unto him out of heaven and said . . . Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast withheld thy son, thine only son from Me. And Abraham lifted up his eyes and looked, and behold, behind him, a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh [i. e. the Lord will provide] as it is said to this day, In the mount of the Lord [Jehovah] it shall be seen."

Bishop Patrick remarks, that

"The ram being accepted instead of his son, may be thought to signify that the offering of the blessed Seed, God's only Son, should be suspended till future times, and that in the mean season the offering of the blood of beasts should serve as a pledge (to use the words of Mr. Mede) of that expiation which the blessed seed of Abraham should one day make (Discourse XXV.), when he observes that the more lively to express this, God so disposed, that the very place where the ram was offered instead of Isaac, should be the place of sacrifice for Israel. For there it was, where the Lord answered David by fire from heaven (1 Ch. 21:26), and so designed it for the place He had chosen for His altar; there David pitched Him a tabernacle (1 Ch. 22:1), and there Solomon built Him a house (2 Ch. 3:1)."

When Abraham had offered the ram as a substitute for his son (Gen. 22:15-18) "The Angel of the Lord [Melach-Jehovah] called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord [Jehovah], for because thou hast not withheld thy son, thine only son; that in blessing I will bless thee . . . because thou hast obeyed My voice."

3. The faith of Abraham was farther tried in that he lived in the land of promise, all his days, only as a stranger and sojourner, when he had the promise of God that it was to be his inheritance forever. Said Stephen, to the Jews (Acts 7:3, 5), God "removed him into the land wherein ye now dwell: and He gave him none inheritance in it, no not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him when as yet he had no child."

* "An examination of the numerous passages in which the denominative *Melach* is coupled with the name Jehovah, or Elohim, or used interchangeably with those names, renders it conclusively manifest that in each and every instance the reference is to one and the same official Person. This, however, is not entirely obvious from our common version, owing to the circumstance that the translators rendered the formula, *Melach Jehovah*, the angel, or sometimes an angel of the Lord. The word *Jehovah*, in the original, never has the article; nor the word *Melach*, when coupled with *Jehovah*, though when employed alone to designate the same official Person, the article is sometimes prefixed, as in Gen. 48:16: "The *Melach*, which redeemed me." The word *Elohim* often has the article, and retains it in most of the instances in which the formula *Melach Elohim* occurs, requiring it to be read, *Melach the*, or who is the *Elohim*. . . In the formula, *Melach Jehovah*, there is nothing in the original to forbid the two words being considered as in apposition, and the rendering consequently the *Messenger Jehovah*, or the *Messenger who is Jehovah*."—See *The Messiah*, by E. Lord, pp. 38-9.

And Paul adds (Heb. 11:8, 9), that "By faith, Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

Abraham fully recognized that the land promised him for an inheritance was not then his in possession; for when Sarah died in Hebron (Gen. 23:3, 4), he said to the sons of Heth, "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight."

He then designated the cave of Machpelah (v. 9) and desired to purchase it; and when Ephron (v. 11) offered to give it to Abraham, he would not accept it, but said, after bowing down before the people with gentlemanly dignity (v. 13) "I will give thee money for the field: take it of me, and I will bury my dead there." And (vs. 16-20) "Abraham weighed to Ephron the silver which he named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah which was before Mamre, the field and the cave which was therein, and all the trees that were in the field that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein were made sure unto Abraham for a possession of a burying-place, by the sons of Heth."

Ireneus remarks on this transaction that when Sarah, Abraham's wife "died, and the children of Heth offered to give him a piece of land for a dwelling place, he would not accept it, but purchased it for four hundred pieces of silver, from Ephron, the son of Zohar the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to give to him."

4. Abraham's faith was farther tried in the long period that elapsed before children were born to Isaac; who (Gen. 25:20) "was forty years old when he took Rebekah to wife"—the year before the death of Shem; but (v. 26) "Isaac was threescore years old when Rebekah bare Jacob and Esau." After this, Abraham survived fifteen years—having lived (vs. 7-9) "an hundred threescore and fifteen years, . . . and died in a good old age, an old man, and full of years; and was gathered unto his people. And his sons . . . buried him in the cave of Machpelah," with Sarah.

After the death of Abraham, Jehovah (Gen. 26:2) "appeared" unto Isaac, commanded him to sojourn in the land, and made the same promise to give it to him, that he had made to Abraham. He said (vs. 3-5) "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

MY JOURNAL.

March 17th.—Having closed my labors, I took leave of brother Shepard, and friends in Tuftonboro', for Boston, and arrived in the evening. Attended to duties in the office in the A.M. of the 19th, and in the P.M. took cars for Concord, N. H., to hold my third convention. On my arrival I was informed that an order had been passed to shut me out of the chapel. I found that it had been done by the agency of some who were greatly prejudiced against me, and the views I advocate, and in opposition to the candid and liberal-minded Adventists in the place, by whom I was cordially received. Brother Nevins invited me to his house, and opened it for meetings, while we were looking for another place. A few met for two evenings, after which, failing to get a suitable place for the Sabbath, I established a library of Dr. Cumming's works closed my meetings for the time, and returned home to prepare for my tour West and South, having no wish to remain and contend with elements from which no good can result. But at a future time I hope to hold a meeting there that will make amends for this interruption. "All things work together for good;" and God will make even the "wrath of man to praise him." The state of things in Concord is deplorable, and fully exemplifies the word of God, that "they who sow to the wind shall reap the whirlwind."

On my return home I saw the hand of Providence in the whole matter. Duties in the church and elsewhere made it quite indispensable for me to be present. Verily He "doeth all things well."

Sabbath, March 23d.—Preached in Boston. We had an unusually good day. In the afternoon I gave a discourse on the death of sister A. Perkins, it being her dying request that I should do so. The season was of solemn interest to us all. She was a humble and devoted child of God and a beloved member of the church in Boston. She now rests from her labors, and her works will follow her.

Tuesday, March 25th.—Left for Western New York. Being called by unexpected duties to that field, and having but one week's time, I made the best disposition of it to serve the cause. On my arrival at Albany in the evening, I found there was a mistake about my appointment, so I visited a few families, and at 11 o'clock P.M., took cars for the Suspension Bridge, Niagara, where I arrived the next evening, at 7 P.M. I now had five miles to go by private conveyance, over a bad road, and in the darkness of night, but at nine o'clock I arrived at Lewiston, and was welcomed by brother A. Gray, and family, being cold, weary and hungry; but my wants were all supplied. May God reward them for their hospitality to a pilgrim. The minister of this place was holding a protracted meeting at this time, so that my appointments were not given. And being weary and ill, I was glad to be released.

The magnificent Falls of Niagara were clothed in their winter dress. But they had lost none of their magnificence by a change of costume.

I had not visited the Falls, since the construction of the new and magnificent Suspension Bridge, which cost half a million of dollars, and is one of the great works of modern times. The following statistics, will give some idea of this wonderful bridge, and its capacity.

L'gth of span from centre to centre of Tower	322 ft.
H'gth of tower above the rock on the Am. side	88 ft.
" " " Canada side	78 ft.
Height of Tower above Floor of Railway	60 ft.
Number of Wire Cables	4
Diameter of each Cable	10 inch
Number of No. 9 wire in each cable	3569
Ultimate aggregate strength of cables	12,400 tons
Weight of superstructure	750 tons
W'ght of superstr'e and maxi'm loads	1250 tons
Ultimate supporting strength	730 tons
Height of track above water	250 feet
Base of Towers	10 ft. square
Top of Towers	8 ft. square
Length of each upper cable	1256 1-2 feet
" " Lower cable	1190 feet
Depth of anchor pits below surface of rock	30 feet
Number of suspenders	624
Aggregate ultimate str'gth suspenders	18,720 tons
Number of overfloor stays	64
Aggregate strength of stays	1920 tons
Number of river stays	56
Aggregate strength of stays	3680 tons
Elevation of Railway track above middle stage of river	245 feet
Total length of wires	4000 miles
The weight of materials in the bridge is as follows:	
LBS.	
Timber	919,130
Wrought Iron and Suspenders	113,129
Castings	44,332
Rails	66,740
Cables (between towers)	535,400
Total,	1,678,722

Wednesday, March 26th.—Dined with brother Sage, in Lewiston, who took me to Lockport in the P.M., where I finished my business in this vicinity, and at 10 P.M. took cars for Rochester. At 2 A.M. I was well cared for by brother C. Dutton's family, in that city, and got a few hour's rest. At 11 A.M., I again took cars for my next appointment, in Auburn. After some delay by snow drifts, we arrived in the evening, and were welcomed by brother Mansfield and family. I now began to feel my exposure and labor for the last few days. I was able to speak on Friday and Saturday evenings, but was sick all Saturday night, and all day on Sabbath, so that I was unable to get out at all. This was a sad disappointment to me, and no doubt it was to many. There was a large attendance, and brother Mansfield preached to them, and under the circumstances, I learn, to very good acceptance. I trust the meeting will turn out to the furtherance of the gospel in Auburn. Brother M. is devoting his entire energies to the work, is well liked, and though he has a hard field of labor, we wish him all success in his work. He has our thanks for kind attentions and liberality. I hope to see them again when I visit Homer, and other towns in the vicinity.

I met a number of the old friends of the cause, from whom I received friendly greetings.

There is yet a remnant of the Adventists in Western New York, but they are much scattered and tried yet they hold fast the "blessed hope."

They need help. But where are the laborers—the laborers who can help?

Monday, March 31st.—Though very unwell, I felt constrained to make an effort to meet my appointments South. So I left Auburn in company with sister Fassett and her little daughter, who were on their way to Boston, and arrived at Albany in the evening, and put up with brother Nichols, where we received every attention. I suffered much for the entire day.

Tuesday, April 1st, A.M.—Rose early, and placed sister F. on board the Boston cars, when I took the New York cars and sped my way thither. I had re-called my appointment by telegraph, so there was not much disappointment. I saw Brn. Tracy and Reed, a short time, and learned the state of things there. I shall visit them on my return. At 4 left for Philadelphia, and arrived at 8; but too late for meeting. So brother Litch supplied. They had a good turn out and I was very sorry to disappoint them. On my return I will try to make amends.

Wednesday, April 2d.—Took the early cars for Baltimore, Md., and arrived at 1 P.M. Brethren Blake, Speights and Paul, met me at the depot, from whom I received a hearty welcome. In the evening met the friends at brother Blake's.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home.	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is.	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Trial of Abraham's Faith.	" 124.

There will follow in the following order:

Divine Manifestations and Promises to Isaac and Jacob.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

FIGURATIVE LANGUAGE.—The N. Y. *Observer* says of the third article in the April No. of the *Bibliotheca Sacra*, on the "Figurative language of the Scriptures, by Rev. Edward Robies, N. H.," that in it,

"Among many true and well expressed sentiments, is one, at least, which we do not in any sense believe. It is this: 'Thus there is not only a double sense in Scripture, but there are more senses than can be numbered,' together with a foot note, that a given prophecy may equally well refer to many different corresponding events in the course of ages."—p. 318. This loose principle of interpretation, is not for a moment to be admitted. It gives the reins to fancy instead of philological principles, and is sure to result in evolving senses, favoring every error or fanatical movement which fallen human nature can devise or set in motion."

On this point Prof. Stuart has well argued that if the passage may have more than one meaning, it may as well have a dozen, or more. It either has some single definite meaning, or it is open to the play of the fancy of the most fanatical interpreter. It is such license that divests the Scriptures of any meaning, and begets infidel principles.

We are happy to hear occasionally from our indefatigable brother, Eld. Samuel Chapman. A note dated the 10th inst. says: "Enclosed I send the sum of ten dollars, from six new subscribers for the *Herald*"—four of them paying for a year in advance, and two of them for six months. We wish that some who follow in his foot-tracks did not pull down what he has labored to build.

PRIORITY OF THE RESURRECTION OF THE JUST.

On the following page is an article, the writer of which dissents from the view that there is an order of time in the resurrection.

His first affirmation is that if Rev. 20:4, 5, does not teach the priority of the resurrection of the just, no scripture does.

We admit that the length of the interval between the resurrection of the just and that of the unjust, is nowhere else clearly enunciated; but the priority of the former we find often affirmed, independent of the scripture referred to.

David makes mention of it when, in Psa. 49:14, 15, he contrasts the condition of the wicked with that of himself in the resurrection morning. He says:—"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me." Thus in the morning of the resurrection, when David's soul is rescued from Sheol, and the upright have the dominion, death still feeds on the wicked till the evening of that resurrection day—corresponding with the end of John's 1000 years, till which the rest of the dead live not again.

Isaiah's language is intelligible,—when in 26:14 and 19, he contrasts those who "shall not live" and "shall not rise," with those that shall arise with his dead body—on the hypothesis of this order in the resurrection, but not otherwise. His words are:—"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The prophet Daniel speaks to the same point when he says, (12:2,) "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Prof. Bush, who denies that the Bible teaches any resurrection of the flesh, gives as the correct explication of this passage:

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those the (unawakened) (shall be) to shame and everlasting contempt,"—the same that "is suggested, as he says, by some of the Jewish school, and is undoubtedly very ancient." Aben Ezra renders it, "Those who awake shall be (appointed) to everlasting life, and those who awake not shall be doomed to shame and everlasting contempt." The words of Gaon himself, are, that "this is the resuscitation of the dead of Israel, whose lot is eternal life, and those who shall not awake, are the forsaken of Jehovah."—*Anastasis* p. 134.

If such is the meaning of the words, then the prophet affirms that there are those who are not raised at the epoch that witnesses the resurrection of "many of them that sleep in the dust of the earth."

The Saviour said, Luke 20:35, 36—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." To make this intelligible, we must understand that a class of dead ones are left at that epoch, who are not the children of the resurrection; or, we must take the Universalist's position that all mankind will then be made equal unto the angels, if all are the children of the resurrection; and if so, why the distinction of, "they which shall be accounted worthy to obtain that world and the resurrection from the dead?" Also what propriety is there in reference to the resurrection of the just, as in Luke 14:12-14, if the unjust have part in the same resurrection?

The scripture in 1 Cor. 15:22, 23, is still more explicit. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." If all are then raised, why is the distinction of they that are Christ's at His coming?

And so also in 1 Thess. 4:14-17, how is there any pertinence in the distinction of "the dead in Christ," as rising before "we who are alive and remain" are caught up to be with Christ, if all who sleep are to be raised before that event?

Also, why should Paul desire to "attain unto

the resurrection of the dead," which is literally from among the dead, in Phil. 3:11, if all attain into it?

These suggestions are sufficient to teach that there is a resurrection epoch at which only a portion of those who sleep in the dust of the earth will be aroused from their long slumbers; so that if the 20th of Rev. were expunged from the sacred volume, we should suffer no material change of view on the subject, except to lack evidence of the duration of the interval in the order of the resurrection; which evidence the Revelator has supplied. But to the consideration of that passage.

It is objected 1st, that Rev. 20:4, "not only teaches that none but those who had been 'beheaded for the witness of Jesus' would be raised at this time, but it explicitly says that the rest of the dead (whether saints or sinners) lived not again until the thousand years were ended."

Here our correspondent is at issue with us on two points; for we neither admit that there is any denial that none but martyrs, are here raised; nor that there is any assertion that all (including saints and sinners) except such are not then raised.

The text not only includes those who "were beheaded for the witness of Jesus and for the word of God," but also those "which had not worshipped the beast neither his image," and who had not "received his mark upon their foreheads or in their hands,"—which would embrace all the saints. And if so, "the rest of the dead" does not embrace all saints who were not beheaded, but only the wicked dead.

That all the saints are included by, even if not expressed in, that symbolization, is evident from the declaration: "This is the first resurrection;" in which, the scriptures, previously quoted, affirm that all the saints have a part. Also the subsequent declaration, in v. 6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," implies that the second death does have power on all who do not have part in it: so that all the saints (!) included in "the rest of the dead," have part in the second death!!

That all saints will have a part in the first resurrection epoch, is also evident from Dan. 7:18, which affirms, not that the martyrs, or only a part of the saints, but that "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." And that they take the kingdom at their resurrection, is shown by Luke 20:35, 36, which affirms that they who obtain that world are "the children of the resurrection;" and Matt. 12:40-43, which declares that "in the end of this world," when all things that offend are gathered out of the kingdom "then shall the righteous shine forth as the sun in the kingdom of their Father."

Our correspondent's "second objection is that this resurrection was to take place in immediate connection with the binding of that dragon-like power, first mentioned in the twelfth chapter, and which unquestionably symbolizes Rome's power in her pagan form."

We reply to this, that Roman power is undoubtedly symbolized by the specific great red seven-headed, ten-horned, long-tailed sea-monster, appropriately denominated a dragon in Rev. 12th; but before our correspondent can assume that the Satan here spoken of is identical with that ten-horned monster, he should advance some considerations to give plausibility to his supposition. It was the heads of the dragon there specified, that symbolized the first forms of Roman government, and the horns that represented its decem-regal divisions; but in Rev. 20th, no such adjuncts are specified; and divested of political insignia, the dragon can be no representative of political power. He is expressly defined to be the ancient serpent who is the devil and Satan, God's great enemy and the corrupter of our race, who under the circumstances here recorded can symbolize only himself. In the 12th chapter he had to be invested with the appendages of heads, horns and diadems, to symbolize the Roman power, but when without those, in Rev. 12:9, he only symbolized, the pagan hierarchy, which was cast out from the political heavens,—while the Roman power still maintained its integrity; as it could not have done if it was there symbolized; for the war was not between the church and Rome politically, but with Rome theologically,—the defeat of which, caused the serpent to change his tactics and seek to drown the church by spewing his own disciples into it; after which the true church withdrew into the wilderness for 1260 years. As the dragon there cast to the earth symbolizes the casting down of the false religion which he had foisted into the political heavens of the state—Rome politically still standing erect under Constantine—so here, the binding of Satan, the casting him into the abyss, the shutting him up and setting a seal upon him, must symbolize the

entire demolition of all his forms of false faith, their entire removal from the earth, and the full protection of mankind from all his wiles during the period designated.

As our correspondent only asserts, and has failed to show such a subversion of Satan's wiles "many centuries ago," evidence is needed on his part to substantiate his affirmations. And to make identical, the event in Rev. 20th and that in Rev. 12th, he must explain how it is that in the former Satan is entirely restrained, so "that he should deceive the nations no more, till the thousand years should be fulfilled," while in Rev. 12th, he has only "come down unto the inhabitants of the earth," on whom woe is announced because of the great wrath he would have power still to inflict on them. As Rev. 12th was only a partial curtailment while Rev. 20th is an entire curtailment of his power, the two events cannot be identical; and as his power has, even since Constantine's day, been still exercised, the epoch of his entire restraint is still future, and must synchronize with the judgment session, symbolized in Dan. 7:6, which is ended by the giving of the kingdom, under the whole heaven, to the people of the saints of the Most High forever. The reign of the subjects of the first resurrection, in Rev. 20th, must also synchronize with the reign of the saints in the kingdom symbolized in Daniel.

In the foregoing, we have replied to all the points raised by our correspondent, with the exception of his remark that "the book of revelation is highly symbolical," and that "the 20th of Rev. is probably not less so than others of the book." He says "No one pretends to understand the whole according to any literal system of interpretation;" and "Apply the same rules to this as to the twelfth chapter, and it can be understood; not without."

We know not that there is any issue between us respecting the presence of symbols in the Apocalypse, or in the abundance of them; but whether there is any agreement between us as to what constitutes a symbol, and respecting the laws of symbolization, we know not until he shall have given utterance to his views in those particulars.

That the first resurrection was a symbolization, is true; for visible imagery was presented to John in extatic vision. But the symbols of this presentation are the souls of martyrs, &c., living and reigning with Christ. As symbols teach only by analogy, souls of the departed living again, can only symbolize the resurrection from the dead of intelligences which have once lived, and been subjected to death. As no beings but those of our own race have been thus subjected, to whom a resurrection is promised, it follows that those symbolized are of the human race. And as no event is analogous to the coming to life of those who have been beheaded, except the resurrection of the dead, it is a real resurrection that is here symbolized.

The symbol, however, pertains only to what John saw; what was spoken to him, was no part of, but was explanatory of the symbolization. But the inspired explanation of symbols is always literal, except when they are affirmed to be some other symbol which represents the same literal object. Therefore the declaration, "This is the first resurrection," being the inspired explanation of the symbolization of souls living again, is a literal declaration, and affirms that a real resurrection was thus symbolized.

Nor can there be any trope in this affirmation. For the only figure possible in the premises, is the metaphor; and in the metaphor, the trope always consists in the predicate,—the subject being always literally expressed. And therefore if the affirmation respecting the first resurrection was metaphorical, the living of the souls that had been beheaded, on which that affirmation is predicated, would have to be received, on the established laws of metaphors, as a real living of the souls of beheaded persons; which would be an actual resurrection. But in all metaphors, the affirmation predicated, is incompatible with the nature of the subject; which is not the case in the present instance, for its being a literal resurrection is not incompatible with the living again of those who have been beheaded. And therefore, by all the laws of symbol and trope, an actual resurrection of the saints is that which is symbolized in Rev. 20th, and is the inspired interpretation which is given of it to John. As no such event has yet occurred, it must transpire in connection with Christ's coming, who, (2 Tim. 4:1) "will judge the quick and the dead at His appearing and kingdom," according to this symbolization.

We apply the same laws of symbols and trope to the 12th chapter, and there we can deduce by them no such resurrection results. If our correspondent shall combat these conclusions, we shall expect him to fortify his interpretation, by the recognized laws of interpretation applicable to symbols and tropes.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE RESURRECTION OF THE DEAD.

TO THE EDITOR OF THE ADVENT HERALD.—I have received the *Advent Herald* for March 22d, 1856, containing the scriptures quoted by you in proof of the priority of the resurrection of the just. As I do not wish to occupy too much of your space at once, I will notice but one of the texts referred to by you, viz.: Rev. 20:4, 5. If this passage does not sustain your position, none other will; and if it does sustain it, when correctly interpreted, none other can refute it.

This passage you have in part, twice quoted, in this article. In your first allusion to it you say, that it declares "that the saints lived and reigned a thousand years; but the rest of the dead lived not again until the thousand years were finished." In your second allusion to it, you substitute the word "righteous," for "saints." Now it so happens that neither of these words, nor any other of the same import, are found in the passage. The characters referred to in the text are thus described: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they (not all the saints, but merely these martyred saints) lived and reigned with Christ a thousand years," &c.

1. I present, then, this fact, as my first objection to your theory. It not only teaches that none but those who had been "beheaded for the witness of Jesus," would be raised at the time, but it explicitly says that "the rest of the dead (whether saints or sinners) lived not again until the thousand years were ended."

2. My second objection is, that this resurrection was to take place in immediate connection with the binding of that dragon-power, first mentioned in this book, in the 12th chapter, and which unquestionably symbolizes Rome in her Pagan form, as the beast does Rome in her Papal form, and this event must have happened many centuries ago.

There are other objections, but as these are perfectly inseparable, in my judgment, so far as this passage is concerned, at least, I shall not introduce them at present. Most of the passages quoted by the writer in the *Christian Messenger* to prove the simultaneous resurrection of saints and sinners, and many others that might have been quoted, inculcate that idea. At another time I may comment upon some of them. For the present, however, I will only remark, that the book of Revelation is highly symbolical; and the 20th chapter is probably not less so than other parts of the book. No one pretends to understand the whole, according to any literal system of interpretation. Apply the same rules to this as to the 12th chapter, and it can be understood; not without, so I think. Yours, for the truth's sake,

E. E. ORVIS.

CHRISTIAN BAPTISM.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

As it becomes us to "fulfil all righteousness," and observe all of Christ's commands, we inquire concerning that in our text. 1. Its authority. 2. Its form or mode. 3. Its subject. 4. Its design, or import.

1. Its authority is supreme. Jesus Christ represents himself as clothed with all power. He is therefore almighty, in heaven and earth. Paul speaks of Christ as being exalted by the Father, (Eph. 1:20) and "Set at his right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church." Therefore it becomes him to dictate, ourselves to obey.

This all-powerful being, said to be "God over all and blessed forever," (Rom. 9:5) has commissioned his ministers to baptize, but how shall they obey properly without a definite understanding?

The mode of baptism, or what does the word in the original language, employed by Christ to express this ordinance, signify? Unhappily our translators have retained the original Greek word, and contented themselves with simply changing its termination. Professor Whiting translates it by the English word *immerse*. This the learned tell us is the proper signification of the primitive Greek word. As authorities on this point, I quote Calvin—"The word baptize signifies immerse, and the rite of immersion was observed by the ancient church." Zanchias—"The proper signification of baptize is to immerse, to plunge under, to overwhelm in water." Alstedius—"To baptize signifies only to immerse, not to wash, except by consequence." Beza—"Christ commanded us to be baptized, by which word it is certain immersion is signified." Vitranga—"The act of baptizing is the immersion of believers in water. This expresses the force of the word." Bossuet, bishop of Meaux—"To baptize signifies to plunge, as is granted by all the world." Finally hear the testimony of Mr. R. Robertson, in his *History of Baptism*, pp. 5, 6—"The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and, therefore, from their first embracing Christianity to this day, they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word infinitely preferable to that of European Lexicographers."

Again, we inquire, what mode do the circumstances mentioned in Scripture, as well as positive scripture declaration most evidently favor?

Where did John baptize? Matt. 3:6—"And were baptized of him in Jordan, confessing their sins." And Mark adds, "In the river of Jordan." Why go into the river to sprinkle a little water upon the face? never, too absurd. Christ's baptism was in the river Jordan, and it is said, he "went up straightway out of the water: and lo, the heavens were opened unto him," the spirit sat upon him, and the Father's approving voice was heard, "saying, This is my beloved Son in whom I am well pleased."—Matt. 3:16. Will not God be pleased with us if we follow his Son in the performance of this duty? we think so.

Again, it is said (John 3:23) "And John was baptizing in Aenon, near to Salim, because there was much water there; and they came and were baptized." Why choose a place where was much water, unless much water was required to baptize? but much water is required for immersion, therefore John immersed. Says Calvin, on these words, "It may be inferred, that baptism was administered by plunging the whole body under water." We ask is it not a just inference? Again, take the case of Philip's baptizing the eunuch. Acts 8:35—"As Philip preached Jesus unto him, they came unto a certain water; and the eunuch said, see, here is water; what doth hinder me to be baptized?" We suppose Philip had taught him the duty of immersion, and so when a suitable place appeared he wished to be baptized. Mark Philip's answer, and the sequel. "And Philip said, If thou believest with all thine heart, thou mayest." The answer was, "I believe that Jesus Christ is the Son of God." In other words, he believed the testimony of Philip concerning Christ. "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he, (Philip) baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch went on his way rejoicing." This is a scriptural example of immersion for baptism, as Mr. Towerson, says, "For what need would there have been of Philip and the eunuch going down into the water were it not that the baptism was to be performed by immersion? But it may be suggested, perhaps this was the first and only water to which they had access. Let Doddridge answer this suggestion. He says upon this passage, 'A person of his dignity, had no doubt, many vessels in his baggage, on such a journey through a desert country; a precaution absolutely necessary for travellers in those parts and never omitted by them.' Therefore a little water might have been brought, and thus saved the trouble of both going down into it."

Says Dr. A. Clarke, on Matt. 3:6, "Those that are dipped, or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized," but we do not like him believe that those sprinkled in that name are so. Every instance in the New Testament, of baptism, where aught is said concerning the mode, goes either to positively assert, or at least to favor immersion.

Paul speaks of it as being "planted together in the likeness of his death," and says, "we shall be also, in the likeness of his resurrection." On this place, Clarke comments thus, "It is probable the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, The man is drowned, is dead, and when he came up out of the water, he seemed to have a resurrection, to life; the man is risen again, he is alive." (Rom. 6:3-5.) Again see Col. 2:12—"Buried with him in baptism." On this text, Clarke comments thus, "Alluding to the immersion practised in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again, the third day, and their emerging from the water, was an emblem of the resurrection of the body; and in them of a total change of life." Thus by the Greek term used to express the rite, and by the scriptures above referred to, we conclude that baptism, as required in the great commission was complete immersion, and it alone, and while we find many learned men who were likewise sincere Christians, practising and advocating a different mode, as it would seem for convenience sake, yet they admit that baptism was performed by immersion. Mr. Bower in his *Hist. of the Popes*, vol. 2, p. 110, says, "Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church, except in the case of sickness." G. E. Vossius, says, "That the apostles immersed whom they baptized, there is no doubt. . . . And that the ancient church followed their example is very clearly evinced by innumerable testimonies of the fathers." Both of the above writers were Pedobaptists, therefore their testimony has the more weight. In the epistle of Barnabas, Paul's companion, we find but two allusions to baptism, thus, "Blessed are they, who, fixing their hope on the cross, have gone down into the water." Again, he says, "we descended into the water, and came up out of it, bringing forth fruit, having in our heart reverential fear, and hope through Jesus."—Chapter 11th. Hermas, honored by Paul's salutation (Rom. 16:4,) in a work entitled "The Pastor, or Shepherd," a later version of which is still extant, says concerning baptism, "The apostles and teachers, preached to them that before were dead, and gave them this seal; for they went down with them into the water, and came up again." Justin Martyr, about A.D. 140, wrote "An Apology for Christians, addressed to the Emperor, the Senate, and people of Rome." In this work he says, "I will now declare to you also after what manner we being made new by Christ have dedicated ourselves to God, lest if I should leave that out, I might seem to deal unfairly in some part of my Apology. They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God with fasting, the forgiveness of their former sins; and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit."—Justin Martyr, *Apol.* 2, sec. 79.

Upon this passage of Justin, Mr. Wall remarks, "This is the most ancient account of the way of baptizing, next to the Scripture." And Mr. Reeve, the translator of Justin, adds in a note, "Tis evident from this place of Justin, and that of Tertullian (de Cor. Mill. c. 3,) that ponds and rivers, were the only baptisteries, or fonts, the church had for the first two hundred years." Tertullian, A.D. 204, says, "Because the person [to be baptized,] in great simplicity is let down into the water, and with a few words said, is dipped." Again he uses the words, "we are immersed in the water." Gregory Nazianzen, A.D. 360, says, "We are buried with Christ by baptism, that we may also rise again with him: we descend with him, that we may be also lifted up with him; we ascend with him, that we may also be glorified with him."—*Orat.* 40.

Basil, A.D. 360 says, "By three immersions, the great mystery of baptism is accomplished." Cyril of Jerusalem, A.D. 374, says, "As he who is plunged in the water, and baptized, is encompassed by the water on every side, so they that are baptized by the Spirit, are also wholly covered all over," &c. I might also, give extracts from a large work of over 1000 pages, the "German Book of Martyrs," but I forbear, as enough has already been presented.

3. The subjects for baptism. We find, first, that teaching, or instruction, and second, that faith in that teaching is an indispensable pre-

requisite to proper baptism. But you may ask, is not baptism the anti-type of Jewish circumcision? No, if it were it would only be proper to baptize males, for they only were circumcised under the law. Dr. A. Clarke's note on Col. 2:11, gives his view of the anti-type of this rite: "In whom also all ye are circumcised," &c. All that was designed by circumcision literally performed, is accomplished in them that believe, through the spirit and power of Christ. It is not a cutting off a part of the flesh, but a putting off the body of the sins of the flesh, through the circumcision of Christ, he having undergone and performed this, and all the other rites necessary to qualify him to be a mediator between God and man; for being made under the law, he was subject to all its ordinances, and every act of his contributed to the salvation of men. But by the circumcision of Christ, the operation of his spirit and grace may be intended. The law required the circumcision of the flesh, the gospel of Christ, the circumcision of the heart." Again, see his note on Rom. 3:28, thus, "Circumcision is a rite that represents a spiritual thing, viz., the change and purification of the heart as may be seen, Jer. 4:4, 6:10, 9:26, and Ezek. 44:7, 9." But baptism is a literal transaction, and not the anti-type of circumcision. Let me suggest that as circumcision was a sign or seal of the Abrahamic covenant, under the law, (Rom. 4:11-13) so is the Holy Spirit the seal under this dispensation, where there is "neither male nor female," but "all are one in Christ Jesus." (See Eph. 1:13, 14, and 4:39.) But Dr. Clarke advocates infant baptism, and I will give his able argument on this point. It is found in his note on Mark 10:13-16, which is about the only scripture that is deemed positive in favor of infant baptism, unless we accept that Lydia and her household were baptized, as also the jailer and his household; and it is presumed that they must have had infants, yet this presumption is hardly to be admitted, since many households have no infants; besides the jailer believed in God, with all his house. (Acts 16:34.) And the text on which Dr. Clarke comments, only states that Christ "put his hands on them, and blessed (not baptized) them," or pronounced them blessed. And strange to tell the disciples forbade, or rebuked them that brought them, as they would not have done, had Christ taught infant baptism, and baptized these infants, or "young children." But let us hear the invincible argument. "And blessed them." "Then, though little children, they were capable of receiving Christ's blessing." If Christ embraced them, why should not his church embrace them? Why not dedicate them to God by baptism? whether that be performed by sprinkling, washing, or immersion; for we need not dispute about the mode; on this point, let every one be persuaded in his own mind. It appears to me grossly heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism, depriving their children of an ordinance by which no soul can prove they cannot be professed; and through an unaccountable bigotry or carelessness, withhold from them the privilege of even a nominal dedication to God, and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray that such persons should never have the privilege of hearing, my father, or my mother, from the lips of their own child." As Clarke at the end of the above note, refers to his notes on Mark 16:16, we will quote a choice selection from that chapter of his comments, thus, "To the objection; It is not commanded to baptize infants, therefore they are not to be baptized: I answer, It is not forbidden to baptize infants, therefore they are to be baptized." Thus the celebrated Doctor seems to admit there is no divine command for infant baptism. Bishop Burnet, in his exposition of the Articles of the Church of England, Art. 28, says, "There is no express precept or rule given in the New Testament for baptism of infants." Says Mr. S. Palmer in his answer to Priestly, on the Lord's Supper, p. 7, "There is nothing in the words of institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants: there is not a single precept for, nor example of this practice through the whole New Testament." But hear Martin Luther's testimony. "It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or began by the first Christians after the apostles." And we may add, "the first that mentioned the practice at all was Tertullian, A.D. 204. It was named next by Origen, that prince of spiritualizers, A.D. 230. But the first writer that defended the practice was Cyprian, A.D. 243. (See Baptist Manual, p. 70.) We conclude that

infants are not proper subjects of baptism, as it is not required in the New Testament, either by precept or example that they be baptized.

C. P. Dow.

To be continued.

THE "SNARE."

By consulting Luke 21:34-36, inclusive, we find the "day" of the Lord alluded to, also a prediction from which the following inquiry is elicited:

What is implied in its coming as a snare?—There is a simile in the use of the expression "as a snare," illustrating and enforcing a portion of divine truth, which, however much it may apply to the past, is very applicable to the present age.

Snare, or nets were much used among the ancients for fishing, hunting, and fowling, living as they did previous to the invention of gun-powder. Hence the translation from the Syriac reads, "For like a hunter's snare shall it spring upon all those who dwell upon the face of the whole land." In the taking of birds the "clap net" was usually employed. It consisted of two sides or frames, over which the net-work was spread; at one end was a short net which they fastened to a bush or a cluster of reeds, and at the other was one of considerable length, which as soon as the birds were seen feeding in the area within, was pulled by the fowlers, causing the instantaneous collapse of the two sides, and thus the birds were instantly captured in an unguarded moment. The process is similar to that which has been observed in capturing the common pigeon in this country. "In hunting, a space of considerable size was enclosed with nets. These spots were usually in the vicinity of the water brooks to which animals were in the habit of repairing in the morning and evening; and having awaited the time when they went to drink, the hunters disposed their nets, occupied proper positions for observing them unseen, and gradually closed in upon them." Now from these, and other historical extracts which might be presented, as also from our own observation, two points will be considered, to illustrate the inquiry.

1. The artifice is connected with the source from which animals supply their wants. Thus the nets are set near the waters; the traps near food. In the application of this point, I remark, that man has physical, mental, and spiritual necessities to be supplied, as may be learned from the Bible, and observation.

First, *Physical*.—The text speaks of eating, drinking, and the cares of this life. In seeking a supply of these necessities, the danger exists in being "overcharged" (vs. 2-4), and considering the times in which we live, how important the Saviour's injunction. We are living in a lucrative age—an age of speculation, hence there is every inducement to cause saint and sinner to be immersed in worldly transactions if so disposed. Business of all branches for the last few years (with little exception) has been extraordinarily flourishing. Corporations have been formed by scheming men to literally heap up treasures, and operatives have been induced to try their fortune in securing a portion of the benefit; California and Australia have opened up to us from their latent storehouses, vast riches; and the "far west" is beckoning multitudes to fix their abode on its rich and highly productive soil. My brethren, while it is our duty to be "diligent in business," no excuse will serve as a reason why we should be overcharged, and thus become stupid and inactive in devotional exercises—fail to be "fervent in spirit," and the "day of the Lord" spring upon us as a "snare."

Second, *Mental*.—Hence God has provided the Bible and nature (2 Pet. 1:5, 3:18; Rom. 1:20; Ps. 19:1,2), as also in His providence the devotional productions of pious individuals, and other useful works, for the occupancy of the mind. The danger exists in applying our minds for, and receiving unsubstantial, morally contaminating, and death-tending literature. In these last days, who is not aware of the large quantities of light, unsubstantial, and morally debasing reading, meeting us in all our thoroughfares, and flooding the country, claiming the precious, golden moments of those who ought to spend them to better advantage, while a distaste is created for holy things. The issue and circulation of such works have been greatly facilitated and augmented in the present age, by the modern inventions of the art of printing, steam presses, an application of steam power to the means of conveyance from one city, State or country to another, while popular lecturers are dealing out more or less poison with the food they administer to the mental entertainment of their patrons. The Bible, to an alarming extent is set aside, or to say the least, is secondary, and we may here appropriately introduce the poetic effusion of Cowper, the sentiment of which is so pertinent to the times in which we live:

ment to the times in which we live:

"Habits of close attention, thinking heads,
Become more rare as dissipation spreads,
Till authors hear at length one general cry,
Tickle and entertain us or we die."

May we receive the admonition to "watch," "take heed," &c.

Third, *Spiritual*.—Ps. 55:1,2. The danger exists in seeking a supply from the pleasures of the world—courses of sin. (2 Tim. 3:1-4.) Theatres have been multiplied and crowded with nightly visitants; pleasure (Sunday) excursions have been concocted and received extensive patronage; houses of ill fame, gambling houses, billiard saloons, card tables, pleasure parties of various descriptions, including a kind of entertainment religiously dyed in the form of church levees (as they have been conducted by many) are extensively patronized by their respective devotees. My brethren, by consulting Luke 17:26-30 and Jude 7, you will perceive that the danger of the Antediluvians and Sodomites existed at the point already described, viz., the source from which we receive a relief of our necessities. These instances are left on the Sacred record as examples of the divine displeasure. May we heed the admonition and escape the snare. Let us consider

2. The suddenness with which animals or birds are apprized of their danger when unable to escape, as an illustration of the inquiry. It is when the fowls are devouring the seed without thought of danger, that there is an instant collapse of the two sides of the net; or in the trapping of animals that there is a sudden spring, taking them unawares and rendering them fast. If fowls or animals are sagacious to a sufficient degree, they may not be drawn into the snare. Our Lord introduces another figure, the teaching of which, is in harmony with that of the simile under consideration. "Behold I come as a thief."—Rev 16:15. The tenant of the house is wrapped up in his slumber, and is unconscious of danger until the thief arrives. If he is informed of, believes in, and has an eye open for danger, he may escape. Now, what is implied in the "day" thus coming? How much is comprehended! Adventists preach as one point in their faith that the church may know when the day of the Lord is approaching, by signs of the times, prophecy, and the history of the world, (Heb. 10:25) and in this they are met with an objection, viz., we are to know nothing about it, as His coming "as a thief"—"snare"—"no man knoweth the day and the hour." Now although we cannot define the precise year when the 1000 years terminate, or any of the prophetic periods, and all efforts to demonstrate it have proved abortive in the past, yet we hope to avoid the other extreme in running upon the ground of absolute know-nothingism, and remark, that the reasons for the above objection are far from making the objection valid. The language of the Bible is, "But ye brethren are not in darkness that that day should overtake you as a thief."—1 Thess. 5:1. The text teaches that some may escape. "Watch ye therefore, and pray always, that ye may escape all these things." We have no idea that God's people will be ensnared, or overtaken as with a thief. A certain class will be thus taken, however, lamentable as is the fact, such as do not "watch and pray," as say, "peace and safety," as are overcharged with the proper things of life, and do not govern their lives in seeking a supply of their necessities according to the requirements of the gospel. It is said of the Antediluvians that they "knew it not." How surprising! they gave no heed to Noah's warning voice. So will it be with the majority of mankind when Messiah appears a second time. The world is ripening for the harvest; the snare is set; suddenly it will spring upon the inhabitants of the world and they shall not escape. Let us "take heed, watch and pray," that we may "stand before the Son of man." J. P. F.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Bridgeport, on Friday, March 7th, FREDERICK WILBERFORCE, only son of Benj. H. and Mary E. OSBORN, aged 11 months and 11 days.

"So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die."

B. H. OSBORN.

DIED, in Ashburnham, on the 9th of March ult., Mrs. FANNY, wife of Joshua B. BURGESS, at the age of fifty-seven years, after an illness of about six weeks.

She was a believer in the doctrine of the second advent, and has left behind good evidence that she will participate in the resurrection of the just. Her husband, five children, and other friends hold her name and virtues in affectionate remembrance.

DIED, at Perry's Mills, Clinton county, N. Y., April 4th, 1856, JAMES PERRY, in the 27th year of his age, of abscess of the lungs.

The subject of this notice was the eldest son of Lucian and Sarah C. Perry, of this place. At the camp-meeting in the summer of 1854, held by Elders Himes and Osler, near Perry's Mills depot, he rendered much assistance in preparing the ground and kind attention to the people assembled at the meeting. His own mind was much affected by the truth. He presented himself for prayers, and as we humbly hoped gave his heart to God. There appeared a marked alteration in his feelings for some time; but the cares and perplexities of a mercantile life occupied his mind so much that he appeared to lose sight in a great measure of the bright prospect he had in view at the meeting. But during his last sickness his thoughts were turned to the interests of the soul. At one time when his symptoms appeared favorable, and he, as well as his friends, thought the danger past, he said to the writer, "My mind is fully made up. If I get well I will live a different life." He said but little, for it was difficult for him to converse; but his countenance expressed more than his words. I conversed with him frequently, and have strong hopes that James did repent, and that God for Christ's sake did forgive his sins. He was cut off suddenly, when he thought himself better, by the rupture of a large abscess, which suffocated him before his friends could be called to the room. The young people here, as well as the family he has left, feel deeply afflicted, for they have lost one who stood high in their esteem. We feel that God has wounded us very sore; but it is a kind Friend that has done it, and I trust we shall not repine, but believe He doeth all things well. May God sanctify this affliction to the eternal good (especially) of the young people of this community, is the sincere prayer of the writer, E. S. LOOMIS.

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West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LINT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 24th Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

march 8th

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The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATARRH PILL has been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health, they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious

complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leprous that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devil of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and with it his strength. The dart which pierced his side is broken. Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 19, 1856.

APPOINTMENTS.—Baltimore April 23, to 27.
Washington, D. C., April 28 and 29 in the evening.

Philadelphia, evenings of April 30 and May 1st.
Morrisville, Pa., May 2d in the evening.
New York city, May 4th on the Sabbath.

I can attend the dedication of the Advent chapel in Newburyport, Mass., provided it should take place the second week in May.

Notices for the West hereafter. I perceive that the conference in Northern Illinois, which I am desired to attend, meets the last Friday in May, which will deprive me of meeting the conference in Boston and Canada East, about the first of June, should I attend it. But I will arrange soon, what will be best for the cause.

J. V. HIMES.

NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

THE HUNDRED DIALOGUES, New and Original, designed for reading and exhibition. By Wm. B. Fowle. Boston: Morris Cotton, 120 Washington st. 1856.

These dialogues purport to be original. They are all of a moral tendency, and are adapted to interest and instruct children. They also embrace quite a variety of subjects.

THE SCHOOL HARP: a collection of pleasing and instructive Songs. Music and words, original and selected, for Schools, &c. By E. H. Bascom. Boston: published by Morris Cotton. 1856.

This volume has been very favorably noticed by the press, and has received some high commendations. It is adapted to the cultivation of the better feelings, and its versification is cheerful and pleasant.

MEMOIR of Reginald Heber, D.D., bishop of Calcutta. By his widow. Abridged by a Clergyman. Boston: published by John P. Jewett & Co.—Cleveland, O.: Jewett, Proctor & Worthington. New York: Sheldon, Blakeman & Co. 1856.

12 mo. 348 pp. Price \$1.

This is an abridged, and yet a very full and satisfactory memoir of the Missionary Bishop, whose hymns have cheered and animated many hearts. The well known millenarian hymn,

"From Greenland's icy mountains,"

is often sung with great delight by numbers who have no suspicion, even when they have ended the song, that it ends with:

"Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

His Memoirs contain numerous letters, and a general sketch of his life.

THE ROMAN EXILE. By Guglielmo Gajani, Professor of Civil and Canon Law, and Representative of the people in the Roman Constitutional Assembly in the year 1849. Boston: published by John P. Jewett & Co., &c., as above. 12 mo. pp. 450. Price, \$1.

This is a very sensible volume, narrating events of uncommon interest in connection with the late Roman Republic, its establishment and overthrow. It begins with 1831, and comes down to the arrival of the writer as an exile in this country in 1853.

The New Hymn Book—The Herald.

BRO. HIMES:—Allow me to express my hearty approval of the new "Harp," just issued from the press, and recommend it to all our brethren scattered abroad, as a work deserving general approval and use. I have found great pleasure in looking it over, and feel free to say in the language of another, that, "In quantity, variety, adaptation and soundness of sentiment, we believe it will be found on a par with, if not decidedly superior to any hymn book extant."

Brethren, when you have carefully examined the book as I have done, you will coincide with me in the opinion, that Bro. Himes has rendered important service to the cause by the publication of this

book. In doing so he has incurred a heavy debt, all for our good. Now what is our duty? Manifestly, to purchase these books, and let them come into general and immediate use among us, and thus confer a double benefit.

Suffer a word of exhortation, with reference to the support of the *Advent Herald*. Through the delinquency of a large number of its subscribers, some of whom, perhaps, are poor, but more are *meanly dishonest*, it has become greatly embarrassed—indeed its very existence threatened. Yet, it has a large number of earnest friends. Let each of these, pay at least a year in advance, and besides this, let all who can contribute something immediately as a donation, to relieve from present embarrassment. Let our ministers take collections for this purpose at their several appointments. At my appointment at Champlain, last Lord's day, a collection was taken, which amounted to six dollars and fifty cents, with the assurance that more should be raised there soon, for this worthy object. Let every congregation do according to their ability, and the needed relief would come in due time. I hope a special effort will be made at this time, to increase the number of paying subscribers, and so augment the funds of the office. May God speed the right. The *Herald* is needed, let us lay aside minor differences, and be unanimous in its support, as an *Advent Herald*. C. P. DOW.

East Chazy, N. Y., Apr. 2, 1856.

DR. ELLIOTT'S HORSE APOCALYPTIC.—A correspondent writes:—

"In the *Herald* some weeks since you propose to its readers to subscribe for Elliott's work on Revelation. From what I have read of it thus far in the *Herald*, I judge it to be in many respects a valuable work. Therefore I wish to encourage its publication by subscribing for a copy. I cannot now advance the money, but should be able to do it, I trust, at the time you specify for the completion of the work. Would that do? If the work is republished by some American firm, will it be a complete re-print of the original? That is, will it contain all its maps, drawings, &c. &c.?"

In reply we would say that the re-print if made, will be in smaller type, but it will contain all the reading and illustrations of the original. The plates, &c. may be reduced in size, but will be all given.

The extracts in the *Herald* could give only a meagre idea of the work—the chief value of which is in its foot notes, quotation of authorities, and illustrations. It contains a mass of matter of the greatest value to the student of prophecy, even though he may dissent from Elliott's conclusions. Twenty persons have subscribed for 30 copies, but no publisher will commence it without we have at least 200 copies ordered.

BRO. HIMES.—I have examined the new *Harp*, and find it better than I anticipated. Too much cannot be said in praise of it. The beautiful arrangements and variety of subjects make it just the book we have long needed.

The labor of Bro. Pearson in compiling, and risk of Bro. Himes in publishing, will be, though slowly, yet surely appreciated by all classes of Adventists. Success to the work.

Yours affectionately, C. H. CHILD.

P.S. Bro. C. Cunningham commenced his labors with us last Sabbath. The Church were unanimous in their invitation, and are united with him in laboring for the good of Zion and the salvation of sinners. Brethren from abroad are invited to meet with us and feast on the word from Sabbath to Sabbath.

C. H. C.

REMARKABLE ESCAPE.—An account of a contest which Rev. D. Livingston, of the London Missionary Society, had with a lion on his late journey through the central part of Southern Africa, is given in a recent missionary report. Mr. Livingston, armed with a gun, was seeking for game for a supper, when he wandered some distance from his little encampment. Suddenly he came upon a lion crouching down all ready for a spring. He raised his gun, and remembers no more. The next morning he was found by his attendants lying insensible with a dead lion upon him. The beast must have made his spring at the instant the missionary fired, and the shot providentially killed him at once.

VISIT TO NORTHERN ILLINOIS.—I have received many invitations to hold meetings in different places during my proposed visit West. But my chief object will be to attend the Northern Illinois conference in May, and see the brethren, and consult with them on the welfare of the cause. As soon as I can get the notice of the time and place of the conference, I will arrange to visit as many of the places where I have been invited as I can, and will give due notice.

J. V. H.

COINCIDENCE.—A clergyman in Massachusetts a few weeks since, having written a sermon on the text, "Suffer little children to come unto me and forbid them not" was presented by his wife, on the morning of the Sunday on which it was to be preached, with a son and a daughter. Though not anticipating so many at a time, he went on and preached the discourse; the audience not being aware at the time of the coincidence.

PILGRIMAGE TO JERUSALEM.—Extensive preparations are making on the Continent for getting up pilgrimages to Jerusalem. According to the *Galilani*, a fresh departure of pilgrims for Jerusalem and the Holy Land was to take place at Marseilles toward the end of February. About the same period another caravan, formed in Germany, was to sail from Trieste for the same destination.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " gilt	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " gilt	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.00.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " gilt	1.50.	.16.
" " " " " (Pocket Ed.)	.70.	.12.
" " " " " gilt	1.25.	.12.
<i>The World's Jubilee</i> . By Mrs. Silliman	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>" the Apocalypse (1st Series)</i>	.75.	.21.
" " " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	.14.
<i>The Daily Life</i>	"	.15.
<i>Benedictions</i>	"	.17.
<i>Church before the Flood</i>	"	.13.
<i>Voices of the Night</i>	"	.15.
" <i>of the Day</i>	"	.16.
" <i>of the Deed</i>	"	.16.
<i>Tent and the Altar</i>	"	.20.
<i>Minor Works (1st series)</i>	"	.19.
" " (2d ")	"	.19.
" " (3d ")	"	.12.
<i>Evidences of Christianity</i>	"	.18.
<i>Signs of the Times</i>	"	.19.
<i>Family Prayers (1st series)</i>	"	.18.
" " (2d series)	"	.18.
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound. Vol. 1</i>	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.	
<i>The Bible a Sufficient Creed.</i> By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.	
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked.</i>	Price, 10 cts.	
<i>Glorification.</i> By Rev. Moutant Brock, M. A., of England.	\$2.50 per hundred; 4 cts. single.	
<i>The Personal Coming of Christ at the Door—Are you Ready?</i>	Price, \$1.50 per 100, 3 cts. single.	
<i>First Principles of the Second Advent Faith.</i> This tract is illustrated by copious scripture references.	\$2.50 per hundred; 4 cents single.	
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming.</i>	\$2.50 per hundred; 4 cts. single.	
The postage on the above tracts is one cent each		

Appointments, &c.

I will preach as follows: Loudon Mills, the 2d Sabbath in April; West Boscawin, 3d; Loudon Ridge, 4th; Lake Village, the first Sabbath in May.

T. M. PEARLE.

The Lord willing, I will preach at Tunbridge, Vt., Sunday, April 13th; Concord, N. H., 15th; at Westford, Mass., 16th; at Abington, the 17th; at Londonderry, N. H., 19th and 20th.

L. D. THOMPSON.

Elder D. T. Taylor will preach in Keene, N. H., April 15th; Claremont, 17th, in the evening; in Waterbury, Vt., Sunday, the 20th; Champlain, N. Y., Sunday 27th. Friends will address me at Rouses Point, Clinton county, N. Y., till May 20th.

A protracted meeting will be held at North Abington, Mass., at the Advent chapel, commencing on the evening of April 22d, and holding two days, at which brother Luther Jackson will be by ordination set apart for the work of the ministry.

CHASE TAYLOR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. V. Himes—Mailed letters to you to Princess Ann, Md., on the 11th inst.—the date of the receipt of yours of the 5th—the 2d bundle sent there. Sent to Baltimore the 14th inst. and 15th.

J. M. Orrock—The note in last *Herald* overlooked two charges to S. F., and a credit of same date, our books not being then posted up, which leaves a bal. of \$7 cts. to his credit.

C. P. Dow, \$5 on account, and also charts \$12—We credited you \$5 March 24th. Bal. due \$44.39—including bill of \$17 50; for Harps. Have credited E. Stafford 25 cents on G.

I. A. Packard—Your paper is paid to No. 789. When you send pay again you must remind us not to pay postage to the line.

J. Clark—There is one dollar due from Samuel Barnard of Al-lenstown, Vt.

Isaac Howley—We returned you the certificate of stock, by the express that brought the remittance.

W. C. Sherman—Have sent books \$1.21 with postage. You are credited on *Herald* to No. 781.

J. Hodgson—The paper of B. Duffin was stopped at the expiration of time of payment, because such was the direction given when the last payment was made.

I. H. Shipman—The amount due W. C. Cooley was \$1 50—making \$11 50 that we have credited you. The *Hymn* books are now ready.

I. C. Wellcome—Your letter, remittance and order of March 27, was not received. Filled your order of April 14th on the 15th inst.

DELINQUENT.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P. M. of Newark, Ill., returns the paper of B. B. Lewis, giving as a reason that he has removed from that place, but without paying the debt he owes for the *Advent Herald* of \$9 00.

Orlando Hatch, of Dix, N. H., has his paper returned by the P. M. owing 2 50.

The P. M. of Milesburg, Pa., reports Henry T. Pownell, as having "run off two months since" who owes 50.

Joseph Cook, of Rabbicon, Dodge county, Wis., dodges out of his indebtedness, after receiving the paper without pay for more than two years, on the plea that a friend sent it without his ordering it. He owes 4 50.

Donations to the *Herald* from Champlain, N. Y.

A. Loomis.....\$2 00.

J. Pettinger.....2 00.

E. Brisbin.....1 50.

W. Barker.....1 00.

6 50.

PROPOSITION OF S. M. WOOTAN.

To raise \$1000 in aid of the *Herald* office by having two hundred persons pay five dollars each, by the 31st of January, 1856.

P. Ross.....Paid.....\$5 00.

For Sale at a Great Sacrifice!

A Manufacturing Establishment and Dwelling, within half an hour's ride from the cities of Boston, Lowell and Lawrence, and within five minutes' walk from the different depots. Enquire at this office or 48 Kneeland st.

RECEIPTS.

UP TO APRIL 15TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited was sent. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Wanted the name and P. O. address of a person sending \$1, that was received Jan. 24th—the letter having no date or signature. The writer stated that he held "connection with the Mission Baptist."

We received on the 5th of March, a letter dated Commerce, Oakland county, Mich., claiming to have sent the one dollar referred to above, and enclosing 53 cents for Wellcome's 24th of Matt.; but there was no signature to this letter, and we are still at a loss how to credit, or to whom to send the book.

Juliet Harwood, \$2, received March 29th. In what State do you reside? We send papers to "Rochester" in five different States, at none of which do we find your name recorded.

A. Turnbull 789; J. K. Billingham 775; J. Purker 789; Cloe Holt 802; J. Spear 781; W. Barker 820; G. Speck 815; W. Brown 789; J. Talbot 794; Mrs. French 815; M. H. Case 4 G's; C. N. Ford sent book and paid postage; E. Dudley 789; E. G. Dudley 786; C. Dow 820; F. Chute 802; John Ross (if this is Elder John Ross from Newbury, who wishes to change to milesburg 2) 783; L. Perry 793; Geo. Perry 798; A. Jenne 802; B. J. Burger 802; M. D. Richardson 828 and 2 for books, of which we find no charge, but credit as you say; U. Baker 789; Mrs. E. Hardy 815; E. Henderson 789—each 1 dol.

E. B. Wheeler 815; P. Ross 815; R. Files 820; Jos. Kimball 808, and 120 on G's; A. Loomis 885; J. Pettinger 841; J. Murray 828; S. G. Ingalls 841; L. Edwards 841 and 1 dol. for 4 G's; D. Gove 828; J. Graham 744; J. S. Shed 820; Mrs. G. Trowbridge 820; N. W. Morse 827 and book; I. Northup 823; N. G. Jones 828; S. Trescott 828; S. Lindsay 823; L. Hackett 747; J. Hodgson 769; J. Glass 824; A. P. Nichols 810, and book—each 2 dol.

J. S. Richards 675; C. Parker 789; A. Tenney 778—each 3 dol. O. Bronson 763—\$1—Mrs. S. Farnsworth 819 \$5.

Mrs. E. Guile 788—\$7 00; D. P. Brown on account—\$10 sent book the 9th; W. J. Churchill 833—\$1 50; J. Calross, \$1 21; sent book the 14th inst.; A. Chase, Jr., 25 cts. for G's to A. E. G. B. Goddard for G's 25; H. H. Lawrence 777—\$1 00; W. N. Merrill 50 cts. for V. 10 of G's \$9 00 and \$1 on Her. to 789; A. Edmonds on account \$8—The G's (15 cts.) have been sent by mail for a time past, as the next No. will be—brother M's 50 beginning with v. 10—the next No. but one.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 780.

BOSTON, SATURDAY, APRIL 26, 1856.

VOLUME XVII. NO. 17.

GOD HELP THE POOR.

Darkly the winter day
Dawns on the moor,
How can the heart be gay—
Who can endure!
See the sad, weary wight,
Wanders from noon to night,
Shelterless! homeless quite!
God help the poor!

Now the red robin, here,
Sits on the sill,
Not e'en a grain of bere
Touches its bill;
So with the houseless poor,
Wand'ring from door to door,
Seeking a morsel more—
Lord, 'tis thy will.

White is the virgin snow,
Bitter the morn,
See those starved children go,
Wretched, forlorn!
Feet without shoe or hose,
Backs without shelt'ring clothes,
Strangers to calm repose,
Why were they born!

See that lone, aged man,
Snow white his hair;
Mark his sad visage wan,
Deep his despair;
Craving the rich man's food,
Owner of many a rood,
Lord, thou art always good,
Hear his heart prayer.

Yonder a woman goes,
Ragged and old,
Bare footed o'er the snow,
Famished and cold;
How the poor children cling
To her side shivering,
Chickens beneath her wing
Doth she enfold!

First falls the sleet and rain,
Slowly they go,
By forest side, sheltered plain,
Wailing their woe;
City street now they see,
Here they roam wild and free,
Are they not flesh and we—
Can'st thou say, "No!"

Night spreads her sable wing,
Where can they lie!
Sorrow like theirs must bring
Tears to the eye;
Fall the cloud torrent falls,
Down they must lie in halls,
Each to his Maker call,
'Lord! let me die!'

Yet whom the heavens bless,
Give from the store;
'Twill ne'er make your treasures less,
Must make them more.
For he that gives cheerfully,
God loves so tenderly,
Give, to him!—pray with me,
God help the poor!

New York Churchman.

What Must I Do to be Saved?

BY JOHN CUMMING, D.D.

(Concluded from our last.)

OBSERVE, in the next place, the answer was truly evangelical. Men speak of evangelical religion. Perhaps the phrase is necessitated by the sad misunderstandings and misapprehensions of others; but there can be no real Christianity except it be evangelical. The word means "good news," or "a message of glad tidings;" and therefore if Christianity be not evangelical, it is no Christianity at all—it is something else. But for the sake of having one's meaning more completely understood, we say, the answer was truly evangelical. If the apostles belonged to the high and dry church, or what is termed in Scotland the moderate church, they would have said, "You must reform your conduct; you must repent a little; you must alter this practice, and that, and that; and after you have made a certain amount of progress, then you must come to the church better clothed than now, and obtain forgiveness and remission of sins." This was not the teaching of the apostles. They bring the jailer just as he is to Christ. You are

not first to alter this, reform that, and change something else, but to go at once—this very day—in humble, believing, penitent prayer to the Lord Jesus; and after seeking from him repentance, forgiveness, acceptance, to go forth to change, and alter, and revolutionize, displaying yourself a new creature in Christ Jesus. We are not to be new creatures first, and then to go to Christ; but we are first to go to Christ, and seek from him that new creatureship, which he alone is competent, willing, and waiting to bestow. "Christ is exalted, to give repentance and remission of sins." The tree first, the blossom next; Christ first, Christianity next; regeneration and justification first, sanctification next. We are not first to repent, and then to seek Christ; but we are to go to Christ first, and to repent next; for "He is exalted a Prince and a Saviour, to give repentance and remission of sins." Not even a tear that starts into the eye of the penitent must dim that eye's vision of Christ crucified as the only Saviour. There is nothing between the greatest criminal and instant forgiveness, through the blood of the great Saviour, but that criminal's unwillingness to go to him. What a glorious gospel! Why, it is worth giving all we have to let every creature in the universe know that there is such a Saviour for every sinner that may go to him! The apostle Paul says that he was the chiefest of sinners, and he obtained forgiveness and pardon; and does he say his was a singular and exceptional case? No; but he relates it, that there might be an example and a precedent to all who believe.

The answer was truly Protestant. If Paul and Silas had been the commencement of that long line of apostolical succession, which the popes and prelates of Rome profess to inherit; or if they had been of the same mind as their professed successors in the nineteenth century, they would not have given this answer to the jailer of Philippi. Read Dr. Newman's addresses, or read the late pastorals of the Romish hierarchy, and you will see how little of Christ, and how much of everything else, is in them. You may always determine a preacher's character and mind by the proportion of his discourse that Christ occupies. That is a vital test. Well, if Paul and Silas had been Roman Catholic priests, they would have said to the jailer, "Kneel down, and confess your sins," and when he had confessed them all, then Paul would have said, "In the name of the Father, Son, and Holy Ghost, I absolve thee from all thy sins;" and in order that the temporal punishment, which is still due after the eternal has been remitted, and must be exhausted by indulgences on earth, or sufferings in purgatory, he would say, "I exhort you to repeat so many penitential psalms on your knees every day, in order that the temporal punishment may be put away." But they were not priests. Popery was not known then; they had had enough of priests in Judaism; they had now got rid of them and forever, and therefore in the language of pure Protestantism, they said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Not a word of penances; not a syllable about confession; not a line about priestly absolution; they merge themselves in their Master's glory; and were too highly honored, when they were the means of directing this poor trembling sinner not to a confession box, but to the Lamb of God who taketh away the sin of the world.

In the reply of the apostles, there was nothing of what is called Tractarianism. If these men had been Tractarians, they would not have brought forth the atonement in the foreground; that doctrine would have been reserved; with Tractarians it is an isolated doctrine, only for the initiated, and not to be brought forth and preached in the foreground of Christianity. The doctrine they put forward was this grand doctrine, that Christ Jesus was the instant Saviour of the greatest criminal within the prison. Nor did the apostles dream, as some of their professed successors think, that the floor of a jail was not consecrated enough for the preaching of the gospel, and the administration of its sacraments,

for they preached a sermon that was gloriously blessed, administered the sacrament of baptism in the jail of Philippi; and they felt what all should feel, that truth is music in a prison, and that error is discord in a palace or cathedral. It is not the place that consecrates the work, it is the work that sheds its glory on the place; and prisons become hallowed when jailers become Christian; and dungeons become consecrated chancels when faithful ministers in the midst of them proclaim the unsearchable riches of the Lord Jesus Christ.

In the reply, there was nothing of distinction or division in these substantial sentiments; there was perfect unity. Perhaps Paul and Silas differed about some things: I dare say they did; for the apostles did not all agree about everything. If there be no true church, where there is any division, there has never been a true church since Christ rose. The Galatians differed; the Corinthians differed; Peter and Paul differed; Paul and Barnabas differed; and differences have been, and differences will be. Our Christianity is to be seen, not in the extinction of differences, but in the extinction of the wicked spirit that makes so much of the differences. It is not sects we are to crush, but sectarianism: it is not difference of opinion in free minds which always will be upon correlative topics, but it is that exclusive bigotry which confines the monopoly of salvation to a sect; and ties the Saviour, as far as it can tie him, to a party; and proclaims, that unless men pronounce each a certain Shibboleth, and accept its peculiar dogmas, they cannot get to heaven. We shall find more in heaven than we expected there; and we shall miss not a few whom we made certain of meeting there. Depend upon it, salvation is not a church, or a ceremony, or a peculiar expression, or peculiar forms; it is like the kingdom of God, righteousness, peace, joy in the Holy Ghost. So these two apostles, however they differed in details, were perfectly one in the grand doctrine of acceptance through the blood of Jesus. In every true sermon and tract you have the echo of what was first sounded in a jail, and what will be heard, till the number of the saints is complete, and Christ is all and in all.

I might show that there is a great deal of meaning in each word of the answer. It is, believe on the Lord Jesus Christ; each word is significant; all the Bible is significant. Believe in the Lord, who has power; in Jesus, who saves from sin; in Christ who is anointed to do so. Are you terribly ruined? you have an Almighty Saviour to go to. Are you a great sinner? you have a Saviour, Jesus, to go to. Are you afraid he will not save you? He is anointed for that very purpose. Just as it is the duty of the physician to prescribe, and of the lawyer to plead, it is of Jesus to save. As it is the function of the sun to shine, the rivers to roll, the earth to move, the trees to grow, it is the function of Christ to save. And when you go to Jesus, and ask Him to save you, you ask Him what He has graciously undertaken to do; and when He bows the heavens to save the chiefest sinners, He gathers the greatest glory to Himself.

Let the reader mark the word "believe." How often do we talk about the nature of saving faith! How little the apostles talked about it! When the jailer was told to believe, what did he say, Is not predestination true? Is there not election? I can do nothing of myself? He just did as he was bidden. If you offer a child an orange, that child does not say, "Will you stretch out your hand?" or, "Are you willing to give it to me?" or, "Am I sure that you will let me have it?" but with exquisitely beautiful instinct, it never doubts what you say, but puts forth its hand and takes the orange. Treat God, then, as a child treats you. Believe, live, take salvation, and be happy. You have only to say, "Lord, I come, and take thee at thy word;" and you are justified, and forgiven. Not a word is said about the subjective: your only thought is to be objective. If you keep searching within for faith, you will never find it:

if you will look to Christ, and study Christ, your faith will grow like a beautiful flower planted in right soil without your thinking of it. Faith is generated by looking to Christ; and so it is with every affection of the human heart. If I want a person to love me, I should never think of resorting to threatening; I should do something to that person that would show that I love him, and he would responsively love me. And if I wished to revenge a person, I should never think of dwelling on revenge; but I should keep dwelling on the wrongs which I had suffered until that horrible and diabolical passion would be kindled in my heart. And if I wanted to love a person, I should keep thinking of the good offices he had done towards me; and I should keep dwelling on those traits of his character, until I should responsively love him. And if I wanted to believe on Jesus, and have peace with Him, I should keep thinking on what he has done and suffered; until every Friday should become a Good Friday, and every Sabbath an Easter Sabbath; and my love, and faith, and peace become indelible as the fountain from which they came.

In seeking salvation through the blood of, and faith in, Jesus, my reader, see to it that this faith is not trust in a dogma, but in a Person. There are many who preach justification by faith, instead of Christ the justifier; who preach grace, or faith, or other doctrine most precious, instead of Him who is the object. They show you the circumference, instead of taking you to the centre; they preach life without the Author of it. The apostles did not say, Believe in justification by faith, but, "believe on the Lord Jesus Christ." It is not the testimony that is your Saviour, but the Testifier; it is not, "believe in a truth," but "believe on the Lord Jesus Christ."

Now, if you have never heard the gospel, you have read it in these pages. If you continue notwithstanding, as you have lived heretofore, without God, without Christ; you have incurred a weight of responsibility more terrible than tongue can tell. Better you had never read these words, than to have read them and go and live as if you never knew them. Either what I have said is a lie, and I will reject and despise it; or, it is God's faithful truth that will judge me at the last day. Disguise it, put it off as you will, you must either accept this testimony, cleave to its Testifier, and be saved, or you must reject it upon grounds that will satisfy your own conscience; which though it may modify your guilt, will not avert your doom. But decide at once, believe and be happy,—but I check myself; I write as if in asking you to become Christians, I were asking you to undergo some terrible sufferings, or to drink of some nauseous drug,—it is our mission to entreat you to be happy; to lay aside all corroding reflections and fearful apprehensions; and to accept Christ, and go forth to the duties and functions of this world, a happy because a saved man. It is said of the jailer that he took the apostles and washed their stripes; brought them into the house, set meat before them, and rejoiced, believing in God with all his house. How long did it take the jailer to be saved? Not ten minutes. How long was it before he went away rejoicing? Immediately. Then there is not one gospel for Philippi, and another for London; it is the same Saviour, and you may this day eat your bread with singleness of heart; rejoicing that you the lost are found, and you the dead have become alive.

Time is rushing fast into eternity. The day of grace is ebbing away into that great sea, out of which it rose. Are we safe? Have we fled to that Saviour for forgiveness? Have we, under a deep sense of our ruin, and apprehension of judgment, bowed our hearts before Him, and earnestly implored His glorious absolution? Is our peace apathy or is it the peace of God? Is our freedom from fear the fruit of want of thought, or of faith in the atoning death and meritorious righteousness of the Son of God? Have we entreated the Holy Spirit to teach us? Has he endeared Christ to us? If this tract has

given any light to our minds, any consolation to our hearts, the least we can do is to send it to others, that they too may ask the urgent question, and learn the blessed answer.

Very soon all that now fascinates and delights will fade away, and the recollection will be that of a vision which has left nothing but responsibility behind. Are we treasuring up truths, and thoughts, and hopes, that time can neither waste, nor wash away? Are our affections growing in attachment to Christ, or in adhesion to the world? Have we secured a place of safety and of shelter from which we shall never be removed? These are questions that demand, not echoes, but answers. May He who illuminates the mind, and inspires the heart, guide us to the best and wisest decision.

Narrative

OF THE ESCAPE OF JOHN EVANGELIST BORZINSKY FROM THE MADHOUSE OF THE BROTHERS OF MERCY IN PRAGUE.

(Translated from the German for the London Chris. Times.)

Concluded.

I had formerly in the order many well-wishers and friends, and I can also say much love shown me, because I was able to conciliate every one, to perform my duties day and night with self-sacrifice, and to perform for my brethren, in different ways, offices of love. I lost all my friends, however, as I was incarcerated, and many of them became my enemies, because every misfortune winnows the friends of this world—several, however, from the commands of the superiors, and from fear of the punishments which were threatened against any one who should have intercourse with me. This was especially the case in regard to my brother Ubaldus, who was most strictly enjoined not to speak to me. I considered myself happy when the porter to whose care the lunatics were entrusted, looked on me with a friendly countenance, and whom I often most humbly begged for necessary things, although it was his duty to supply me with them. In this great distress the Lord put it into the heart of a man to help me, on whom I had not in the least reckoned. There are men in this world who seem not to trouble themselves with what is going on about them, nevertheless observe everything and judge in a spiritual manner, manifesting themselves as our helpers at a moment they consider the most suitable. My friend, with whom I was accustomed to converse, as Nicodemus with the Lord, while others slept, communicated to me that he saw my safety and life depended alone on my flight, and that if I did not follow his advice, I should undoubtedly die in confinement. The undertaking is indeed very dangerous, he said, but we must venture it. If it succeeds, you are safe; if not, you have not more to fear than what you have now to endure, and what is still in prospect before you. These true, yet simple words, convinced me fully of the good intentions of my sympathising friend, and I determined to follow in everything his directions.

The hope of deliverance awakened in me the desire for the accomplishment of many wishes which I believed would never be fulfilled. I had the greatest fear, not so much of death, as of dying in my cell. I knew how my body would be treated if I died without receiving extreme unction—how my head would be opened, and my brains examined, in order to prove that I was not in my senses. My enemies boasted that I would recant on my death-bed, and receive extreme unction. . . .

My sympathising friend and I spoke of the different ways in which I could attempt my escape, and on the prospect of success that each afforded. On mature consideration, there appeared to be five ways which I could attempt, but they each had their difficulties.

The first was from my cell, from which I could let myself down into a court, and then, after getting over a wall, would be free; but on trying to put my body through the bars of the window, I found that my shoulders could not by any possible means be got through them.

The second was from a window in a passage of the monastery where the greatest number of the monks had their cells, and through which I could let myself down into the court below. But here a great dog was kept, which would either have torn me to pieces, or made such a noise as would have awakened all the inmates of the monastery, who, arming themselves with cudgels, would have thought there were thieves come to steal the firewood.

The third place was the window just mentioned, from which I could have got on the roof of a shed, and have descended from it, but the height was too great for my rope, made of a linen sheet cut in long strips, was tied and sewed together with twine and thread, to procure which and needles occasioned me much uneasiness, but I succeeded at last in getting them.

The fourth place was a window on the oppo-

site side of the monastery to my cell, from which I could descend into the garden. On getting over a wall, I should have been out of the convent, but a sentinel stands there in the autumn and winter, to guard firewood belonging to the garrison, and I should immediately have been seized by him.

The fifth place, and at which we decided that my flight should be attempted, and from which I happily effected my escape, is a window in the monastery, in order to reach which I was obliged to pass the cells of the monks, and to go through the passages. This way had also its peculiar difficulties. At half-past nine o'clock, in the night of October 13, I let myself down from a window of the division of the monastery set apart for the lunatics, after having fastened the rope to the bars, which did not reach the top of the window, and over which I climbed, in order to reach a court, whence, up a staircase and through three passages, I could reach the window from which I hoped to effect my escape. I did not, however, succeed this time, and God had certainly wise designs in allowing this attempt to fail. I had descended by the cord about six feet, and was obliged, in great difficulty, to scramble up again, because I heard and saw the porter that attends the lunatics, with a light. I was able to conceal my cord, and to put everything in such order, that nothing was discovered. I thanked God for His mercy, and went to rest. I had such a comforting dream, that I quite rejoiced at the failure of my flight. I dreamed that I was in Petershain, with my dear friend Dr. Nowotny, and related to him all my trials and adventures, and that we were happier than at the time of my first visit, when I renounced Popery. I stood suddenly from the table, and asked him, is it indeed true, or is it merely a dream, that I am here? Thereon I half awoke, but soon fell asleep again. I dreamed then that I visited, at Jungbunzlau, the father of a brother of the order who had left it, and related to him how much I had feared the journey, and how easy it had been. As in the morning I related my dream to my friend, he rejoiced with me, and we considered it as a presage of the success of my flight, and so it proved.

On the next Monday, October 15, I repeated my attempt to escape at the window, and got into the court, but full of terror. Such fear and trembling, however, seized me, that I could not move a step, and was obliged to lie down on the ground, in order to rest and to take breath. I thought I should be obliged to remain here, on account of the great weakness I felt; but my Saviour, on whom I called in my distress, strengthened me in a remarkable manner, and powerfully supported me. I felt here more than ever in my life, and believe since this moment of the greatest dejection on His words, "My grace is sufficient for thee, for my strength is made perfect in weakness." I got up, took off my boots, and although it appeared impossible for me to walk, yet I mounted the staircase leading to the first floor, and got to the passage where the cells of the monks are situated, which I opened with a key I had been able to procure; but here, in this well-known passage, a fearful trembling seized me. My Saviour helped me again. I went, or rather sneaked like a ghost before the doors of the monks of the second and third passage, in many of whose cells there was still a light burning, my boots in one hand, and my means for flight in the other, and came in the fourth passage to the window. The rope was quickly fastened to the frame of the window, but in the greatest fear, for the window creaks dreadfully, as it is seldom or never opened. I was greatly frightened at perceiving a light in the room of the physician of the monastery, distant only about two steps from the window, and fully expected that, on hearing the noise, he would run out of his room and seize me. I had already determined, in such an unfortunate case, to entreat him to let me escape; and I think he would have granted my request as he was one of the heads of the party dissatisfied with the alterations in the statutes of the order, and had retired from the monastery to the country, but returned on account of being threatened with force if he would not come back. There was no necessity to entreat him. He was, perhaps, reading in bed, or drinking his glass of beer, and did not care to put himself to the least trouble. It was evidently the will of God that he should not rise and discover me. Also another brother of the order, whose room was only about five steps from the window, did not hear the noise made on its being opened, and came not out of his cell. After my cord was fastened, I was obliged to look if there were not persons passing; for although the place is in general pretty solitary, yet persons meet here from four different sides. In this most anxious position, it happened that one person after another passed, so that I was obliged to wait above a quarter of an hour in the greatest fear, before I could let myself down from the window. The greatest terror seized me, as I heard the clock strike a quarter to ten, for at ten I was to be in the house where I was to put on other clothes,

because after this time the house door would not be left longer open. Where could I go without a covering on my head, and in a most suspicious dress? My Saviour helped me again. At once no one more passed into the streets. I called on my Saviour in prayer, made the sign of the holy cross, took the rope in both hands, and slid down, scarcely knowing how. I stood on ground out of the monastery, but could scarcely believe it. A look to heaven and a deep sigh of thanks, were my short prayer. The rope I left hanging from the window, because it was impossible in the hurry of the moment to cut any considerable piece from it, which I should have liked to do, in order not to turn the attention of persons to it who passed by. If the open window and the cord should not betray my flight to the inhabitants of the monastery in the morning, it would, perhaps, be known to them only at noon, for I remained in bed during the days before my flight, took medicine, and perspired. I took also no supper and no breakfast, so that the servant came only at noon into my cell to bring me my dinner. When I was perfectly convinced that I stood on firm ground, and was conscious of my position, I felt, after so many and indescribable fears, such great joy, that I did not know whether I should turn to the right or left to reach the house that was so well known to me. Trembling for fear gave place to trembling for joy, and I breathed more freely, after having so long inhaled the pestilential odour of madmen. With God's help I reached at the proper time the house where I was to change my dress, and where some of its inhabitants were expecting me with beating hearts. Their faces flushed with joy as I entered. My feelings I cannot describe. How happy we feel among men who take an interest in our welfare!

After a short conversation, I changed my clothes, and made myself ready for my journey. There was no thought of taking anything to eat. When I was dressed, I sat down and remained leaning against the wall till three o'clock in the morning, employed in thanksgivings to my Almighty Helper and Saviour, and thinking how my flight would be completed. I was nevertheless often terrified, as every ring at the bell of the door of the house, in which many persons resided, appeared to me as if the Brothers of Mercy were coming to seize me. This fear lasted till after midnight. At three o'clock in the morning, I took a hearty leave of my friends, and walked slowly through the gloomy, venerable capital of Bohemia towards the Porzitscher Gate. I was again very happy, for just as I arrived at the gate, it was opened by a corporal of the police, in order to let a carriage into the city, and I passed without difficulty. About half-past four, as I was not far from the Invalidenhaus, the diligence which goes from Prague to Reichenberg overtook me. There were some places empty, and I got in. I thought of my happy dream, and sung to myself a hymn of thanksgiving. I arrived at half-past eleven at night at Reichenberg, and had not the least difficulty the whole of the way. The only embarrassment was at Reichenberg, where at the inn, "City of Vienna," where I stopped for the night, the servant-girl asked me my name, or that I should write it in the strangers' book. As I was slow in replying, she helped me out of my embarrassment, saying in a friendly manner: "Well, I will write down a clergyman, and I believe I shall not make a mistake." I replied: "Do so, if you please." At seven the next morning I took a carriage to convey me to Friedland, which lies not very far from the Prussian frontiers. As I was about half an hour's drive from this Bohemian town, the mail from Prague overtook me; and fearing that it might carry letters giving an account of my flight, I told the coachman to take a side road, through which I left Friedland at one side, and at half-past ten arrived at the house of a good friend, who accompanied me over the frontiers into Prussia. Oh! how happy I felt as my friend said: "Now you are in Prussia; now you are safe; go your way in the name of the Lord." I walked to Marklissa, where I stayed the night, and was there most hospitably received by the Protestant clergyman. The following day, at half past three, I arrived at Gortitz, and, after a short conversation with Pastor Hergesell, left at five o'clock, in the diligence, and arrived at ten o'clock at night under the roof of my dear friend Dr. Nowotny, at Petershain. My remarkable dream was fulfilled.

When I think of my dungeon in the madhouse of the Brothers of Mercy, on my dangerous flight, and on my very happy deliverance, I am ready to fall down, and, on my knees, to thank my Saviour, Jesus Christ, to whom my thanks belong. "This is the Lord's doing; it is marvellous in our eyes." "The Lord is my rock, and my fortress, and my deliverer. The God of my strength; in Him will I trust: he is my shield, and the horn of my salvation; thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from my enemies."

JOHANN EVANGEL. BORZINSKY.

French Dynasties.

Two things go to make up the idea of a dynasty,—the perpetuation of the race, and the continuance of power in the hands of successive generations. The good fortune of the Emperor of the French has just fulfilled for him the first of these two conditions. The Empress has been safely delivered of a son, and the near approach of peace has been heralded by an event still more auspicious to the existing government of France than the proximate close of hostilities. The same good fortune which has raised Louis Napoleon from an exile to a sovereign has now presented him with an heir, on whom may devolve his vast acquisitions, and who will, at any rate, have as good a claim as any other Frenchman to the throne of the continent.

Joy and adulation may, no doubt, induce many to take so exaggerated a view of this event that they will think such congratulations and hopes as we have to offer far below the importance and the happiness of the present occasion. But, while hoping for the child that has just entered into this world of troubles and vicissitudes a less checkered and more auspicious fate than has waited upon his predecessors born in the purple, we cannot forget the teachings of history, particularly of the history of France, nor be blind to the many chances which interpose themselves between the cradle and the throne of the baby emperor. Not a little remarkable is it to observe that from the accession of Louis XIV. to the present time not a single king or governor of France, though none of them, with the exception of Louis XVIII., have been childless, has been succeeded at his demise by his son. Louis XIV. survived his son, his grandson, and several of his great grandchildren, and was succeeded at last by one of the younger children of his grandson, the Duke of Burgundy. Louis XV. survived his son, and was succeeded by his grandson, Louis XVI. who left a son behind him, but that son perished in the filthy dungeon to which the cruelty of the terrorists had confined him. The King of Rome, to whom Napoleon fondly hoped to bequeath the boundless empire he had won, died a colonel in the Austrian service. Louis XVIII. was, as we have said, childless. The Duke de Berri fell by the hand of an assassin in the lifetime of Charles X.; and his son, the Duke de Bordeaux, is in exile from the land which his ancestors regarded as their own estate. The eldest son of Louis Philippe perished by an untimely accident, and his grandson and heir does not sit upon the throne of his grandfather. Thus, then, it appears that for upwards of two hundred years in no one of the dynasties to which France has been subjected has the son succeeded to the throne of the father.

We have no claim to offer any opinion with regard to the internal government of France as now established, and with reference to our own relations with that country have nothing better to wish than the firm establishment of the dynasty of Louis Napoleon. We have found in the present emperor a true and loyal ally, a prince thoroughly alive to the real interest of France and England, and anxious to base his popularity, not upon the miserable expedient of fomenting ancient dislikes and discords, but on the far more durable and reasonable basis of mutual esteem and good understanding. Whatever contributes to his welfare, confirms his power, and tends to perpetuate his rule, must be regarded as little less interesting to England than to France. If the certainty that he leaves a successor behind him shall discourage the repetition of those attempts upon his life which the members of baffled and desperate factions are forever renewing, we shall have the utmost reason to rejoice that the birth of a prince has cut off the hopes of those who sought by violence to intercept the succession to the crown. Such good effects are immediate and tangible, and may be appreciated and acknowledged without trusting too far to the slippery promises of an unknown future. But when we get beyond these immediate benefits, we are compelled to admit that many chances lie between the infant heir of the Emperor and the empire itself. Should the present emperor happily survive and perpetuate his power till his son has arrived at those years which entitle him to take upon himself the duties of the government, one main difficulty would undoubtedly be overcome, but others remain behind of an equally formidable nature. Were France an hereditary monarchy like England, where the sovereign is exempted by the very terms of the Constitution from responsibility for his acts, and is bound to govern by the advice of his Ministers, whatever be the character of the new-born child, we might confidently predict that he would ascend and occupy the throne of his father. Nay, were he a despotic monarch, like the Emperor of Russia, who rules not only by the fears, but by the veneration and fanaticism of his subjects, he might also probably succeed with no heavier liability than that of having his career cut short, should he govern in a manner to displease the most prominent

and powerful of his subjects. But in France government is neither founded on prescription, as with us, nor on superstition, as in Russia.—The qualities which secure obedience in France seem now to be purely personal, and little is gained by birth, unless it be united with those qualities which conciliate the respect and compel the obedience of mankind. It is not every Philip that can hope to be succeeded by an Alexander, not every man of good capacity who can expect to be ripe for the most difficult situation in the world in the first years of opening manhood. Amid the shipwreck of so many dynasties, amid the overthrow of so many hopes, amid the blasting of so many fair prospects of success, it were presumptuous to anticipate for this last child of a reigning family that good fortune which has been denied to so many of his predecessors. Who does not remember the prophetic poem in which Beranger represents the son of the great Napoleon as warning the youthful Duke de Bordeaux of the snares and difficulties that surround the path of the future heir of the French diadem? "Fortune," writes the heir of the Empire to the heir of the Restoration, "stretches to you a hand, and smiles upon your birth. My first day also was fair. Kings adored me in my cradle, and yet I am at Vienna. I slept upon laurels, and you are wrapt in purple; sceptres were my playthings, my head was bound with a crown, the Marshals swore fidelity to me—an oath which they have doubtless kept—and yet I am at Vienna."

The lessons of history on this subject are so exceedingly striking and appropriate that it is impossible for an impartial writer to consider such an event as the present without alluding to them. And yet, if we were permitted to dwell in the land of hope rather than in that of reality, how gladly would we believe that in the birth of this infant, at the very moment that gives renewed peace to Europe, we find a pledge for the termination of those incessant convulsions, which, from the assembly of the States-General under Louis XVI., have, at longer or shorter intervals, never failed to agitate the government and people of France! Happy indeed will be the destiny of Louis Napoleon if he succeed, not only in founding his own power on a secure basis, but in transmitting it unimpaired to a son who may inherit the talents of his father, while free from the difficulties and dangers which beset his early path, and raised him only after long suffering and severe discipline to a position in which he has upheld the material interests of France with one hand, and nobly asserted her dignity and pre-eminence among the nations of Europe with the other.—*London Times.*

Scarcity of Books in the Dark Ages.

In this age of steam printing presses and general education, we can scarcely conceive the greatness of the literary disadvantages under which the people labored who lived before the art of printing was invented, and especially in the dark ages. In his lives of the British historians, Mr. Lawrence says:

The libraries of Italy were so totally ruined by the invasions of the barbarians, that the popes were often obliged to borrow books from Germany. In France they were so scantily supplied that, in the ninth century, the abbot of Ferriers sent to Pope Benedict III., to beg a copy of Cicero de Officiis, as there was none in all France. At the beginning of the tenth century, copies of the Bible were so rare in Spain, that one copy often served for several monasteries. It was a rule of the English monasteries, in 1072, that the librarians should deliver to each monk one book at the beginning of the year; and if at its close he had not read it, he was obliged to do penance. The bishop of Winchester's cathedral library consisted, in 1824, of seventeen books. This prelate borrowed from the convent of St. Swithin, a copy of the Bible, in two folio volumes, giving his bond for its safe return. The Bible had lately been bequeathed to the convent, and so valuable was the legacy, that a daily mass was said for the soul of the donor.

Books, in those days, were the most costly of possessions, yet no price could in fact exceed their value, since they contained the germs of civilization and advancement. In those few manuscripts, so revered and valued, was shut up the great spirit of modern progress.

But even had the simple monks beheld clearly all the vast results that were to flow from the influence of books, they could not have looked upon them with more reverence than they did out of pure superstition, or for the sake of their rarity. If any person gave a book to a holy house, he was thought to have deserved salvation. Formidable anathemas were pronounced against any one who should alienate or injure one of these costly possessions. The sale of a book was attended with as many formalities as that of a vast estate. Persons of character and importance were invited to witness the transfer; and a formal record was made of the transaction. In 1225, Roger, dean of York, gave several Latin Bibles to Oxford, with a condition that the stu-

dent who borrowed one of them should deposit a pledge for its safe return. Oxford, the centre of English learning, possessed, in the fourteenth century, a library consisting of a few tracts chained to the wall, or kept in the chancel of St. Mary's church; and even so late as the fifteenth, it was ordered by statute of St. Mary's College, that no student should use a book longer than an hour or two at most, so that all might profit by the scanty collection.—In France, at the opening of the fourteenth century, the royal library of Paris contained but four classics, one copy each of Cicero, Ovid, Lucan and Boethius.

Ministerial Faithfulness.

Dr. Wayland, over the signature of John Rogers, is writing a series of articles in the N. Y. Examiner, the 27th of which (issue of March 20th) on the "Principles and Practice of Baptist Churches," commences as follows:

"In my last paper, I stated briefly some of the temptations which beset the path of the minister of a fashionable congregation. What human virtue can be expected to resist such insidious and continued pressure? We complain that ministers are not faithful, and yet we surround them with conditions that would render faithfulness almost a miracle. I hesitate not to say, that a man who would welcome the fagot or scaffold, rather than deny his Lord, might succumb under the moral trials of many a city pastorate.

"When I say succumb, I beg to be understood. I do not mean that a good man, under such circumstances, would deny the faith, or become vicious in character, or preach anything which he did not believe to be true. It would, however, be strange if his life did not witness a ceaseless struggle between his conscience and his practice. He knows that if he should preach the Gospel in its simplicity, and tell men their duty and their danger with all plainness, the congregation would be amazed, and either he would, by the grace of God, change them, or they would very soon change their minister. He would generally resort to a middle course, and preach, not to convert souls, but to build up his society. He would preach religious truth, but preach it in so general a manner, unfolding the doctrine, but applying it to no one, that the whole congregation would believe it, but not an individual would ever turn it to any practical, moral purpose. His sermons would be addressed in reality to neither saints nor sinners, but to some imaginary class of moral agents, belonging to neither the one class nor the other. No one is converted by his preaching; in fact, it is not expected that any one will be. The additions to the church are made from the Sabbath school and the Bible class, where a few men and women, unknown to the world, and it may be, unknown to the leading members of the church and society, in simplicity and godly sincerity, prayerfully press home the claims of the Gospel upon the minds of the young. So far as his Sabbath services are concerned, the minister sinks down into settled hopelessness, and consoles himself with reflections upon the importance of the pulpit to the general condition of the community, its conservative influence in politics, its value in the support of our liberties, and in the preservation of our republican institutions. He believes that he is doing good in this way, and this seems all that he can expect to accomplish."

Fancy Work.

I HAVE understood, Mr. Thinker, now-a-days, almost all of the destitute churches look for a man who can do "fancy work," and are determined to call no other.

The Rev. Mr. Goodman, the pastor of a church in New-England, once asked a dismissal from his people. A council was called; and it soon appeared that his people wished to get rid of him, rather than he of his people. The following dialogue took place between the Moderator of the council and one of the Deacons of the church.

Moderator. Why, Deacon Althings, do you wish to have your pastor leave you? Is he not a godly man?

Deacon Althings. That he is; I rejoice to say it. We are all witnesses, and God also, how holily, and justly, and unblameably, he has behaved himself among us.

Mod. What is the matter, then? Does he not preach the truth?

Deacon A. He does, very fully and clearly. He has "kept back nothing that was profitable" to us. He has not "shunned to declare unto us the whole counsel of God."

Mod. He has been deficient in private labors?

Deacon A. Not at all. He has not only taught us "publicly," but "from house to house." He has been "instant in season and out of season."

Mod. Well then is he a cold, unfeeling preacher?

Deacon A. Far from it. It can be truly

said of him, he has "ceased not to warn every one, night and day, with tears."

Mod. Do tell us, then, Deacon Althings, why you wish to get rid of him.

Deacon A. Why sir, Mr. Goodman is a pious, worthy minister; he is very faithful, and I love him much; but it somehow happens that he is not popular. He fails, as a body may say, in "fancy work." Ours is a growing place; and we think it important to have a smarter man—a man who will draw in more of the young people and men of influence. We must have a young man who is good at "fancy work." So all our leading men think—quire Mitimus, and Dr. Bolus, and Mr. Yardstick, the rich merchant, and Judge Mandamus; and to speak plainly—I think so too.

The Rev. Mr. Goodman was dismissed.

Sympathy for the Perishing.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate, drifting before the gale. Every eye and glass were upon her, and a canvas shelter on the deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea; they reach it—they shout—and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into the boat it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled, as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck: in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—in a deep, sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech, was to seek to save another. Oh! learn that blessed lesson; be daily practising it. And so long as in our homes, among our friends in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ, go to Christ and plead for that man; the cry, "Lord save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."—*Dr Guthrie.*

The Cabinet.

Christ saith, I say not that I will pray for you that God may save you, I who am about to die for you, I say not that I will pray for you. But though I speak this to insinuate in the highest manner, that I will; (for if I spend my blood for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for God's own ordination, I need not do it, for the Father himself loveth you: that is, the Father of His own motion, and proper good-will towards you, and not wrought in him by me, doth love you, and beareth so much love to you, that He can deny you nothing, for He is your Father as well as mine. How much more then shall ye be saved, when I shall join my intercession with yours, and use all my interest in Him for you! Christ useth this speech in order to correct the erroneous idea which harboureth in many of our hearts, who look upon God in the matter of salvation as one who is hardly entreated to save sinners; and we are apt to think that when He is induced to pardon, He doth it only at Christ's entreaty and for His sake, having otherwise no innate motion in himself sufficient to incline His heart to it; but that it is in this transaction by Christ with Him, as a favourite procures a pardon for a traitor, whose person the king cares not for; only at his favourite's suit and request he grants it, which else he would never have done. You are deceived, saith Christ; it is otherwise: my Father's heart is as much towards you, and for your salvation, as mine is. He of himself loveth you. And the truth is, that God loved us of himself at first as much as ever He hath done since: and all that Christ doth for us is but the expression of that love which originally filled the Father's heart.—*Dr. Goodwin.*

Mr. Grip's Aid to the Gospel.

Mr. Grip is one of our best known citizens. Mr. Grip is a worshipper of money and never allows a half dollar to pass out of his hand without giving the "eagle a squeeze that makes him hiss like a gander." Mr. Grip is a church member who attends divine worship with becoming punctuality. Although Mr. Grip is a man of wealth, he "makes it a point" never to put over five cents on the plate, even for the benefit of Central Africa. This piece of coin he places in the right hand pocket of his vest on Saturday evening, so as to "prevent mistakes." A few

Sundays since Mr. Grip, in dressing, got on the wrong vest. He did not discover his error till the "man with the plate" commenced chasing up that five cent piece. It was no good, however, he had the wrong vest on, while the smallest piece of money he had in his pantaloons pocket was a half dollar. He of course could not think of throwing away funds in that manner. He applied to his wife:

"Mary, have you got any change?"

"Not a cent."

He then turned to his son.

"Got any small change, George?"

"Nothing but a shilling—that one with pillars you gave me last night."

"Hav'n't you got a smooth one?"

"No, sir."

"Well, hand it here, and give me your knife, I will stick him on four cents any way."

Saying this, Mr. Grip took his son George's shilling. By this means, Mr. Grip reduced its value to eight cents, and felt better for the next two days.

Mr. Grip is a character. To do another out of four cents, affords him as much pleasure as to make two shillings in any legitimate manner. The plate carrier that gets ahead of Grip, has got to start early, that's all.

Foreign News.

THE PEACE TREATY.—The peace treaty was signed on Sunday, the 30th of March. The event was announced in Paris and London by salvos of artillery. Paris was illuminated, and in England the church bells were pealed. Three or four weeks must elapse ere ratifications of the treaty can be exchanged. Details of adjustment were referred to a commission.

The following are some of the particulars relative to the important act of signing the treaty of peace:—

"The draft of the general treaty of peace drawn up by the Comite de Reduction having, in the sitting of Saturday, obtained the sanction of the congress, the plenipotentiaries of the contracting powers met the next day, as already stated, to proceed to the formal act of affixing their signatures to the document. M. Fenillet de Conches, chief of the protocol department in the ministry of foreign affairs, had caused seven copies of the treaty, written on parchment, to be prepared and placed on the table of the conferences, in such a manner that each copy was put before the plenipotentiaries of the government by which it is to be ratified. After the text of the seven copies had been carefully prepared, the plenipotentiaries proceeded to affix their names to the end of the treaty. Count Walewski, as president of the congress, signed first, and the other plenipotentiaries in the order of their respective countries. It was at this moment that the emperor was informed by electric telegraph that the treaty of peace was signed, and his Majesty sent back word to the members of the congress that he would be ready to receive them after they had concluded their task.

But although the mere act of affixing their signatures occupied the plenipotentiaries but a very brief portion of time, yet the whole of the formality of signing lasted nearly two hours, as the plenipotentiaries, in addition to their signatures at the bottom of each protocol, had to affix their initials to the different paragraphs, the whole number of such minor signatures being, it is said, 38. The plenipotentiaries of each contracting power signed first the copy reserved for their government, and then the other plenipotentiaries signed in alphabetical order. In this manner, each contracting power figuring at the head of the signatures of the copy which it is to ratify, all difficulties as to etiquette or precedence were set aside. To each signature was immediately attached the private seal of each plenipotentiary. Immediately after the close of the sitting, all the plenipotentiaries went together to the Tuileries, where they had the honor of being received by the emperor. Cabinet couriers were sent off in the evening to London, Vienna, Berlin, St. Petersburg, Turin, and Constantinople, in order to submit the treaty to the ratification of their respective courts.

The plenipotentiaries at the congress of Paris, in signing the treaty of peace, made use of a silver-gilt inkstand specially ordered for the occasion. The inkstand is decorated in the style of the first empire, and cost not less than 11,000f."

The Paris correspondent of the London Globe says:—

"It is not to be supposed that because peace is concluded, the plenipotentiaries are released from their task. On the contrary, it is averred that the settlement of the subsidiary questions, such as the form of government to be given to the Principalities, &c., will give rise to far more intricate and elaborate discussions than the more important deliberations which have just come to a close. Again it is stated, and with some degree of authority, that the plenipotentiaries will not separate without taking into consideration the present state of the balance of power in Eu-

rope, with a view to its readjustment; but this is an intricate question, and in the best-informed circles but little is known on the subject."

Lord Clarendon, it was stated in Parliament, would remain in Paris for the present. This confirms the statement that the arrangement of the minor details of the treaty will yet occupy some time, and perhaps give considerable trouble.—The London News remarks:—

"Europe is now about to enter upon the most perplexing phase of the Oriental question.—Fighting is comparatively a simple way of settling controversies. Men, if not interrupted, pummel each other till one side gives in, and then the victor has it all his own way. But negotiation is a more difficult and complicated way of going to work; and the powers who have just concluded a treaty of peace, have arrogated to themselves a right of intervention in certain delicate questions regarding the internal administration of Turkey, that may open the door to very embarrassing diplomatic discussions.

The navigation of the Danube, too, will, in a small way, cut out a good deal of work for the gentlemen of the *corps diplomatique*. But above all, it must be kept in remembrance that the peace now concluded is simply a peace between governments; that the controversies between governments and the governed, which were in progress before the Russo-Turkish episode began, will now be resumed with fresh vigor."

We note in the British press the premonitory symptoms of a storm, which threatens to burst upon the ministry, when the details of the treaty are announced.



The Advent Herald.

BOSTON, APRIL 26, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

DIVINE MANIFESTATIONS AND PROMISES TO JACOB.

WHEN Isaac was one hundred and thirty seven years old, and Jacob was seventy-seven, Isaac sent Jacob to Padan-aram, to take a wife from the daughters of his mother's brother. As he tarried in a certain place and lay down to sleep, (Gen. 28:12-14) "he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord [Jehovah] stood above it, and said I am the Lord God [Jehovah] the Elohe of Abraham thy father, and the God [the Elohe] of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." And (vs. 16-19) "Jacob awaked out of his sleep, and he said, Surely the Lord [Jehovah] is in this place . . . this is none other but the house of God [the Elohim], and this is the gate of heaven." And (vs. 19-21) "he called the name of that place Beth-El [i. e. the house of God] but the name of that place was called Luz at the first. And Jacob vowed a vow saying, If God [the Elohim] will be with me . . . then shall the Lord [Jehovah] be my God [Elohe]." When Jacob made a subsequent allusion to this, (Gen. 48:3) he "said unto Joseph, God Almighty [El-Shadai] appeared unto me at Luz, and blessed me."

Twenty years subsequent to this appearance, (Gen. 31:11, 13) "the Angel of God [Melach (the) Elohim] spake unto" Jacob in a dream, and said, "I am the God [the El.] of Beth-El, where thou anointedst the pillar and where thou vowedst a vow unto Me." When Jacob was expecting to meet Esau (32:24) "there wrestled a Man with him until the breaking of day," who said to him (v. 28): "Thy name shall be called no more Jacob, but Isra-El [i. e. a Prince of God]; for as a Prince thou hast power with God [Elohim] and with men. . . . And Jacob called the name of the place Peni-El [i. e. the face of God], for I have seen God [Elohim] face to face and my life is preserved." After his interview with Esau (Gen. 35:1, 3) "God [Elohim] said unto Jacob, Arise, go up to Beth-El, and dwell there; and make there an altar

unto God [El] that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household . . . Let us arise and go up to Beth-El, and I will make there an altar unto God [El] who answered me in the day of my distress and was with me in the way which I went. . . . So Jacob came to Luz . . . and he built there an altar, and called the place El-Beth-El [the God of Beth-El]; because there God [the Elohim] appeared unto him when he fled from the face of his brother." And (vs. 9-15) "God [Elohim] appeared unto Jacob again . . . and God [Elohim] said unto him . . . Thy name shall not be called any more Jacob, but Isra-El shall be thy name; and He called his name Isra-El. And God [Elohim] said unto him, I am God Almighty [El-Shadai]: be fruitful, and multiply . . . and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God [Elohim] went up from him in the place where He had talked with him. . . . And Jacob called the name of the place where God [Elohim] spake with him, Beth-El."

Hosea, in referring to Jacob, said (12:3-5) "He had power with God [Elohim]: yea he had power over the Angel [Melach] and prevailed; he wept, and made supplication unto Him: he found Him in Beth-El, and there He spake with us; even the Lord God of Hosts [Jehovah Elohe Zebaoth]: the Lord [Jehovah] is His memorial."

When Israel went down to Joseph in Egypt (Gen. 46:1-4), he "offered sacrifices unto the God [Elohim] of his father Isaac. And God [Elohim] spake unto Israel in the visions of the night, and said Jacob, Jacob, And he said, Here am I. And He said, I am God [El] the God [the Elohim] of thy father: fear not to go down into Egypt; for I will make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thy eyes,"—showing that he was to die in Egypt, and was yet to return from that land. Joseph did close the eyes of Jacob, who on his death-bed, blessed Joseph's sons and said (48:3) "God Almighty [El-Shadai] appeared unto me at Luz in the land of Canaan, and blessed me." And (vs. 15, 16) "he blessed Joseph, and said God, [the Elohim] before whom my fathers Abraham and Isaac did walk, the God [the Elohim] which fed me all my life long unto this day, the Angel [the Melach] which redeemed me from all evil, bless the lads." And Jacob died, and they buried him in the cave of Machpelah, where were buried Abraham and Sarah his wife, Isaac and Rebekah his wife; and Leah Jacob's wife: Precious dust, there deposited to awake at the resurrection, when God will bring them up again to that land, as He has said, and they shall inherit the promises!

THE PROMISES TO THE FATHERS,—TO BE FULFILLED IN THE RESURRECTION AND REGENERATION.

The apostle says of the fathers, but more particularly of those whose blessed dust slumbers in the cave of Machpelah (Heb. 11:13-16): "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city"—the city for which Abraham looked (v. 10) "whose Builder and Maker is God." And this city must be the New Jerusalem which John, in Apocalyptic visions (Rev. 21:10) saw "descending out of heaven from God," to the regenerated earth: which by the restitution, will make the gift to Abraham a "better country," than it was when promised to him; and a "heavenly" one, inasmuch as the will of God will then "be done on earth as it is in heaven."

Abraham connected the fulfilment of the promise with the Advent of Christ; for the Saviour said to the Jews, (John 8:56) "Your father Abraham rejoiced to see my day, and he saw it, and was glad." Paul refers to this when (Heb. 11:13) he speaks of Abraham's seeing the promises "afar off"—i. e. the fulfilment of them. The "Gospel" is literally the Good News, i. e. of the kingdom, of the resurrection, of the restitution of all things, &c; and this "gospel was preached unto Abraham" (Gal. 3:8) when God said to him, "in thee shall all nations be blessed"—those of them who should be justified through faith, being finally admitted with him into the everlasting kingdom that is to succeed the gospel dispensation. For (Matt. 8:11) "Many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven." And this kingdom, (Dan. 7:27) is "under the whole heaven" for that is the locality of the kingdom that "shall be given to the people of the saints of the Most High, whose

kingdom is an everlasting kingdom." The first advent of Christ was recognized by Zacharias, (Luke 1:72, 73) as evidence that God remembered "His holy covenant: the oath which he swore unto our father Abraham;" which oath was one of the "two immutable things" by which Abraham might know that he should inherit the land of promise, and was given in response to his enquiry (Gen. 15:8) "Lord God, whereby shall I know that I shall inherit it?"

Paul assures us that there was included in the promise to Abraham (Rom. 4:13) "that he should be the heir of the world," i. e. of the habitable globe; which implies that he must be raised from the dead to come into its possession: and this is confirmed by the Saviour when He said, (Luke 20:37) "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for He is not the God of the dead, but of the living." And this is made, more emphatic by Ex. 6:2-4, when "God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, [El-Shadai] but by My Name Jehovah was I not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

As the promise was thus made, and confirmed with an oath to Abraham that he should inherit it, and as they all died without receiving the promise, it follows that they must inherit it in the resurrection state. and here is an express declaration, made after they were dead, that God would give them the land of Canaan. It will be difficult to account for the promise made to each of them, "To thee, and to thy seed," without admitting this conclusion: for it is indisputable that God did promise to give the land to them for a possession, and that during their lifetime, they only sojourned in it as pilgrims and strangers.

Ainsworth, Bush and some others contend that in the phrase "to thee, and to thy seed," the word rendered *and* might be rendered *even*, with which Mr. Bush says it is "very often synonymous;"—so that they read, "To thee even to thy seed;" as if they were the same as their seed, or as if they were represented by their seed. As, however, *and* is not *always* synonymous with *even*, to assume that it has such a meaning here, without first proving it, is to beg the question in dispute. But thus to interpret that word does not dispose of the other passages, where the land is promised to Abraham, without thus connecting him with his seed.

Dr. Gill gives a different solution of the difficulty, thus: "God gave Abraham the title to it now, and to them the possession of it for future times; gave him it to sojourn in now when he pleased, and for his posterity to dwell in hereafter." It was, however, to be given to Abraham, not as a place to sojourn in, but as an inheritance; and that, in which he did not have a foot's breadth of possession, did not confer any boon on him.

Warburton takes this ground: "In the literal sense it is a promise of the land of Canaan to Abraham and to his posterity; and in this sense it was literally fulfilled, though Abraham was never personally in possession of it; since Abraham and his posterity, put collectively, signify the race of Abraham; and that race possessed the land of Canaan." To this it may be replied that if the posterity only of Abraham were intended as the possessors of that land, it would have been very easy to have designated them, without the ambiguity of including Abraham with them. It is evident, however, that the patriarchs understood that they were personally to inherit the land. Abraham fully believed what was said of his seed's inheriting it, but needed the oath of God to give him full assurance that he himself was to inherit it. God's repeated assurances to the patriarchs that it was to be given to them, and to their seed; and Stephen's reference to the apparent incongruity that the land was promised to Abraham, and not possessed by him, are the strongest evidence that could be given that they were to inherit it in person.

Menasseh Ben Israel, a distinguished Jewish writer, takes this ground distinctly. He says.—"It is plain that Abraham and the rest of the patriarchs did not possess that land; it follows therefore, that they must be raised in order to enjoy the promised good, as otherwise the promises of God would be vain and false. Hence, therefore, is proved not only the doctrine of the immortality of the soul, but the essential foundation of the law, to wit, the resurrection of the dead."—*De Resurrectione Mort., l. i. c. 1.*

"The Sadducees are related to have asked Rabbi Gamaliel, the preceptor of St. Paul, whence he would prove that God would raise the dead. Nor could he silence them till he brought against them Deut. 11:21 'which land the Lord swore that He would give to your fathers.' The Rabbi argued,

that as Abraham, Isaac and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it." *Brook's Elements of Prophecy, p. 33.*

"Rabbi Semai, though of a later date, argues the same from Ex. 6:4, insisting that the law asserts in this place the resurrection from the dead—to wit, when it is said: And, also I have established my covenant with them, to give them Canaan &c: for (he adds) it is not said to you, but to them.' He only, however, follows herein the earlier commentators. See this whole testimony in Mede's Works. Book iv. Ep. 43. Also the Gemara Sanhedrim cap ii." *ib.*

Irenæus, in commenting on these promises to Abraham, argues, that "as God promised to give him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him—in the resurrection of the just." *Quoted from Brook's Elements, p. 40.*

Mr. Mede puts the same construction on the words of the promise to Abraham; and so do millenarian writers generally. Nor would there be any dissent from this, as the plain natural import of the language, were it not for the wide spread supposition that this world is never to become the inheritance of the resurrected saints.

Even if the possession of the land by Abraham's seed, was a possession of it by him, as it was promised to both for an eternal possession, and Abraham's seed have long been dispossessed of it, it follows that Abraham and the pious of his descendants, the true seed to whom it was promised, must be raised from the dead to inherit it—in that restitution of all things where alone it can be inherited forever.

As the heirship of the whole world (Rom. 4:13) was included in the same promise—all nations being blessed with Abraham—it follows that, at the same epoch, there will be given to the pious of all lands, (Dan. 7:27) "the kingdom and the dominion under the whole heaven." For that the inheritance of the whole earth was made sure to the saints of all nations by the confirmation of the promise to Abraham, is evident from Heb. 11:17: "Wherein God, willing more abundantly to show unto the heirs of the promise the immutability of His counsel, confirmed it with an oath." And this confirmation was not referred by Paul to any past fulfillment for, it was given (vs. 18, 19) that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Therefore it is yet to be fulfilled to Abraham and all the saints in the future.

MY JOURNAL.

Thursday, April 3. — Took the steamer Wilson Small, from Baltimore to White Haven, down the Chesapeake Bay one hundred and forty miles, and arrived at the landing at 3 o'clock P. M. We had a very pleasant time, and a beautiful spring day, the first I had seen. I was very warmly welcomed. As I had been exposed since the beginning of March to constant cold, and much of the time to wintry storms, I was truly glad to find spring at last, even though I had to visit the sunny south to find it.

Bro. Fisher met me at the landing, and conveyed me to Princess Anne, eight miles, where I was very cordially welcomed by Bro. J. V. Pinto, and Elder Smith, the Methodist preacher. I took tea with Bro. Smith and went with him to the chapel, where I found a good audience, mostly of men. I gave an introductory lecture from Rev. 1:3. They gave me the best attention for more than an hour, and afforded me much encouragement to proceed with my work. Though in a strange land among entire strangers, I felt at home, and free to give utterance to my thoughts on the great question of Christ's speedy coming in his kingdom. The county court being in session I had many to hear during the week, from all parts of the county, as well as the town of Princess Anne. Among these were lawyers, farmers and others, men of thought intelligence, who appeared to appreciate my labors. In this way the truth will spread into different parts of the county.

Another class of my hearers I must not omit, namely, the slaves. A large number of these were in constant attendance, and gave the best attention as well as marks of approbation. They love the thought of Christ's coming in his kingdom, where all God's people will rejoice in the "glorious liberty of the children of God." Many of them are Christians, and when I touched upon the kingdom, and the glorious restitution, they could scarcely restrain their joyous emotions—some shouted for joy:

They will yet have a Jubilee. May God hasten the glorious day.

I have spoken every evening from April 3d. to the 10th, and three times on the Sabbath, which, with other duties, has kept me well employed. This will close my work here. My health is somewhat improved, but I am not strong, and able to endure "hardness" as I once did in this work. Sometimes I am quite discouraged, and almost conclude to relinquish my mission and retire from the field; but such is the burning and abiding interest and zeal resting on my heart, that I shall I suppose naturally be impelled to work while I have life and strength to do so—though I feel that I am the most unworthy of all. A work so holy, and solemn, and fraught with all the most responsible and awful views of the judgment, causes a worm of the dust to tremble, and ask "Who is sufficient for these things!" And but for the deep conviction, that "woe is me if I preach not the gospel," and this gospel of the kingdom too, I should at once shrink from the work and find in seclusion a resting-place.

The times in which we live are awful and sublime. The poet has given us a true description.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime!"

"It will be a great misfortune to mistake the character of the age in which we live and to fail to understand the signs which God gives, that his people may act with him their part." In the eloquent words of another, "Now is the time when every soldier of Jesus should be at his post, should be a full man, should have on the whole armor, should do valiant battle for the Lord. See how God has honored us. What a breach he has given us to fill! Oh, that we may feel our mission, and rise up and gird ourselves to honor it. Now the world wants men, full grown Christian men, not babes, or dwarfs. The man who will dignify his position at this crisis, or even hereafter, must be worthy of it. If you would do anything, men of God; if you would not be ciphers in the glorious strife, if you would not die without issue, prepare for the portentous day in which God has seen fit to give you existence. Behold your privilege. Do not come short; be animated to duty; and may God make of us such a people as, in his providence, the wants of the age and race require. See what a work is before us! It hastens. We need to be up in earnest. Every thing now is in earnest. The universe is in earnest. Quick time is the watch word. What we do must be done quickly: if we would make impression for God, for man, we must strike now. O that we could awake and see and feel the mighty verities thronging around us, and display for once that noble and glorious spirit which becomes sons and daughters of the Most High. Everything else will perish. Our fortunes, our heroic deeds, our distinctions—these will all sink down to be remembered no more: what we do here in this cause, will live for ever; the waves we create here will roll on in widening circles of eternity."

Friday, April 11th.—To day and tomorrow I have for writing and rest. I am at the farm house of Bro J. V. Pinto, who sent for me to visit this part of the country. I have one of the best of homes, and I think our happiness is mutual. Bro. P. is a highly esteemed member of the M. E. church. He embraced the advent in 1842, by reading a copy of the *Daily Midnight Cry* I published in New York that year, and has been a very devoted friend from that time until now. He and one other, Bro. Brittingham, have stood fast in the midst of all opposition, from the beginning. The opponents of the cause used to call Bro. Pinto, Miller, and Bro. Brittingham, Himes, in derision, on account of their firm devotion to the cause. But while they suffered in common with the faithful, they have never flinched. I find in them the true spirit, and deeds of the genuine stamp of Adventists. I trust that my visit among them will prove a blessing, in cheering their hearts and adding to their number congenial spirits, who will cherish with them, and rejoice in the "blessed hope". I have been very kindly received here by all classes, and have had a good hearing. Much prejudice has been swept away. Some have been awakened, and the prospect of a revival would be good, could the ministers enter upon the work, with their churches, as they should.

I have scattered about 25 volumes of *The End, and Time of the End*, and shall establish a library of Dr. Cumming's works, before I leave. Bro. Osler visited this place in 1843, and labored with success among the people, who still remember him with interest.

Next Sabbath, April 13th, I preach in Deal's

Island, about 20 miles from this place, on the shore of the Chesapeake.

Yesterday a Universalist sent for me and desired to discuss the subject of Christ's second coming. He told me he could prove that Christ came the second time 2000 years ago. I told him if he could do that, he must be a very smart man, for that was about 200 years before his first coming!! Being a sort of irresponsible talker, I bid him good day, to attend to more important business. But mark. This is all the opposition I have had yet, and the only offer to meet and discuss the question. The clergy and most thinking laymen, are giving the subject of the personal Advent their candid and serious consideration.

FAVOR TO A CORRESPONDENT.

MR. EDITOR:—In the *Herald* of Sept. 30, 1854, you gave the time of the Paschal full moon for A. D. 37, which was worth more to me than I paid for your paper; and since Dr. Clarke and Archb. Usher differ so widely, I would take it as a favor if you will give the time of the New Moon of April, B.C. 588. Yours, W. C. SHURMAN.

Charlottesville, Va., March 5th, 1856.

The above request involves a process somewhat complicated, and somewhat difficult so to simplify as to make it intelligible. We are not informed what date the authorities above named assign to the New of the April moon in the year specified, nor wherein they differ; and we shall content ourselves with giving the process laid down by Ferguson for making a computation of this nature.

I. He directs that we "find the year in the 18th century, which being added to the given number of years B.C. diminished by one, shall make a number of complete centuries." The specified year B.C. being 588, to diminish it by one, would leave 587, to which the addition of 1713, makes 23 complete centuries.

II. The astronomer directs to "Find this number of centuries in Table VI. and subtract the Time and Anomalies belonging to it, from those of the mean New Moon in March, of the above found year of the 18th century; and the remainder will denote the Time, and Anomalies, &c., of mean New Moon in March, of the given year before Christ." And to find those elements for any year in the 18th century, he refers to his Table I. A compliance with these directions produces the first result, in the computation at the end of this article, which is the mean New Moon for March A.C. 588.

In this computation it will be remembered that 60 seconds make a minute, 60 minutes a degree, 30 degrees a sign, and 12 signs a circle,—in which last all over 12 is to be rejected in addition; and that number is to be added to the lesser number, in subtraction, when the subtrahend exceeds the minuend.

III. When the required New Moon is in any given month after March, the direction is to add to the first result, "as many Lunations, with their Anomalies, and the Sun's distance from the Node, from Table III., as the given month is after March."

As April is only one month after March, only one such lunation is to be added, which gives the second result in the computation, and which is the mean time of the required new moon for April, B.C. 587, with the mean Anomalies, and sun's mean distance from the ascending Node.

This would be the true time, were there no irregularities in the motions of the earth and moon in the different parts of their orbits. As there are such, this is to be rectified by the proper Equations. And hence,

IV. "With the signs and degrees of the sun's Anomaly we enter Table VII. and therewith take out the annual or first Equation for reducing the mean Syzygy to the true; taking care to make proportions in the table for the odd minutes and seconds of Anomaly, as the table gives the Equation only to whole degrees."

These signs and degrees as found by the second result, being 10 and 5, with about one fourth of a degree, making allowance for the fraction, we get for the first Equation 3 hours, 22 minutes and 24 seconds, which is to be added to the mean time of new Moon.

V. With the same signs and degrees, we then enter Table VIII. and take out the Equation of the moon's Mean Anomaly, 1 degree, 16 minutes and 59 seconds, which is to be added to her Mean Anomaly, and gives 8 signs, 0 degree, 7 minutes and 46 seconds, for her Equated Anomaly; with which we enter Table IX. and take out the second Equation for reducing the Mean to the True time of the New Moon, which is 8 hours, 8 minutes and 59 seconds, without allowing for the fractions. Subtracting this from the time once Equated, and it leaves 2d day, 4 hours, 23 minutes and 11 seconds, for the time twice equated.

This is sufficiently near for common Almanac

purposes, but for greater accuracy in the calculation of an eclipse a farther equation is necessary, as follows:

VI. We subtract the Moon's Equated Anomaly of 8 signs, 0 degrees, 7 minutes, 46 seconds, from the Sun's Mean Anomaly of 10 signs, 5 degrees, 16 min. and 2 sec., and it leaves 2 signs, 5 deg., 8 min. and 16 sec.; with which we enter Table X. and take out the third equation of 4 minutes and 27 seconds, which is to be subtracted from the time twice equated and makes the time thrice equated.

VII. With the Sun's Mean distance from the ascending Node, 8 signs, 7 deg. 41 min. 44 sec., we next enter Table XI. and take out the 4th Equation of 1 min. 9 seconds answering to that argument, which, added to the former equated time, gives April 2d, 4 hours, 19 min. and 55 sec., for the True time of the New Moon at London B.C. 588.

IX. As the difference in time between London and Jerusalem is 2 hours, 34 min. and 32 s. this added to the former, gives the time of the New Moon at Jerusalem in April, B.C. 588, which is 2 d. 6 h. 54 m. 27 sec.

But as there is a slight difference between true and apparent time, varying according to the season of the year and the distance of the year from the Bissexile, we may apply the Equation of natural days provided for in appropriate Tables. And,

X. We find the distance of the year from the Bissexile. Any year A. D. that can be divided by 4 without a remainder, is a Bissexile or leap year; but any year B.C. to be a Bissexile must have a remainder of one after such division. As such a division of B.C. 588 leaves no remainder, it follows that it is the first year after a Bissexile, in which on the 2d of April, according to the Tables, the sun is 3 min. and 31 sec. slow of the clock; which added to the last, gives the apparent time of the New Moon.

XI. The next business is to find the day of the week, on which the 2d of April would fall in B.C. 588. To determine this we first find the Dominical letter for that year, which is found for any year B.C., by adding to the given year minus one, one fourth of its number and 3 to that amount. This sum divided by 7, without a remainder shows that A is the Dominical letter sought for; but if the remainder is 1, B is the letter; if 2, it is C; if 3, D; if 4, E; if 5, F; and if 6, G.* Subjecting the year B.C. 588 to that process, the remainder is 1, and B is the letter sought. This found, shows that January of that year came in on Saturday, therefore April commenced on Friday, and the 2d of April, the day of the New Moon was Saturday,—if we have made no error in the following

COMPUTATION.

New Moon.	Sun's Anom.	Moon's Anom.	Sun from Node.
D. Min. Sec.	D. Min. Sec.	D. Min. Sec.	D. Min. Sec.
15 2 53 36	8 25 56 43	8 0 0 47	3 2 28 30
11 5 57 53	11 19 47 0	1 5 59 0	7 25 27 0
20 25 43	9 6 9 43	7 3 1 47	7 7 1 30
2 12 44 3	2 9 6 19	0 25 49 0	1 0 40 14
2 9 46	10 5 16 2	7 28 50 47	8 7 41 44
2 3 22 24	8 0 7 46	1 16 59	Arg. 4th equa.
2 12 32 10	2 5 8 16	8 0 7 46	
2 8 8 59	Arg. 3d equa.	Arg. 2d equation.	
2 4 23 11	The time twice equated.		
2 4 4 27			
2 4 18 44	The time thrice equated.		
2 4 19 55			
2 34 32	The time four times equated.		
2 6 54 27	Diff. in time between London and Jerusalem		
2 3 31	True time of n. moon in Jer'm Apr. B.C. 588		
6 58 58	Diff. between clock and solar time.		
	Apparent time of new moon, as above.		

* To find the Dominical letter for any year A.D. a somewhat different process is necessary, for which see rules on p. 12 of our "Sacred Chronology."

To Correspondents.

THE SABBATH.—My attention has been called to the subject of the Sabbath, and I wish to reason together with you upon that point, namely:

1. Is the Sabbath yet binding?
2. If so, what day is the Bible Sabbath?
3. Has the Sabbath been changed?
4. If so, when, and by whom?

LEWIS HACKETT.

REMARKS.—We believe the institution of the Sabbath to be universally binding on man; that the Bible Sabbath is a day of rest after six days of labor; that under the Mosaic economy that day fell on our Saturday, but under the Christian, on our Sunday; and that the day to be

observed was changed by Christ, by his resurrection from the dead on Sunday—He being the Lord of the Sabbath, with power to change, abrogate, or ratify it.

We shall discuss this question at considerable length, in a few weeks, in that one of our series of articles that is entitled, "The Institution of the Sabbath."

MR. EDITOR:—Will you be so kind as to give the Bible difference between Christian fellowship and church fellowship, so that I can understand the same? J. SMITH.

There is no distinction of the kind made in the Scriptures, according to our knowledge.

1. Do the 1260 year periods of Daniel and John all have their commencement at the same time?
2. If not, at how many different periods do they commence?
3. What portions of the prophetic word do they embrace?

A discussion of these topics through the *Herald*, I think would lead to a better understanding of the prophecies, and would greatly oblige

AN INQUIRER.

As the above questions are asked anonymously, we know not whether the writer wishes information, or a discussion; and therefore we are at a loss what reply would be adapted to his condition. Our own opinion is that the several like periods named, synchronize with each other, or nearly so. The portion of the Word that they embrace, is that which is specified in their connection.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culprits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Trial of Abraham's Faith.	" 124.
Divine Manifestations and Promises to Jacob.	" 132.

There will follow in the following order:

The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.
Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

"Army of the Great King."

I WISH to call the attention of the readers of good things to this little work, by J. M. Orrock. It is a work of much value, of its size and price, containing more important instruction than is often found in works of much greater pretensions and larger size. Its subjects are various, short, clear, and adapted to the wants of all, but especially of young disciples. It is also well calculated to lead strangers to "the blessed hope," to examine its claims and to embrace it. I hope our ministering brethren and colporteurs will see that this book is well circulated in all places where it can be sold. I. C. WELLCOME.

A GOOD EXAMPLE.—A brother in Michigan, who had neglected to pay for his paper for a few months past the time, has made amends by paying in advance, and sending the names of two new paying subscribers from his place.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture from the friends of the Herald.

CHRISTIAN BAPTISM.

(Concluded from our last.)

WE understand the Bible to teach, that believers in Christ, on a profession of their faith should be baptized, and they alone. Consistent with this view is the teaching of our text, where teaching and believing precedes baptism. John baptized in the river Jordan such as came to him, having repented and believed the glad tidings. On the day of Pentecost, many who heard Peter preach concerning Jesus, "were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Mark the reply, "Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ," and it is added "Then they that gladly received his word, were baptized."—Acts 2:37-41. We read of Philip, that he "went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake. And there was great joy in that city. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also, and when he was baptized he continued with Philip."—Acts 8:5, 6, 8, 12, 13. The case of the baptism of the eunuch, (Acts 8:39) establishes believer's baptism. After listening to Philip's exposition of prophecy, and his preaching of Christ, as they journeyed they came to water, or as the account is given "a certain water, and the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And accordingly he was baptized. Next take the case of Saul of Tarsus. (Acts 9:17, 18.) After he had seen the light from heaven, heard Christ's words, having fallen to the earth and inquired with trembling and astonishment, "Lord what wilt thou have me to do?" he was directed to go into the city of Damascus, and there wait a final answer; and though blind for three days during which time he ate nothing, at length Ananias came and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized." We also read, that when Peter preached to the Gentiles at the house of Cornelius, (Acts 10:44) speaking of Christ, he said, "To him give all the prophets witness, that through his name whosoever believeth on him shall receive remission of sins. While yet he spake these words, the Holy Ghost fell on all them which heard the word," so of course they believed, and what next? "Then answered Peter, can any man (of the Jews present,) forbid water (in other words, forbid baptism,) that these should not be baptized which have received the Holy Ghost, as well as we?" become believers, therefore eligible to Christian baptism. Lydia, of the city of Thyatira, worshipped God—had her heart opened to attend to Paul's preaching, and was consequently baptized, and her household, who of course were all believers, for it is said of Paul and Barnabas, (Acts 16:40) that "they went out of the prison, and entered the house of Lydia, and when they had seen the brethren, (her household) they comforted them and departed." Of the Philippian jailer, it is said, that he "rejoiced in God with all his house." Therefore they were proper subjects of baptism.

"As many of you," said Paul to the Galatians, "as have been baptized into Christ, have put on Christ."—Gal. 3:27.

But we come finally, to notice our fourth proposition, viz., What is the design or import of baptism? And from whence shall we obtain an answer? from the conflicting theories of uninspired men, or the instructions of God's word? That baptism has a gracious design, all are agreed; yet all are not agreed as to what it is. And we

are satisfied that many who rightly conceive of its mode, and subjects, are entirely dark upon this point. Let us quote a few diverse opinions on the point in question. And first, we quote from a catechism of the present day, designed for the instruction of the children of a popular and flourishing denomination. In the chapter on sacraments, it is said, "A sacrament is an outward and visible sign of an inward and spiritual grace. There are two sacraments, baptism and the Lord's supper. Ques. What can you say of baptism?"

"Ans. Water applied in the name of the Father, Son, and Holy Ghost, is the outward sign in baptism, signifying the inward grace of a death unto sin, and a new birth unto righteousness."

Query.—Ought infants then to be baptized? Dr. A. Clarke, in his note on Mark 1:4, says of John's baptism, "Baptism was the type or pledge of it," (remission of sins.) Again he says on v. 8, "Water baptism is nothing, only as it points out and leads to the baptism of the Holy Ghost." Another use he assigns to Christian baptism, is thus stated in his note on Mark 16th. See observations at the end of the chapter. After assuming that the mode is not essential, "sprinkling and dipping" both being "legalized forms," he adds, "but the thing itself, and its great reference, are of the utmost importance. Baptism is a standing proof of the divine authenticity of the Christian religion; and, as Dr. Lightfoot well argues, a seal of the truth of the doctrine of justification by faith, through the blood of the covenant." Again he says, "Baptism, as a sacrament is the seal of the covenant." On the scriptural design of baptism, the *Baptist Manual* on p. 80 makes it the symbol of five different things. 1. Man's sinfulness, and the necessity of purification. 2. The Christian's abandonment of a life of impiety, and his entrance on a new life. 3. Our Lord's overwhelming sufferings. 4. As a line of separation between the world and the church, and 5, to pre-represent what the Christian anticipates as the destiny of his own human nature, when he shall descend like his Redeemer into the grave, and at his Saviour's second coming, be raised to glory."

This last specification we deem the proper allusion and design of Baptism. Not so much as "the outward sign of an inward grace," as of an inward and outward grace to be brought at the revelation of Jesus Christ, when the dead shall hear his voice, and come forth from earth's dust and darkness, and the Christians hope be fully realized in the possession of immortality. Thus regarding baptism, Chrysostom, A.D. 398, says, "To be baptized and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore, Paul calls baptism a burial." (*Homil. 40, in 1 Corin.*) Paul's allusion to baptism, seems to us to establish this view of the design of the rite. (see Rom. 6:3-5.) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into (or in likeness of) his death? Therefore we are buried with him (or like as he was,) by baptism, into (or in likeness of) death; that like as Christ was raised up from the dead by the glory of the Father, even so (as represented by our baptism) we also walk in newness of life (by the resurrection.) For if we have been planted together in the likeness of his death, (by being immersed or buried beneath the water,) we shall be also in the likeness of his resurrection." See Dr. Clarke's note on this place, as also Col. 2:12, as quoted above, where he makes baptism by immersion to be the emblem of the resurrection.

Another passage which makes baptism the type, or semblance of the resurrection of believers, is found in 1 Cor. 15:29, where Paul, in arguing this doctrine, adds, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why then are they baptized for the dead?"

In a very old English translation of the New Testament now nearly extinct, this verse reads thus, "Otherwise, if our sleeping dust is never to be re-animated, how forlorn must be their hope, who were baptized in the firm assurance of a glorious resurrection from the dead! and upon these principles why are persons baptized at all into the belief of the future restoration of their bodies to a blessed immortality?" Prof. Whiting translates this text thus, "Since otherwise, what will they do, who are immersed for the dead, if the dead do not rise at all? why are they then immersed for the dead?" The Mormons understand this text to teach the propriety of baptism by proxy—thus if a believer in the mission of Joseph Smith happens to die before being baptized by a Mormon Elder, another Mormon volunteers to be baptized for, or in the stead of the dead one, thus they are "baptized for the dead." Upon this text Dr. Clarke observes, "This is certainly the most difficult verse

in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many interpretations of it as there are interpreters," and in solution of it, he offers the following remarks, which I fully endorse.

1. "The doctrine of the resurrection of our Lord, was a grand doctrine among the apostles; they considered and preached this as the demonstration of the truth of the gospel."

2. "The multitudes who embraced Christianity, became converts on the evidence of this resurrection."

3. "This resurrection was considered the pledge and proof of the resurrection of all believers in Christ, to the possession of the same glory into which he had entered."

4. The baptism which they received, they considered as an emblem of their natural death and resurrection. This doctrine St. Paul most pointedly preaches."—Rom. 6:3-5.

5. "It is evident from this, that all who died in the faith of Christ, died in the faith of the resurrection, and therefore cheerfully gave up their lives to death."—Heb. 10:34-36.

6. "As is the body, so are the members; those who were properly instructed, and embraced Christianity, believed that, as all who had died in the faith of Christ should rise again, so they were baptized in the same faith."

7. "As so many of the primitive followers of Christ, sealed the truth with their blood, and as Satan and his followers continued unchanged, every man who took on him the profession of Christianity, which was done by receiving baptism, considered himself as exposing his life to the most eminent hazard, and offering his life with those who had already laid down theirs."

8. "He was therefore baptized with reference to his martyrdom, and having a regard to those dead, he cheerfully received baptism, that, whether taken off by a natural or violent death, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs."

9. "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

Oh how beautiful, and full of meaning does this view of Christian baptism make it appear. The fitting symbol of the grand object of the Christian's hope.

Viewing the matter thus, we may well say to those believers who have not as yet been baptized, in the language of the poet:

"Come, children, come! his voice obey;
Salem's bright King has led the way,
And has a crown prepared;
Oh, then arise and give consent,
Walk in the way that Jesus went,
And have the great reward."

My brethren, do we properly realize "what is the hope of our calling," and what the riches of the glory of our future inheritance? It will be "a far more exceeding and eternal weight of glory." Let us keep it ever in view, and let it affect us as it did those of whom Paul speaks, who when tortured would not accept deliverance, that they might attain a better resurrection—the first—in which the blessed and holy shall have a part, and the just be recompensed. Clarke testifies to the hope of the apostolic church thus, in his note on 1 Pet. 3:15—"A reason of the hope. An account of your hope of the resurrection of the dead,—this was the great object of their hope." Again, in his closing observations on 1 Cor. 15th, he says, "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting upon it, and exhorting the followers of God to diligence, obedience and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed. So we preach, and so our hearers believe. There is not a doctrine in the gospel on which greater stress is laid; and there is not a doctrine in the present system of preaching, which is treated with more neglect."

If this was true in Clarke's time, it is more fearfully true of the present. The church having lost sight of the hope of the gospel, is it strange

she should corrupt baptism, its divinely appointed symbol?

C. P. Dow.

Chazy, N. Y., March 4th, 1856.

LETTER FROM S. H. WITHINGTON.

DEAR BRO. HIMES:—Some time in the fore part of January, I wrote to brother Samuel Chapman, earnestly inviting him to come to Springwater and preach unto us the gospel of the kingdom. Although a stranger to me in the flesh, yet heeding the instruction given by our blessed Lord in Matt. 7:16: "Ye shall know them by their fruits;" and having seen by reading the *Advent Herald* that his fruits were good, I invited him to this place. I praise the name of my God that his steps were ever directed this way, as we have been greatly revived by his labors with us. My companion has come, fully and understandingly into the faith. My little boy, and a little girl living with me, the one 12, and the other 13 years old, are converted. A brother and wife, members of the Christian order, have embraced the faith of the speedy coming of our Lord in the love of it, and two of their children are converted. Brother C. has organized a small church in this place, and we expect an addition to our number by baptism next week. Brother C. has been laboring the past few weeks some seven miles north of us, in the town of Conesus, where his labors have been signally blessed. He has planted a church consisting of 11 members, and a number are expected to join us as soon as baptized, which will be next week Thursday.

To-morrow evening we intend, the Lord willing, to enter another field of labor about six miles west of here, in the town of Sparta. We trust the word will be well received in this place.

We are commanded to "know them that labor among us and esteem them highly in love for their work's sake." Brother C. is truly a father in Israel. How different his preaching from the preaching of those that "have gone out from us because they were not of us!" He, instead of making our hearts sad, builds up and strengthens us.

I believe with all my soul that we shall very soon see our dear Saviour "Coming in the clouds of heaven with power and great glory." Now let us heed the instruction given in Luke 21:36, "Watch ye, therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." We shall soon sit down at the marriage supper of the Lamb. The servants have done as they were commanded in Luke 15:16 and onward, and are now in the highways and hedges giving the last message that will ever be given to a fallen world. O how true it is that we are living in those "perilous times" spoken of by the apostles. The scoffers are abroad in the land, crying peace, and saying, "Where is the promise of His coming?" "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be (speaking directly to us) in all holy conversation and godliness?"—2 Pet. 3:10, 11.

O how the word of God, rightly understood, feeds our souls. By it we learn all our trials are very soon to end. That cruel enemy Death, with all its attendant evils, is about to be destroyed, and the earth renewed and given to the saints of the Most High. O how sweet to contemplate those joys that await us.

Now, my dear brethren and sisters, in view of all these things, let us "not forsake the assembling of ourselves together as the manner of some is, but exhort one another and so much the more as ye see the day approaching."—Heb. 10:25. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. 3:16, 17.

This from your brother waiting for redemption,
SAMUEL H. WITHINGTON.

Springwater, N. Y., April 14th, 1856.

We Should Pray More for Our Ministers.

THE duty of being found often at the throne of grace, offering up our fervent petitions for our ministers, that the blessing of God may rest upon their labors, is an important duty, and one that is too much neglected. If we prayed more for our ministers, we should see more of the fruit of their labors. We cannot pray too much for them. They are mortal like ourselves; they have human nature to contend with; they have many trials

and perplexities. They need our earnest, sincere prayers, that they may have grace and wisdom to perform their various duties aright.

If we prayed more for our ministers, they would not so often retire from their labors on the Sabbath with depressed spirits, aching hearts and sad countenances. Their whole soul is grieved within them, and their heart is faint, at seeing the lack of interest among professors, and the unconcern of the sinner; and like one of old, they exclaim, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

If we prayed for them as we should, how blessed would be the result. The truth would take effect, and sinners, with tearful eyes, would inquire the way of life and salvation. Every word they uttered would be full of meaning, and we should have no occasion to say, their sermons were dry or uninteresting.

We should enter the house of God with prayerful hearts. How often do we enter that sacred place, in a careless, prayerless state of mind, with our thoughts wandering far away from God, when they should be lifted up to Him, in earnest prayer for His blessing. O what an account we shall have to give at that great day for the neglect of prayer! How solemn, how awful the thought, that many precious souls will be lost through our neglecting the duty of prayer! We insult God, we make a mockery of religion, we grieve away the spirit, when we enter the house of the Lord without a prayerful heart; and no wonder that sinners sit unmoved beneath the sound of the gospel.

If there was ever a time when we should pray for our ministers, it is now, in these last days. We live in perilous times. There are foes on every hand, and evil influences all around to counteract the truth. Then let us pray earnestly for our ministers, that they may be firm in the faith, and godly men, full of the Holy Ghost.

The day of judgment is near. There is much to be done. Sinners are going down to death. The day of probation is almost over. Soon the destiny of the world will be fixed forever. And shall we who profess to love the Lord, sit with folded hands, and refuse to labor and pray? O no; we must not. Let us this day arise, shake off dull sloth, and begin anew a life of prayer, and be faithful to the end. How shall we meet those faithful ministers, who have broken to us the bread of life, on that immortal shore; their trials over, their labors done, and they received their reward, a crown of life!

ANITSEL.

Lowell, Mass.

Extracts from Letters.

BRO. C. DOW writes from York, Livingston county, N. Y., April 5, 1856:—"I have not seen an *Advent Herald* for five weeks. I want to very much, for I cannot feed on the husky vanities of other papers. My soul pants for Bible doctrine without a mixture. I find by reading your paper that it furnishes the right kind of food for the time in which we live, to enable us to grow in grace and in the knowledge of the truth as it is taught in Scriptures of Truth. I believe as ever that we have the truth on the great question asked by the disciples: 'What shall be the sign of thy coming and the end of the world?' I feel like consecrating myself anew to the Saviour and to the work of saving souls. Holiness of heart should be our motto, and Christian perseverance in the way of well-doing.

"There is a revival of religion in this place with the Episcopal Methodists and Congregationalists. The work seems to be genuine. Elder Wardsworth, the Congregational minister, is a good man. He remarked to his brethren that they should drop their stereotype forms of prayer and exhortation and ask for just such things as they needed. He has succeeded, to some extent, in breaking up the habit of saying prayers. The meetings are more spiritual, sinners feel the need of a help in Christ and are availing themselves of the opportunity now offered them."

BRO. LUCIAN PERRY, P.M., writes from Perry's Mills, Clinton county, N. Y., April 9th, 1856:—"DEAR BROTHER:—The Lord is at work among us. A deep and genuine work is going on such as never before. Many have been born into the kingdom and many more are enquiring, 'What shall I do to be saved?' God help. Pray for us, that there shall not one be left."

Letter from E. L. Clark.

BRO. HIMES:—After an absence of three years, I have again returned with my family to the ever green hills of Vermont my native State.

During my absence my time has been mainly oc-

cupied in clearing land and farming, though I have preached occasionally, as my health would allow and duty seemed to require. My vocal organs are some improved, but a little over exercise produces irritation and hoarseness attended with a painful sensation. At present I can only preach occasionally. It would afford me much pleasure to visit those churches with whom I have formerly labored in the ministry and learn their prosperity. I trust they are still steadfast in the faith abounding in the work of the Lord.

I have been a constant reader of the *Herald*, though my name has not been on your book as a subscriber, and have always received its weekly visits with pleasure. I esteem the *Herald* an important organ in the exposition and dissemination of the truths of Scripture, and should esteem it a privilege, had I the means to contribute to its support and usefulness, but having a large family to support mainly by my own labor I have but little to spare in the cause of benevolence. I trust those who have the means to spare, without diminishing the necessary blessings of life, will see that the *Herald* is not crippled in its usefulness for want of funds. It does seem that every subscriber of common honesty who is much indebted for the *Herald*, would either remit or make known their inability to do so, and not keep you in suspense in relation to their indebtedness. I think the present state of the nations, not excepting our own, is indicative of the near approach of Him whose right it is to rule and reign, King of kings and Lord of lords. Respectfully yours.

E. L. Clark.

West Haven, Vt., March 29th, 1856.

Question Answered.

BRO. HIMES:—A question is asked in the *Herald* of March 22d, Are the events predicted in Ezekiel 38 and 39 to be classed with those in Rev. 19th, respecting Gog, or Armageddon of the 16th? There was no answer given through the *Herald*, and I thought I would give you my opinion. It appears to me that it has nothing to do with either. It appears to me that those chapters and the following chapters of Ezekiel are the closing events of the old covenant. As there was connected with the old covenant the land of Canaan (Gen. 15th.), the same in Ezekiel 39, and there was in the land referred to in Gen. 15 the enemies of God and Israel. The land was to be given and retained upon conditions of obedience. God's presence, or the glory of God, was to dwell with them in the tabernacle that Moses was commanded to rear. God led the obedient, by the hand of Joshua, into the land of Canaan; divided their land by lot. As long as they obeyed God they enjoyed the blessings he promised them; but they oft rebelled, and were driven from their land, and in the first 10 chapters we have an account of their abominations and of the departing of the glory, and in these two chapters, that is, 38 and 39, we have an account of the destruction of their enemies, the cleansing of their land, and in the following chapter the restoration of their blessings, the return of the glory, the division of their land, and in the 21st and 22d of Matthew we find the offer of these blessings, the marriage-feast, their rejection by the Jews, and instead of the destruction of their enemies, their destruction predicted, and their city, and the blessings—tabernacle, glory &c., marriage-feast, reserved for a nation which brings forth the proper fruits. Then the enemies of God and his people will be destroyed at the appearing of Christ; and at the end of a thousand years all the wicked, from a rebellious Cain to the last sinner that lives upon the earth that was destroyed, will be raised from the dead, gathered, compose the Gog and Magog to be destroyed, the deceiver cast into the abyss, where the beast and false prophet are, and tormented day and night forever and ever. D. W. S.

We rode on, hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountainous ridges, where there is no regular road, but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the holy city increased every hour. As we climbed up each ride, I expected that, from its summit, I should behold Jerusalem; but I was doomed to many disappointments, as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at least we shall reach the city of God, and should not the certainty of that reconcile us to all the difficulties of the way? While on this tedious journey, I was made fully to understand the comparison of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever."—Rev. R. H. Herschell.

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It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEON.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its vain, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devil of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15-4m

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SONOMA, De Kalb county, Ill. Wells A. Fay.
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TORONTO, C. W. D. Campbell.
WATERLOO, Sheford, C. E. R. Hutchinson, M.D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
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To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers; 25 cents a year, in addition to the above; 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, APRIL 26, 1856.

The Youth's Guide.

With the April number, just issued, the *Youth's Guide* completes its ninth year. During this period it has been published with little if any pecuniary profit, and at a considerable sacrifice of time and labor. But the want that created it has kept it in existence; and we are pleased to know that it has been appreciated by our friends, and has been a source of instruction and pleasure to its young readers.—In order to begin it with the postage quarter, as has been suggested, the next volume will commence with the month of July,—and thus our young readers will miss its visits for the two intervening months of May and June. Meantime it is desirable that all whose subscriptions have expired should re-subscribe, and endeavor to obtain new subscribers, remembering the terms, 25 cents a year, IN ADVANCE.

As the next volume will commence in the middle of the year, it is not improbable that this one volume will contain 18 Nos. instead of 12, and so end with the coming year. This would enable us after that to begin and end with the year. Those sending 37 1-2 cents, will therefore pay for the remaining half of the present and the whole of the coming year.

The following are the contents of the April number:—

A tale of suffering at sea.
The martyred blind boy.
Making a needle.
The first dollar.
The Jackal.
Short sermon for little folks.
Honesty the best policy.
A school sketch.
"That little book."
A personal sermon.
The little slave boy (poetry.)
Green mountain sketches.
Varieties.
Enigmas, &c.

DEDICATION.—The dedication of the Newburyport Advent Chapel will take place on Wednesday p.m., April 30. Charter-street, on which the building is situated, faces the Post-office, so that strangers will simply find the Post-office, and then pass directly down the street opposite to the chapel, which will be easily recognized. If any should be disposed to come the day previous, or in the forenoon of the 30th, they will find the vestry, under the chapel, open for their reception, and a brother present to look after their comfort and accommodation.

J. PEARSON, JR.

PHILADELPHIA DAILY TIMES.—In another column is an advertisement of the *Philadelphia Daily Times*, which is conducted with spirit and ability, and is just the paper which those need who wish for a daily from that city.

Churches in New York.

The religious destitution in which the whole of the southern section of New York city is being left, by the removal of the churches, formerly there located, up town, is illustrated by the following correspondence of the *Boston Journal*.

"After much trouble and litigation the 'Brick church' property has been ordered to be sold. Rev. Dr. Spring has been pastor of this church for thirty years. Nearly all his parish lived up town. But the claim of the city of New York to one-third of this valuable property, and the disagreement between the Common Council and the Society, has delayed the matter until now. The estate is of immense value; the lowest bid that can be received is \$225,000; but it is expected that the property will run up as high as \$400,000. Dr. Spring's society will locate up town, and will build one of the most splendid edifices in New York, as they have resolved to put the whole sum by them to be received at the sale, into a new church and parsonage. Trinity Church and St. Paul's is all that is left to us, down town, of the church edifices of the olden times. The Baptist Church in Nassau street, Rev. Dr. Williams, has become the depot of Townsend's Sarsaparilla; the old Dutch Church is the New York Post Office; the site of Dr. Potts' Church is occupied by marble stores,

and Mammon holds his Court where men worshiped God. Zion's Church, with dome and gallery still abiding, is the Emigrant depot; Dr. Mason's old church has been taken down, carried to Eighth street and on the very platform on which he thundered against Papacy, the Roman priest offers the daily sacrifice of the mass. The old Baptist Tabernacle has been abandoned, as the surging filth of the Five Points came up to its very doors, and the edifice is now Catholic. Canal Hall in Duane street, so celebrated twenty years ago as the place where the eloquent Restorationist, Mitchell, preached so long, is also in the hands of the Papal Church.

"Rev. Dr. Macaulay's Congregation in Murray street gave up their right to the Universalists. Trade drove out the latter also, and moving up town they took the Church of the Divine Unity—who in turn went up still further with their pastor, Rev. Dr. Bellows, and built that most comical of all structures called by the parish the 'Church of all Souls,' but by the world, the 'Church of the Holy Zebra.' The congregation now in the Tabernacle are soon to 'go up higher' in imitation of their richer neighbors, and a population of thousands, with Duane street, Walker, and the Five Points—the most abandoned parts of New York—will be left with trade, to control all the lower and once the most aristocratic portion of New York."

"THE SECOND WHITEFIELD." The English papers the past year have contained many glowing accounts of a popular young preacher of London by the name of Spurgeon, who has been called "the second Whitefield." He is under 22 years of age, a Baptist Close Communion and High Calvinist. People flock after him in vast throngs, and wherever he goes the largest places of meeting are engaged for him. An English correspondent of the Puritan Recorder of this city, gives quite a description of this young pulpit orator, and it turns out by the writer's statement, that this last prodigy—like too many others who are run after by the same class of persons—has a large share of humbug about him. We quote a portion of the article of the writer above named:

His sermons are almost all upon the exciting topics of the Calvinistic and Arminian controversy. He conceives himself the apostle of a high, thorough Calvinistic doctrine. He is ravagingly antagonistic to Arminianism, and profanely so to moderate Calvinism. This one string on which he is always playing might enable him at least to do well upon it. But he has never comprehended the merits of that controversy; and has been without any sense of its difficulties. Flinging from him the most vague, indiscriminating assertions, as if they settled questions which they do not intelligibly touch; he rides off with the leering, hilarious triumph of a man who has done a remarkably sharp thing. Vulgar slang, witless jokes, fulsome flattery, sheer egotism, bigoted contempt for those who differ from him, were an incessant drawback upon whatever truth this youth spoke.

And yet he is followed, wondered after. It is argued he must be a wonderful man when so many run after him. So was Barnum's mermaid most wonderful, one of the most genuine productions of nature!

WHAT WASTE!—During the year ending January, 1854, there were distilled in the United Kingdom of England, Ireland, and Scotland, 5,254,968 quarters of malt, being an increase over the preceding year of 12,907 quarters. The average wheat crop of the United Kingdom is 13,500,000 quarters, showing that the quantity of barley made into malt, and thereby withdrawn from the legitimate food market, is equal to one-third of the whole wheat produce. The land occupied in the growth of barley and hops for the breweries of Great Britain and Ireland is about 1,200,000 acres, which would produce more than twice as much wheat as is annually imported.

A MEMORABLE YEAR.—During 1855, there were seventy-three battles fought, or more than one a week, with an average loss of a thousand men killed in each, excluding those who have fallen by disease or in skirmishes, those who died in the hospital or the ambulance, the wounded and disabled, the maimed, missing, and prisoners. As the number left dead upon the field is usually only about one-fourth the entire loss in a battle, the number swept out of existence must have been about 300,000—the bloodiest year since that in which the battle of Waterloo occurred.

In a South Carolina paper, called the *Southern Enterprise*, appears a letter from Hon. J. B. O'Neill, in which, speaking of South Carolina College and the young men who are educated there he says:

"I graduated in the college forty-three years ago last December. I have been a Trustee for thirty-seven years. I know that I have watched over its interests with all the care of a deep and

abiding love; and yet I know that of all the students graduating from 1805 to 1855, forty-nine years, one-fourth of the whole number have died drunkards, or are now drunkards—a shame to themselves and a burden to their families."

A MELANCHOLY END.—The startling cases of fraud which have come before the public of late years have been very numerous, and in many of these instances a righteous Providence has signally interposed to show that "the way of transgressors is hard." The following item lately appeared in the *N. Y. Express*:

"We have good reasons for knowing that the body of Robert Schuyler, whose name alive was once so potent in Wall Street, came here in the steamer *Arago* from Havre, wrapped up like a package of goods. The body was here uncalled for in a warehouse from Saturday to Monday, and on that day was taken by his relatives for interment."

A STEAMER SEEN IN THE ICE.—The following from *Lloyd's List*, may or may not have reference to the missing Pacific:

FIGUERIA, March 24.—The Shipwith, Capt. Ryan, which left St. Johns, N. F., Feb. 13th, has arrived here, and reports that in coming off the Newfoundland coast she fell in with the ice to the distance of 200 miles from the land, and saw the lights of a steamer in the ice.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	.19.
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	.16.
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.00.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	.14.
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deca</i>	"	.15.
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	.18.
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed.</i> By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death,</i>	

and final Doom of the Wicked. Price, 10 cts. *Glorification.* By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single. *First Principles of the Second Advent Faith.* This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach as follows: Loudon Mills, the 2d Sabbath in April; West Boscawin, 3d; Loudon Ridge, 4th; Lake Village, the first Sabbath in May. T. M. PARBLE.

Elder S. K. Partridge will preach in Hallowell, Me., City Hall, Sunday, April 27th. I. C. WELLCOME.

Bro. N. Smith will preach in Richmond, Me., the second Sunday in May, in the Read meeting-house. I. C. WELLCOME.

Elder I. C. Wellcome will preach in Litchfield, Me., Waterman school-house, Sunday, April 27th. Also in Hallowell, Me., City Hall, Sunday May 4th.

All communications for me must be directed to Providence, R. I., as that is my present place of residence. L. OSLER.

My P. O. address is Hartford, Ct. E. CROWELL.

My P. O. address will now be Camden, Oneida, Co., N. Y. L. ELI BATES.

My P. O. address is now Westboro', Mass. N. BILLINGS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Tanner—Sent papers the 17th, on the receipt of your letter of the 15th, which was the first order for them that we rec'd.

R. Robertson, Esq. — We rec'd the abridgment of Dr. Elliott's *Horae Apocalypticæ* on the 16th inst.

B. F. Beals \$3 to No. 802—Have sent you 8 back Nos., and will send others that you may be deficient in, if you will give their date. Have sent 3 back Nos. to each new sub. you sent, so that 50 cents will pay each of you from 802, the present credit to end of year.

S. H. Withington—We sent bundle directed to you at Springwater, N. Y., and put it in charge of Thompson's Ex.

Rev. S. J. Andrews — We credit you the amount, and should be satisfied with that arrangement.

Ann Freeman, \$3—The most of the tracts you ordered are such as we do not now advertise, and therefore cannot send. We have sent such as we have, paid postage on them, and credited the balance (\$1.42) on Herald to Ira Freeman, to No. 800. The reading that was comprised in the tract on "Rapping Spirits" you could get by sending for *Bliss on the Apocalypse*, of which it was a part. Price 0 cts., with 12 cts. postage, 72 cts.

A. C. White—Sent you the book on the 19th.

J. Crampton—

We found the price to be \$1.75, and paid 42 cts. postage.

B. S. Reynolds—Left your bundle the 21st.

C. Damon—It has been sent regularly.

W. Darnell—Sent book the 22d.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrears, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

J. Williams, of Daysville, Ill., is reported by the P. M. as refusing his paper, while owing for it.....\$2.50

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

S Reynolds.....\$1.00

RECEIPTS.

UP TO APRIL 22d, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited on s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Wanted the name and P. O. address of a person sending \$1, that was received Jan. 24th—the letter having no date or signature. The writer stated that he held "connection with the Mission Baptist."

We received on the 5th of March, a letter dated Commerce, Oakland county, Mich., claiming to have sent the one dol. referred to above, and enclosing 33 cents for Wellcome's 24th of Matt.; but there was no signature to this letter, and we are still at a loss how to credit, or to whom to send the book.

Juliet Harwood, \$2, received March 29th. In what State do you reside? We send papers to "Rochester" in five different States, at none of which do we find your name recorded.

A package directed to "Rev. R. K. Blossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

Ira Cutting—Sent Book on the 19th. We have sent your paper to Eastport, Me., but don't find your name at Salem, so that we know not how far to credit it, and cannot discontinue it at the former place.

H Sprague 4 G; P Littlefield 805; O Shirley 780; O W Allen 804; S Davidson 802; M Slayton 802; N Hale 794; A Banning 793, book, postage and G to 120; Rev Z Webster 802; C York 800; M Nason 801; J O Downing 4 G's to 120—each \$1.

Mrs H O Lathrop 789; O F Stevens 785; J M Clapp 834. We have no ad now for that purpose, but would send him for \$1; H Graves 815—sent papers; T Louster 815; C Davis 825; A S Barber 804; Elder L E Bates 841; L Howe 807—each \$2.

E Dunham 797 and books; B F Beals 802—see Business Notes; J S D Wheeler 841—\$3.—J Crampton 836 and books—\$4.—J. J. Bigelow on acct—\$5.—J Morse on acct and G—\$9 00; O W Robbins 2 G's to 120—50c.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 781.

BOSTON, SATURDAY, MAY 3, 1856.

VOLUME XVII. NO. 18.

A LITANY.

BY MATTHEW ARNOLD.

Thou, who dost dwell alone,
Thou, who dost know thine own,
Thou, to whom all are known,
From the cradle to the grave,
Save, oh save!
From the world's temptations,
From tribulations;
From that fierce anguish
Wherein we languish;
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave,
Save, oh save!

When the Soul growing clearer,
Sees God no nearer:
When the Son, mounting higher,
To God comes no nigher,
But the arch fiend Pride
Mounts at her side,
Foiling her high emprise,
Sealing her eagle eyes,
And, when she fain would soar,
Makes idols to adore;
Changing the pure emotion
Of her high devotion
To a skin-deep sense
Of her own eloquence,
Strong to deceive, strong to enslave—
Save, oh save!

From the ingrained fashion
Of this earthly nature
That mars thy creature,
From grief that is but passion,
From mirth that is but feigning,
From tears that bring no healing,
From wild and weak complaining,
Thine own strength revealing,
Save, oh save!

From doubt where all is double,
Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong;
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust,
Hungry and barren, and sharp as the sea,
Oh, set us free!

O let the false dream fly
Where our sick souls lie
Tossing continually,
O where thy voice doth come,
Let all doubts be dumb;
Let all words be mild,
All strifes be reconciled,
All pains beguiled;
Love no unkindness,
Knowledge no ruin,
Fear no undoing;
From the cradle to the grave,
Save! oh save!

How Shall We Escape?

BY JOHN CUMMING, D.D.

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

It is proposed, in dependence on the aid of Him who inspired the question, to turn attention to the responsible and solemn position of those that hear not the notes of a trumpet of jubilee, that are soon to die away and be forgotten, but the proclamation of a joyful sound, that becomes to every one that hears it either the savor of life or the savor of eternal death. We will not dwell upon the salvation which is the substance of the jubilee sound, but rather on our responsibility as acquainted with the tidings of a salvation, unprecedented in its grandeur, and incomparable in its magnificent and glorious results.

The first idea suggested in the question is, that of danger. Why speak of escape, unless there be a peril from which we are to flee?—What means this peril, are we involved in it? Is there any danger in our condition, any risk in our present place, any evil so imminent, so terrible, that it is our instant duty to make an effort to escape? There is. Man has sinned, in thought, in word, in deed; in his going out, and in his coming in. God's holy law exists; our sins have not repealed it.—God's mercy has

not diluted it. It still speaks with all the emphasis of its first utterance, "The soul that sins shall die!" This now is the universal state; like the great ocean of atmosphere, it envelopes us. All have sinned, all are therefore under the curse. It is a very strong thing, it may sound a very awful thing; but our real inquiry should be, Is it a true thing that every human being born into the world is born under the curse? We are children of wrath, even as others. All have sinned, all are condemned; in the language of the apostle, shut up or imprisoned in a cell, or prison of condemnation, from which we cannot deliver ourselves. Let us try to realize this state. The most illustrious intellect, who strikes out brilliant discoveries, that startle mankind by their splendor, is under the curse. The fairest and the loveliest form that bursts upon the entranced vision, is under the curse. The young, the old, the royal, the plebeian, all, without exception of any sort or of any degree, are born far from God, and under the curse of a law that has been broken—the issues and the consequences of which I do not stop to discuss, whether they be right or wrong, whether they be severe or light; it is the record of Scripture. The worst sin of all is that of those who say, "Peace, peace, when there is no peace." Now remember, this state is not a matter of feeling—not a matter of discussion. It is revealed by God, in his holy Word, that all have sinned; that all, left as they are, must hopelessly suffer. And, in order to bring the matter still more home, it is of us that this is written. It is just as applicable to us this year as it was when it was first written: "How shall we escape, if we neglect so great salvation?" It is the singularly practical character of Christianity, that it leaves the discussion of transcendental problems afar off, and concentrates man's fears, hopes, anxieties, upon himself. We are all apt enough to say, "Lord, are there few that be saved?" but we often forget the practical reply, "Strive to enter in at the strait gate." We are all willing enough to say with Peter, "Lord, what shall this man do?" but we forget the answer that is given, "What is that to thee? follow thou me." So the question before us here is not, How shall the Hebrews, to whom the epistle was originally addressed, escape if they neglect so great salvation? but it is, How shall we escape? Our first question ought to be, "What must I do to be saved?" the second, ever second, ought to be, "What shall I do to save, or to do my brother good?" And, when you go into the sanctuary next Sunday, each should feel as if he were alone, and the preacher speaking to him as if none else were present within reach of his voice. Insulate yourself in the sanctuary; try to feel there as you will feel at the judgment-seat, in that vast crowd which gathers, like a gigantic cloud, from every point of the horizon to the great white throne.—Though there be myriads and myriads, that no man can number, yet each will be so absorbed with the recollections of his past, and the anticipations of his future, that he will feel as much alone as if there were not another human being in the universe beside him; so dreadful will be the silence, that each will hear the beatings of his own heart, and long for a voice or sound to break it; so transparent will every one be before the Great Judge, that the very secret thoughts will be set in the intense sunshine of the countenance of God. We must die alone, we must be judged alone, we must answer alone; let us often feel as if alone, Am I saved? am I neglecting, or am I rejoicing in the great salvation of the everlasting gospel?

But the question, "How shall we escape if we neglect so great salvation?" intimates that there is a possibility of escape. I have said we are all condemned, shut up, unable to strike out a pathway of escape for ourselves; but the question implies there is a possibility of escape. Now, surely, to a prisoner confined in a dark, deep dungeon, the most thrilling sound that can reach his ear would be, There is, even if you know it not, a way of escape. This would be the first ray of the morning, the first note of the

jubilee from heaven to earth, it would thrill every heart that heard it; there is a thread through the labyrinth; there is a way of escape from ruin; there is the possibility of mercy; there is a voice of pardon—what is it, where is it? Oh, tell me, the way, the truth, and the life.

But there is more. There is a way of escape—and but one. There is a way of escape, and that is joyous news; nevertheless we have to limit the way of escape—if limitation it may be called—by saying there is one way only of escape. Did any and every way lead to heaven, we might not trouble men about the way to heaven. Were every one sure ultimately to reach heaven, whether he would or not—whether he were to believe in Mahomet, or in Confucius, or in Christ, or in none of them,—then to discuss the way that leads to heaven would be mere waste of time. But the Bible that speaks truth, and speaks it simply and intelligibly, tells us there is but one way that leads to heaven. It is this one fact that makes the discussion of what is the truth so vital, and our possession of the truth so essential. Were there now, what there has been in other lands, a universal and destructive epidemic; and if there were but one remedy that could neutralize its poison, or shelter from its influence, or rescue from its power, how earnestly would every one seek to find out that one! If the house in which you live were enveloped in overwhelming flame, and if a voice said, There is just one way by which you can escape, how anxious would you be to find it! Or if the vessel in which you sailed were sinking inch by inch helplessly into the deep, deep sea; and if a voice shouted, There is a plank that will bear you to the shore, how anxious would you be to find that plank! And if the world be marching to an everlasting state that has but two issues, oh! how important, how unspeakably important, to find out, if it be true that there is a way, what is that way that leads to heaven! If there be a door through the adamant walls of heaven, where is it? If there be a way that leads to my Father, my eternal home, my everlasting rest, oh! what time is too long, what toil is too great, what powers too high, to be spent in order to ascertain the way that leads from ruin to everlasting joy! Blessed be God, it is clearly and plainly announced, and the wayfarer man may run while he reads it. But, to impress still further the importance of finding it, let us not forget that a mistake in the pursuit of it is of all occurrences the most fatal. If you try a wrong way of escape from a vessel sinking, you may get back to the vessel ere it sinks, and find another. Or if you go to a wrong window of a house on fire, and find obstructions there, you may rush to another, and find an exit there. But if you take the wrong course to heaven, no voyager comes back from the everlasting shores to try the experiment again. You stake eternity upon your course; that eternity is lost or gained forever and ever. Experiments on earth may fail today, be renewed tomorrow, and made successfully the third day; but the experiment of finding the way that leads to heaven, if unsuccessful, is ruinous, irretrievably ruinous, forever. No hearsay must satisfy you. This is a matter of such moment, such issues are contingent upon it, such gigantic results of evil or of good must flow from it, that you must be satisfied with no traditional testimony, no hearsay report. We cannot be saved by proxy, no one can represent me at the judgment-seat. God does not say, If we neglect so great salvation, how shall our ministers escape, or how shall the church escape? If these were the words, we might be guilty of the sin, but, nevertheless, escape the penalty attached to it. But it is written, If we neglect so great salvation, how shall we escape? It is the soul which sins that suffers; it is the criminal that is condemned. None can take my place at the judgment-seat; and no man, from the lowly presbyter to the loftiest prelate, may therefore be entrusted with my safety, salvation, and responsibility, in the sight of God, and in the prospect of a world to come. Search, therefore, the only record that is infallible, and from which

there can be no appeal, to find out the way that leads to heaven. Does any one say, This is a wearisome and laborious task? Do you say, I am so occupied that I have no time to study the Bible, to search the record, to find out the way? I ask, why should you think that zeal, energy, and activity are essential, in order to attain excellence in an earthly profession; and that God canonizes indolence, apathy, indifference in the things of eternal life? Can we suppose, that if the seed-time be neglected there will be a harvest? If an apprenticeship be spent in indolence, there can be no excellence in trade; if the present be let go, there will be no future benefit. Why should we feel and see this in the things of time; but strangely conclude that it needs no thought, nor effort, nor time, nor toil, to discover the way that leads to everlasting rest, or find out an answer to the momentous question, "What must I do to be saved?" I do not say that labor is the price of heaven; God forbid! but I do say, that every expression in the Bible indicates that a man that never studied, thought, prayed, searched, has very poor reason for believing he has found the way to heaven. "Search the Scriptures!" with the same zeal, the word implies, with the same untiring energy with which the miner searches the earth for new seams of precious gold. "Strive to enter in at the strait gate." The word is applied to the Olympic wrestlers—the putting forth of every energy; it is, literally translated,— "Agonize to enter in at the strait gate." And what makes this the more necessary is the fact, that there are many false ways; false ways radiant with all the attraction of the right, eloquently pleaded by those that hold them; and therefore it becomes the more dutiful and necessary to ascertain the true one. Is it possible to become so exercised by practice that you can distinguish a bad sovereign from a good one, or so skilful that you can discriminate a forged note from a true one; and yet is it impossible, with the Bible in our hands, and the Author of the Bible to teach us, to discover the true way that leads to heaven, in contradistinction to the false one that leads in the very opposite direction?

To be continued.

Worldly Amusements.

Let us consider the effect on a christian family, moderately partaking in these amusements. Let us suppose children brought up to attend dancing school and to enjoy the companies where such measures form the ground of attraction. Let us see the effect, when only private and reasonable indulgence is permitted in these, and find out, if innocent relaxation is the result.

Through "the season," no family moving in "good society" can fail to attend one private party in the week. In even a contracted circle of friends, the invitations given and received, call for, at least, this exaction. To "go into society" at all, a certain degree of acknowledgment of its claims must be made. Hence once in a week, (how often twice or thrice) attendance at a party is required. To this party, where fifty or sixty, (how often an hundred or two,) are present, our Christian family goes. It is a dancing party of course. It is not a literary soiree, not a "lionizing" conversation; simply a cheerful lively party of young folks and their parents meet to "enjoy themselves." Hence a dancing party. The younger members of our family must attend, prepared for it, of course; and they must dress for the occasion. How? no garments suitable to their position, as Christian persons, living not to please themselves but to please God? Assuredly not. The clothing of the simple and unpretending appearance, only suitable in quality and adornment to their station, and no more? No such dresses are not "the thing." What do others wear? What is "the mode?" The style and the fashion is the rule. How it will "look," the criterion. Our family is well off and moves well, and must keep up its respectability, and not be behind others. So our family must go dressed as others

dress. Well, we have three daughters, say: we think they are as good-looking young girls as most other daughters, and we do not care to have them thrown into the shade by other girls. They are our daughters and we are proud of them. It will not please us to see them look "shabby," dear girls, not at all. They must not be outshone, out-dressed, out-adorned by others, personally inferior to them. No, our daughters must be handsomely dressed, not extravagantly, indeed, for they are Christians—but past handsomely.

And it is pleasant to see their bright eyes stirring with a consciousness of admiration, as they move in the stirring dance. Now, how much may it cost, for our daughters to be dressed like other people, in such places? Fanny fancied that beautiful dress she wears to-night at \$40 the pattern; and the collar and cuffs to match were \$18. Fanny is a little particular in handkerchiefs. She "hates" a poorly laced one. That cost \$4, only cheaper than most; she might have given \$20. Her best are \$9. But we are not extravagant people; we do not (like many gay people) have a dress to be worn only once or twice. No, Fanny will wear that 5 or 6 times this winter, and then it may be made useful elsewhere, in visiting away from home. Sarah and Charlotte are dressed in the same manner; well, but not extravagantly, not extravagantly at all.—Nothing remarkable one way or other. No affected plainness, but like Christian people in a happy medium, unattracting of any particular notice. We allow our daughters about \$300 each a year for dress, and yet they look as well as some who dress up to \$500 and \$600. We are a little proud of it. We are indeed. And how beautifully our daughters dance! See Charlotte's diamond cross glitter as she is so beautifully waltzing! That was a little extravagant in us, but Jewelry is necessary to set a girl off a little, and it was cheap at \$120. We cannot be close with the girls; it seems covetous, and "covetousness is idolatry." Others spend much more. However, we have a very pleasant evening. We get home with our family by one o'clock at the latest, especially on Saturday nights, and if it is the night before Ash Wednesday, of course, we leave at twelve. We enjoy it very much. It is pleasant to have our family recreated by such amusements. There is always some little pleasant matter to talk over through the week and keep the mind amused and interested. Discussing the dress, and the habits, and the actions, of what has past, and planning that which is to be, furnishes topics of eager interest in our family. It gives an object in life. It is something to think about and talk about, and it furnishes also indication of modes of thought and feeling in others. It is something pleasant to live for.—"Whether we eat or drink, to do all to the glory of God," does not perhaps apply fully to our family, nor do we perhaps exactly understand, that "no man liveth to himself," yet still we are consistent communicants of the Church, doing our duties, and moderate in our enjoyments, and no one can lay excess to our charge. True, our daughters cost us over \$800 a year, to be suitable for the society we keep; and if we did not frequent such parties, or partake of such amusements, they could dress well and with taste and refinement, for half that sum, but we are not to go "altogether out of the world." Paritanic severity is no part of religion.

If we are asked, how Missions are progressing; if our family were questioned concerning what is done for the good of souls or bodies, in the Church at large, or in the neighborhood around us, our family could say little. They know nothing about these things. We cannot. We give—readily—but we have neither time or inclination to interest ourselves in these things. It is as much as we can do to take care of our own spiritual concerns. Ministers and missionaries must see to these things. If we are asked what we give we can answer at once, handsomely, generously, never less than \$300 a year; two hundred dollars a year, understand. That is \$50 for a pew, and \$150 for charitable purposes. We cannot afford more, for our family expenses, though moderate, quite equal our income. Because, it is not only attending such parties that costs considerable, but we are expected to give them in our turn.—Twice in the season we are expected, and desire to give, a handsome entertainment.—Our family is known, and we are pleased to say, liked generally. Hence we have many friends, and it is impossible (without giving offence) to invite less than sixty to eighty.—We now prepare for it. Our house and our furniture are in suitable style. It is not extravagant, cannot be, for it cost no more than our minister's did, that is \$6000, for the furniture of the house entire. Still it is handsome, very. The only thing that we were extravagant in was that solid satin-covered card table. It did seem as if \$75 was too much to give for such an article, yet it is really useful in our companies, and in keeping with the rest. Well, we invite our friends. We give a handsome entertainment. Our "minister" is invi-

ted, and many of our congregation, and we have a very pleasant evening. The wine is good, excellent, and is freely drunk. All "passes off" finely. We compare it with all we attended, and it pleases us to see how superior our party is to most. We think of Mr. B.'s, Mr. C.'s, and are much gratified to see how much more "life" there is in ours than theirs. M. F. said to our girls that it was the most brilliant entertainment of the season. Sarah waltzed too, with young G. K., the millionaire's son; pity, that he is so wild, but we hope that he will soon "sow his wild oats," and settle down; it would be a brilliant "parti" for her. However, it costs something to do things handsomely, and so, as we said before, our expenses are close up to our income. The bill for our refreshments alone cost \$86, and lights, wines, music and attendants, make up \$200. Our house and furniture were admired, however. Mr. L. said that our rooms and their fittings showed every comfort and enjoyment that taste could suggest. We think so, and are trying to make it so.

I have now done with "our Christian family," and thus given a sketch of the simple effects in social action, through fashionable society, of worldly amusements. Not extreme! Alas! God knows I have shown the moderate, most moderate view. This is the common result of such tastes and enjoyments. It does tend to this, even in those who never approach a ball, a dancing-ball, or any such place. This is the feeble sketch of the life and habit of thousands of Christian families in our land, yielding to the world. And I ask, if this is not the pomp and vanity of the world; where, where is it to be renounced? Is not this comfortable, self-pleasing, real extravagance and luxury to any professing to follow Christ? Oh, God forgive the wretched selfishness and love of enjoyment engendered by such habits! God help the weak homage to the customs of the world, in the unavoidable results of beginning, even in the home parlor, a taste for its amusements! I will not stop now to place the true by the false. I will only in conclusion say, with such Christians, is it any wonder that religion becomes a mere Sunday employment? With such objects of instant self-gratification, (a spirit imbibed from intercourse with the world in its amusements,) is it any wonder that truth in the Christian vow is perished—the teaching of the Man of Sorrows forgotten—reason hood-winked—conscience blended—Divine love stifled, and the whole life spent in a succession of worldly cares and empty follies; and as the prophet declares of a sinning people—"The harp and the viol, the tabret, and the pipe, and the wine, are in their feasts, but they regard not the works of the Lord, neither consider the operations of His hand."—*Gospel Messenger*.

The Living Rock.

(1st Cor. 10: 4, and Ex. 33: 22.)

I'm wandering through a desert wide,
Dark tempests roar on every side.

Of all earthly help bereft,
Faint, I breathe the noisome air,
But my Rock is every where,—

Hide, oh! hide me in the cleft.

Fiery serpents round me press,
With deadly coils, my soul caress,
Ah! I fear no hope is left.

To the cross I lift mine eyes,

Lo! my Rock a sacrifice!

Hide, oh! hide me in the cleft.

Dangers thick, my steps pursue,

Foes are many, friends are few,

Enemies my pains deride,

Sinai's angry thunders roar—

Unshaken Rock! to thee I soar.

In the cleft my soul would hide

My thirsty soul no longer sings.

Oh! I pant for living springs,

Soon, without I faint and die.

From the Rock my spirit chose,

Cleft for me, the water flows—

Living springs which never dry.

Long I've trod this desert through,—

The promised land, when shall I view,

Where foes shall cease to mock.

The sun descends with scorching heat;

I'll rest my weary, wandering feet

Beneath the shadowing Rock.

Groans and wailings fill the air,

Plague and famine waste and wear,

Ah! must all the people die!

See! a wall of incense rise!

Manna falls before our eyes!

Bread from heaven our wants supply.

Oh! Bread of heaven! Oh! living Rock!

Feed and shelter all thy flock,

Watch over them for good.

In righteous robes, my spirit clothe;

And last I should this manna loathe,

And long for grosser food,

Let this bread my sense refine—

Let me see thy glory shine—

Heal, oh! heal! my wounded heart.

To the Rock that's cleft for me,
Give me grace in time to flee,
Ere life and hope depart

Be the tempest dark and wild—
Let me know myself thy child.

I'll fear no earthquake shock,

Safe I'll tread this desert vale—

Safe be kept, when earth shall fail—

Fixed upon the *Living Rock*.

Period

OF THE REDEMPTION OF MAN ILLUSTRATED.

The groans of nature in this nether world,
Which Heav'n has heard for ages, have an end,
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the Sea
Before a calm, that rocks itself to rest:
For He whose ear the winds are and the clouds
The dust that waits upon his sultry march,
When sin hath mov'd him, and His wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious in his chariot pav'd with love;
And what His storms have blasted and defaced,
For man's revolt, shall with a smile repair.
Sweet is the harp of prophecy; too sweet,
Not to be wrong'd by a mere mortal touch:
Nor can the wonders it records be sung
To meaner music, and not suffer loss.
But, when a poet, or when one like me,
Happy to rove among poetic flow'rs,
Tho' poor in skill to rear them, lights at last
On some fair theme, some theme divinely fair,
Such is the impulse and the spur he feels,
To give it praise proportion'd to its worth,
That to attempt it, arduous as he deems
The labor, were a task more arduous still.
Oh scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth.
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only to its own disgrace,
Exults to see its thrifty curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring,
The garden fears no blight, and needs no fence,
For there is none to covet, all are full.
The lion, and the libbard, and the bear,
Graze with the fearless flocks: all bask at noon
Together, or all gambol in the shade
Of the fame grove, and drink one common
stream.

Antipathies are none. No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driv'n away:
The breath of Heaven has chas'd it. In the heart
No passion touches a discordant string.
But all is harmony and love. Disease
Is not. The pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales and on the rocks,
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy:
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.
Behold the measure of the promise fill'd:
See Salem built, the labor of a God!
Bright as a sun the sacred city shines:
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flow into her; unbounded is her joy,
And endless her increase.
Praise is in all her gates: upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. Eastern Java there
Kneels with the natives of the farthest West:
And Ethiopia spreads abroad the hand,
And worships. Her report has traveled forth
Into all lands. From every clime they come
To see thy beauty and to share thy joy.
O Sion! an assembly such as earth
Saw never, such as heaven stoops down to see.
Thus heaven-ward all things tend. For all
were once

Perfect, and all must be at length restored.
So God hath greatly purposed;—
Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! we would see
A sight to which our eyes are strangers yet,
A world that does not dread and hate his laws,
And suffer for its crime; would learn how fair
The creature is, that God pronounces good,
How pleasant in itself what pleases him, . . .
Oh for a world in principle as chaste

As this is gross and selfish! Over which
Custom and prejudice will bear no sway. . . .
Come, then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! it was thine
By ancient covenant, ere nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim Thee King, and in their
hearts

Thy title is engraven with a pen
Dipt in the fountain of eternal love.
Thy saints proclaim Thee King, and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last Advent, long-desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks. . . .
Come, then, and added to thy many crowns,
Receive yet one as radiant as the rest,
Due to thy last and most effectual work.
Thy word fulfilled the conquest of a world.
Therefore in contemplation is his bliss,
Whose power is such, that whom she lifts from
earth
She makes familiar with a heaven unseen,
And shews him glories yet to be revealed.

Who that has an eye to see, an ear to hear,
or a heart to understand what the Spirit saith
unto the churches, but must finally acknowledge
that the soul-animating, heart-cheering doctrines
contained in these lines, are clearly to be found
in the Holy Scriptures—but official readers, not
deeply skilled in mysteries of the kingdom of
God are not sufficiently humbled to comprehend?
Surely such as these, who by refusing to desire
Christ's kingdom to come, and his will to be
done, and Satan's kingdom to be destroyed,
would do well to consider seriously, in time,
whether they are not saying in the language of
their conduct, "We will not have this Man to
reign over us."

The Fall of Jerusalem.

One of the most splendid sketches is that by
Croly, who thus describes the Fall of Jerusa-
lem:

The fall of our illustrious and happy city was
supernatural. The destruction of the conquered
was against the first principles of the Roman
policy, and, to the last hour of our natural
existence, Rome held out offers of peace, and la-
mented our frantic disposition to be undone.
But the decree was gone forth from a mightier
throne. During the latter days of the siege,
a hostility, to which that of man was a grain of
sand to the tempest that drives it on, overpow-
ered our strength and senses. Fearful shapes,
and voices in the air; visions startling us from
our short and troublesome sleep; lunacy in its
hideous forms; sudden death in the midst of
vigor; the fury of the elements let loose upon
our unsheltered heads; we had every terror and
evil that could beset human nature, except
pestilence, the most probable of all, in a city
crowded with the famishing, the diseased, the
wounded, and the dead. Yet, though the streets
were covered with unburied bodies; though
every well and trench was teeming with them;
though six hundred thousand corpses lay flung
over the rampart, and naked to the sun, pesti-
lence came not, for, if it had come, the enemy
would have been scared away. But "the abomi-
nation of desolation," the pagan standard, was
fixed where it was to remain until the plough
had passed over the ruins of Jerusalem.

On this fatal night, no man laid his head
upon his pillow. Heaven and earth were in
conflict. Meteors burned above us; the ground
shook under our feet; the volcano blazed; the
wind burst forth in irresistible blasts, and swept
the living and the dead, in whirlwinds, far into
the desert. We heard the bellowing of the
distant Mediterranean, as if its waters were on
our side, swelled by the deluge. The lakes and
rivers roared and inundated the land. The fiery
sword shot out tenfold fire. Thunder pealed
from every quarter of the heavens. Lightning,
in immense sheets, of an intensity and duration
that turned the darkness into more than day,
withering eye and soul, burned from the zenith
to the ground, and marked its track by forests
of flame, and shattered the summits of the
hills.

Defence was unthought of, for the mortal en-
emy had passed from the mind. Our hearts
quaked for fear, but it was to see the powers of
heaven shaken. All cast away the shield and
spear, and crouched before the descending judg-
ment. We were conscience-smitten. Our cries
of remorse, anguish and horror, were heard
through the uproar of the storm. We flowed
to the caverns to hide us; we plunged into the
sepulchres to escape the wrath that consumed
the living; we would have buried ourselves un-
der the mountains.

I knew the cause, the unspeakable cause, and
knew that the last hour of crime was at hand.
A few fugitives, astonished to see one man
among them not sunk into the lowest feebleness
of fear, came round me, and besought me to lead
them to some place of safety, if such were now

to be found on earth. I told them openly that they were to die, and counselled them to die in the hallowed ground of the temple. They followed, and I led through the streets, encumbered with every shape of human suffering, to the foot of Mount Moriah. But, beyond that, we found advance impossible. Piles of clouds, whose darkness was palpable, even in the midnight in which we stood, covered the holy hill. Impatient, and not to be daunted by anything that man could overcome, I cheered my disheartened band, and attempted to lead the way up the ascent. But I had scarcely entered the cloud, when I was swept down by a gust that tore the rocks in a flinty shower around me. And now came the last and most wonderful sign, that marked the fate of rejected Israel.

While I lay helpless, I heard the whirlwind roar through the cloudy hill, and the vapors began to revolve. A pale light, like that of the rising moon, quivered on the edges, and the clouds rose rapidly, shaping themselves into forms of battlements and towers. The sound of voices was heard within, low and distinct, yet strangely sweet. Still the lustre brightened, and the airy building rose, tower on tower, and and battlement on battlement. In awe that held us mute, we knelt and gazed on this more than mortal architecture, that continued rising, and spreading, and glowing with a serener light, still soft and silvery, yet to which the broadest moonbeam was dim. At last it stood forth, from earth to heaven, the closed image of the first temple; of the building raised by the wisest of men; one consecrated to the visible glory.

All Jerusalem saw the image, and the shout that in the midst of their despair ascended from its thousands and tens of thousands, told what proud remembrances there were. But a hymn was heard, that might have hushed the world beside. Never fell on my ear, never on human sense, a sound so majestic, yet so subduing; so full of melancholy, yet of grandeur and command. The vast portal opened, and from it marched a host, such as man had never seen before, such as man shall never see but once again; the guardian angels of the City of David! They came forth gloriously, but with woe in all their steps; the stars upon their helmets dim; their robes stained; tears flowing down their cheeks of celestial beauty. "Let us go hence," was their song of sorrow; "Let us go hence," was answered by the sad echoes of the mountains. "Let us go hence," swelled upon the night, to the uttermost limits of the land. The procession lingered long upon the summit of the hill. The thunders pealed, and they rose at the command, diffusing waves of light over the expanse of heaven. The chorus was heard, still magnificent and melancholy, until their splendor was diminished to the brightness of a star. Then the thunder roared again. The cloudy temple was scattered on the wind, and darkness, the omen of the grave, settled upon Jerusalem.

Look on this Picture, and then on that!

I have subdued the nations of the earth—
there no other world for me to conquer?
Alexander the Great.

I have fought a good fight, I have finished
my course, I have kept the faith; henceforth
there is laid up for me a crown of righteous-
ness.
St. Paul.

My life is in the yellow leaf,
The fruits and flowers of love are gone;
The worm, the canker and the grief
Are mine alone.
The fire that in my bosom burns
Is lone as some volcanic isle,
No torch is lighted at its blaze—
A funeral pile.
Lord Byron.

Written the year he died

Although the fig-tree shall not blossom, neither
shall fruit be in the vines; the labor of the
olive shall fail, and the fields shall yield no
meat; the flock shall be cut off from the fold,
and there shall be no herd in the stalls; yet
will I rejoice in the Lord, I will joy in the God
of my salvation.
Habakkuk.

I am taking a leap in the dark.
Hobbes, when dying.

Though I walk through the valley of the
shadow of death, I will fear no evil.
David.

O! God, if there be a God, have mercy on me.
Tom Paine, when dying.

For I know that my Redeemer liveth, and
that he shall stand at the latter day upon the
earth, and though after my skin, worms destroy
this body, yet in my flesh shall I see God.
Job, in view of death.

Things Short and Things Long.

THERE are some things that are very short, and others that are very long. God in his Word tells us of both, and bids us look at and think of them.

1. Life is short. God speaks of it as a shadow, a weaver's shuttle, a flower, a hand's breadth, and a vapor. If it be like these it must be short.

2. Time is short. It is made up of many lives, yet it is short. "The time is short," says Paul, and says John, "The world passeth away." A few years will end all.

3. The sinner's joy is short. It is "but for a moment." "The fashion of this world passeth away." He may laugh and dance and be merry; but the end soon comes, and nothing is left but grief.

4. The saint's sorrow is short. This too "is but for a moment." It may be heavy and hard to bear, but it is soon over, and leaves no sorrow behind. When it is done it is joy for ever and ever.

1. Forever is long. It is like to God himself, who is the "King eternal and immortal"—whose life is throughout all eternity. How important to have him for our portion in such a changing world as this!

2. God's love is long. It never dies. It changes not. It is from everlasting to everlasting. His grace never grows old.

3. The life to come is long. There is no death in this life—no end—it is "everlasting life." It is through faith in Christ and begins in this world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Reader, have you this life?

4. The saint's joy is long. This too is unending. At God's right hand are "pleasures for evermore."

5. The sinner's sorrow is long. It is "night and day, forever and ever." It is "the blackness of darkness forever and ever." Thus God, who cannot lie, has told us, and bids us think of these things. Who will prefer this world to the home of the saints? Are the weeds of this world sweeter than the flowers of Paradise?—Time stays not—the fountain is open in Christ. But soon! ah! soon! many may find themselves with him who "could not find repentance," though he sought it carefully with tears. —*Maine Ev.*

The Shakers.

From a lecture delivered in Broadway Tabernacle, New York, by T. W. Evans, a distinguished Elder of the Shaker society of New Lebanon, we gather some interesting facts concerning this strange body of religionists. "The number of Shaker societies now in existence is 18, located in seven different states. There are none in any foreign country." We consider, said the lecturer, that Jesus was "but a man," and Ann Lee, the founder of our order, "but a woman." "He was the first born amongst many brethren; she was the first born amongst many sisters." Christ was the Spirit that descended upon Jesus at his baptism; and this same Christ made his second appearance in the person of Ann Lee, in 1770. The God of Israel was not the Jehovah of the Universe. There are four dispensations, according to the Shaker faith; the first extending from Adam to Abraham; the second from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee onward. They believe that they still receive revelations from heaven, in visions, dreams, etc. With them all property is held in common and celibacy is imposed upon all. —*Rel. Tel.*

ALL THINGS POSSIBLE WITH GOD.—It is stated, says the Congregationalist, that in Ireland, since 1847, thousands have broken loose from Romish thralldom, and hunger for the bread of life. In Belgium there are nearly forty Protestant Churches, where not a solitary one existed twenty-five years ago, and thousands of families are brought under a pure evangelical influence. "In France whole villages have thrown off the oppression of the Papacy, and organized a scriptural worship. In this country also, are many Churches, composed almost wholly of converts from Romanism; and various Protestant churches have been enlarged by the admission of the same class of converts."

THE DRAINING OF THE HARLEM SEA, HOLLAND. The Chairman of the Commission on the draining of the Harlem Sea has published a final report on this work, which is to be finished this year. The expenses from 1839 to 1855, inclusive, are \$3,400,000, and the receipts from land to be sold is \$3,200,000. It was at first supposed the reclaimed land would be worth only some \$32 per acre, but in 1853 it was actually sold for over 120. Forty-five thousand acres in all have been reclaimed from the sea, which will supply 100,000 people, bountifully, with the means of life.

The Late War in Europe.

THE present seems a proper time to review briefly the events of the war—to glance at the salient points which historians will elaborate into extended histories. The contest has been short, and in a political point of view, has not been fruitful of great results. It commenced in July, 1853, when the Russian army crossed the Pruth. The first collision with the Turkish army, under Omer Pacha, took place at Oltenitza the 2d of November following, when the Russians were defeated, an omen of ill luck which has been verified by the result of the war. On the 30th of November the Russian navy gained its first and only victory at Sinope. On the 6th of January, 1854, the Russians were again defeated by the Turks at Citate, on the Danube. On the 8th of February Baron Brunow, the Russian Ambassador, left London, and M. Kisselef took his formal leave of the Emperor Louis Napoleon. Thus the Western Powers became actually involved in the war, although their first military demonstration was not made until some weeks after. On the 19th of February, the Russian army for the first time defeated the Turks at Giurgevo, which place the latter evacuated in good order after a defense of three days. A series of desultory engagements, with varied results, took place from that time until the 23d of March, when the Russians established themselves in the Dobrudscha. But their advance was again checked at Cernovoda, on the 25th of April. On the 14th of April the Russians laid siege to Silistria, which was defended valiantly by the Turks until the 13th of June, when they finally defeated the Russians with great slaughter, and thus terminated the campaign on the Danube.

In the mean time the Western Powers had thrown their influence into the scale of battle. Early in March the first English and French troops landed at Gallipoli, and on the 11th of the same month the fleet under Sir Charles Napier set sail for the Baltic, the main achievement of which was the capture of Bomarsund on the 15th of August. On the 27th of March the formal rupture between Turkey and Greece occurred. The quarrel was, however, soon arranged. On the 23d of March the English and French fleets in the Black Sea bombarded Odessa, inflicting much injury.

The Russian army having retired from the soil of Turkey and from the Principalities, before the advancing columns of the Turks, English and French, preparations were made by the Western allies for the invasion of the Crimea. The landing took place under Lord Raglan and Marshal St. Arnaud, at Eupatoria, on the 13th of September. On the 20th the battle of the Alma was fought, resulting in the defeat of the Russians. On the 23d the allied army marched upon Sebastopol, and on the 25th Balaklava was taken without opposition. On the same day, Marshal St. Arnaud resigned his command, and died on the 29th. On the 1st of October the allies were in position before Sebastopol, and the siege was actually commenced. On the 25th was fought the battle of Balaklava, in which the Turks, not being properly supported, forsook their entrenchments, and in which the brilliant but profitless charge of the British Light Cavalry was made. In this battle the Russians were defeated, but the Allies were forced to contract their lines, and were taught that the capture of Sebastopol was to be no holiday occupation. On the 5th of November the battle of Inkerman was fought, the Russians again being defeated, with great slaughter on both sides. On the 14th of November the Allies had the first encounter with the elements, which presaged the sufferings of the long and dreary winter that ensued. On that day the hurricane occurred which prostrated their tents and huts, and wrecked more than fifty transports, including one which had on board nearly the whole supply of winter clothing for the British army.

The long winter of 1854 was marked by no important engagements, but Generals January, February and March decimated the ranks of the allies, and destroyed more lives than the guns of the Russians. In the months of January and February, 1855, ineffectual negotiations were going on at Vienna to secure peace. In Asia the Russians defeated the Turks on the 30th of January at Teholok Bridge. February 17th, Russia declared war against Sardinia, who had joined the Western Powers and was fitting out a contingent for the Crimea. On the same day the Russians made an attack upon the Turks, under Omer Pacha, at Eupatoria, but were compelled to retire. On the 2d of March, the Emperor Nicholas died. On the 15th, the peace conference was formally opened at Vienna, but was suspended on the 26th, and finally dissolved on the 21st of April. During the month of March several severe engagements took place before Sebastopol, in which great loss was inflicted on both sides. On the 13th of April another of these indecisive engagements occurred, in which a very large number of lives were sacrificed, and still another took place on the 1st of May. In fact a constant succession of these as-

saults occurred for several months until the final attack was made. Gen. Canrobert resigned the command of the French army in the Crimea to Gen. Pelissier on the 3d of May. On the 23d the fortifications Petropaulovski on the North-west Coast of America were destroyed by the Allies. May 23d and 24th the French attacked and carried with much slaughter a large *place d'armee* between Sebastopol and the sea. May 25th a naval expedition of the Allies commenced at Kertch their ravages of the Eastern Coast of the Crimea and ports in the sea of Azof, which were continued for several months, inflicting much loss upon the Russians, and seriously crippling her resources. The affair at Hango, in the Baltic, in which a boat from a British man-of-war was captured, and the crew shot or taken prisoners, occurred on the 5th of June. On the 7th the Mamelon and White towers before Sebastopol were captured by the English and French troops, after a fearful assault, in which not far from ten thousand men were killed and wounded on both sides. On the 18th, after a feeble bombardment, the Allies were repulsed from an attack on the Redan and Malakoff, losing about five thousand men. On the 28th Lord Raglan died, and was succeeded by Gen. Simpson.

On the 3d of July, the Russians took Yemkeni in Asia Minor, and the siege of Kars commenced. From the 10th to the 18th there was another bombardment of Sebastopol, but without important results.

On the 7th of August, the Turkish army besieged in Kars repulsed a Russian attack on the city, putting some six thousand men hors du combat. On the 9th, 10th and 11th of the same month, Sweaborg, in the Baltic, was bombarded and partially destroyed. On the 16th, the battle of Traktir bridge, on the Tchernaya, was fought, the Russians being defeated with the loss of seven thousand men killed and wounded. On the 17th, another ineffectual bombardment of Sebastopol commenced, but the fire slackened after a few days.

On the 5th of September the final bombardment of Sebastopol commenced. On the 8th the French took the Malakoff, the English made an unsuccessful attempt upon the Redan, and Sebastopol after a sanguinary conflict was in the power of the Allies. The English and French lost 10,000 in the final assault, and the Russians nearly twenty thousand. On the 11th the allied army entered Sebastopol.

On the 17th of October, the fortress of Kinburn on the Dnieper was taken by the Allied squadron, and on the 18th the fortress of Otchakoff on the same river was blown up by the Russian garrison. On the 6th of November Omer Pacha forced the passage of the river Ingour in Asia, defeating six thousand Russians. On the 10th of the same month General Simpson was relieved of the command of the English army by General Codrington. The fall of Kars after a siege of five months in which the garrison were reduced to the last extremity by famine, closed the events of the campaign of 1855, and was in fact the last event of importance in the progress of the war.

In December, negotiations for peace were resumed at the instance of the court of Austria, and on the 19th of January Russia accepted the propositions of the allies. On the 1st of February the protocol enregistering the acceptance of the peace propositions by all parties was formally signed at Vienna, and on the 23d the peace conference was formally opened at Paris. An armistice was shortly after concluded, and on the 30th of March a treaty of peace was signed terminating the war, which has thus continued less than three years.

The outline we have given of the more important events of the war will serve to recall to the recollection of our readers its leading incidents. A more detailed history would occupy too large a space in the columns of our paper. The war has not produced such great political changes as was anticipated. It is probable that every thing remains in *statu quo ante bellum*, with the exception of a new organization of the principalities, and the "rectification" of the South-western frontier of Russia. The loss of men, killed and wounded, and from sickness consequent upon the war, has probably not been less than six to eight hundred thousand, and the cost of the war to the nations engaged in it, including the losses inflicted on Russia, may be estimated at not less than \$1,500,000,000. Modern science, while it has to a certain extent increased the destructiveness of war, has largely enhanced the cost. The powerful steam vessels which have supplanted the old three deckers, when operating at a distance from home, require a small fleet of tenders to supply them with coal. The Minie rifle, the heavy siege guns, the mammoth mortars, and improved projectiles for the first time introduced into service in this war, have been employed only at an enormous expense. When the books are finally balanced it will probably be found that the recent three years' war has been more costly in men and money than any three years' of war in which the nations of Europe were ever before engaged, not excepting

the campaigns of Napoleon. Yet anomalous as it may seem, there is reason to fear the nations which have taken part in the struggle have not been sated with war, and that the peace may not in consequence be lasting. Russia and Great Britain have the empty bubble of military reputation to regain. France has had her taste for military glory again aroused, and may seek to gratify it on a new field. Sardinia has gained nothing for her share in the war. Turkey only has had a surfeit of war. Embarrassed with the friendship of the Western Powers, which has proved more dangerous to her independence than the encroachments of the Czar, she must submit to such terms as the allies may dictate to her, and settle down in the conviction that her power for warlike operations has departed, and her existence as a nation is only continued by the jealousy and sufferance of the European Powers.—*Boston Journal*.



The Advent Herald.

BOSTON, MAY 3, 1856.

THE readers of the Herald are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE COMMISSION GIVEN MOSES.

God promised Abraham (Gen. 15:16) that in the "fourth generation," i. e. from their going down into Egypt, his seed should "come again" into the land of Canaan. Jacob having gone down into Egypt with all his children, it was reserved to Moses, the fourth in descent from Jacob—Moses being the son of Amram, the son of Kohath, the son of Levi Jacob's son (Ex. 6:16—20)—to deliver them.

When (Acts 7:17, 18) "the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph." He set over them task-masters, subjected them to heavy burdens, and "made the children of Israel to serve with rigor." To prevent their too rapid increase, they were ordered to destroy all their male children at birth; but the parents of Moses remembered the promise of their return to Canaan, and so (Acts 7:20, and Heb. 11:23), "by faith," being "exceeding fair," "Moses," when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." When they could hide him no longer, they laid him in an ark of bulrushes among the flags of the Nile, where he was found by the king's daughter, who adopted him as her own. The Providence of God directed that his own mother should be chosen for his nurse, and she so instructed him in the faith of his fathers, that (v. 24) "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward."

He (Acts 7:22) "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," and he understood that God by his hand would deliver his brethren. For (vs. 23-25) "when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Then fled Moses into the land of Midian, into the wilderness of Mount Sinai, where he was a stranger forty years.

At the end of that period, the king of Egypt having died, (Ex. 2:23, 24) "the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God [the Elohim] by reason of the bondage. And God [the Elohim] heard their groaning, and God [Elohim] remembered His covenant with Abraham, with Isaac, and with Jacob." Now Moses (Ex. 3:1-10) "kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God [Elohim]

even to Horeb. And the Angel of the Lord [Melach-Jehovah] appeared unto him in a flame of fire out of the midst of a bush. . . And when the Lord [Jehovah] saw that he turned aside to see, God [Elohim] called unto him out of the midst of the bush, and said. . . I am the God [Elohe] of Isaac, and the God [Elohe] of Jacob. And Moses hid his face: for he was afraid to look upon God [Elohim]. And the Lord [Jehovah] said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry. . . and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. . . And I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt."

Moses said unto God (v. 13), "When I come unto the children of Israel, and shall say unto them, The God [Elohim] of your fathers hath sent me unto you, and they shall say to me, What is his Name? what shall I say unto them?"

(vs. 14-18) "And God [Elohim] said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God [Elohim] said unto Moses, Thus shalt thou say unto the children of Israel, The Lord God [Jehovah Elohe] of your fathers, the God [Elohe] of Abraham, the God [Elohe] of Isaac, and the God [Elohe] of Jacob hath sent me unto you. . . Go and gather the elders of Israel together, and say unto them. The Lord God [Jehovah Elohe] of your fathers, the God [Elohe] of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. . . And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God [Jehovah Elohe] of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." [to Jehovah our Elohe.]

Moses answered: "They will say the Lord [Jehovah] hath not appeared unto thee." So God changed Moses' rod to a serpent, and back again to a rod, and gave as a reason (v. 4) "that they may believe that the Lord God [Jehovah (the) Elohe] of their fathers, the God [Elohe] of Abraham, the God [Elohe] of Isaac, and the God [Elohe] of Jacob hath appeared unto thee."

Moses would have excused himself from his mission, and said to Jehovah (v. 10), "O my Lord [O Adonai], I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord [Jehovah] said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord [Jehovah]? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. . . Is not Aaron thy brother? I know that he can speak well. . . He shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth."

So (vs. 29-31) "Moses and Aaron went and gathered together all the elders of the children of Israel. . . and when they heard that the Lord [Jehovah] had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped."

THE OBSTINACY OF PHARAOH.

Moses and Aaron being commissioned by Jehovah, said to Pharaoh, (5:1-3), "Thus saith the Lord God [Jehovah Elohe] of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is the Lord [Jehovah] that I should obey his voice to let Israel go? I know not the Lord [Jehovah], neither will I let Israel go. And they said, the God [Elohim] of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God [Jehovah our Elohim]."

This petition was refused by Pharaoh, who laid additional burdens on the people, and Moses (v. 22) "returned unto the Lord [Jehovah] and said, Lord [Adonai], wherefore hast thou so evil entreated this people? why is it thou hast sent me?" Then (6:2, 8) "God [Elohim] spake unto Moses, and said unto him, I am the Lord [Jehovah]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [El-Shaddai], but by My name JEHOVAH was I not known to them. And I have established My covenant with them, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers. And I have also heard the groanings of Israel, whom the Egyptians keep in bondage; and I have remem-

bered My covenant. . . I will take you to Me for a people, and I will be to you a God [Elohim]: and ye shall know that I am the Lord your God [Jehovah your Elohim] which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning the which I did swear to give it unto Abraham, to Isaac and to Jacob; and I will give it you for an heritage: I am the Lord." [Jehovah].

As Pharaoh would not let the people go, the Lord enabled Moses to work signs and wonders in his presence. (7:10, 11) "Aaron cast down his rod before Pharaoh and his servants, and it became a serpent." Then the magicians of Egypt, Jannes and Jambres, "did in like manner with their enchantments." Aaron smote the waters of the river with his rod (vs. 20-22) "and all the waters that were in the river were turned to blood. . . And the magicians of Egypt did so with their enchantments." Aaron stretched out his hand over the river of Egypt (8:6, 7) "and the frogs came up and covered the land of Egypt; and the magicians did so with their enchantments." Aaron (8:17-19) "smote the dust of the earth, and it became lice in man and in beast. . . and the magicians did so with their enchantments, to bring forth lice, but they could not. . . Then the magicians said unto Pharaoh, This is the finger of God [the Elohim]."

There came (v. 24) "a grievous swarm of flies into the house of Pharaoh, and into. . . all the land of Egypt." Jehovah laid his hand upon the cattle of Egypt (9:3-5) and there was "a very grievous murrain. . . and all the cattle of Egypt died." There was (vs. 10, 11) "a boil breaking forth with blains upon man, and upon beast; and the magicians could not stand before Moses because of the boil." Jehovah (vs. 23-25) "sent thunder and hail, and the fire ran along the ground." The east wind (vs. 13-15) "brought the locusts: and the locusts, went up over all the land of Egypt, and rested in all the coast of Egypt: very grievous were they. . . They covered the face of the whole earth; and they did eat every herb of the land." And (vs. 22, 13) "there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

During each plague, Pharaoh relented, and gave permission for the people to go; but when he saw that the plague was removed, each time he again hardened his heart and revoked the consent that he had given. And Pharaoh said to Moses (10:20) "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

The infliction of the plagues, occupied a period, Dr. Jarvis computes, of about twenty-six days, ending with the fourteenth day of the first Jewish month.

THE PITTSBURG CATHOLIC.

To our defense of the Bible as a sufficient rule of faith against the charge of the *Pittsburg Catholic*, that by following it Rhoda Wakeman had committed murder, that paper has come out in two successive weeks with about six columns in reply.

We seem to have waked up the Captain of that craft; for he pitches and splurges, and fires at us all manner of small shot and shells. He is particularly severe on "Brother Himes," the publisher of this paper, whom he mistakenly supposes to have indited the article against him, but who is not responsible for any of the logic that our pugnacious contemporary supposes to be so insufficient.

As Rhoda Wakeman and others have been acquitted of the murder on the ground of insanity, that of course puts an end to the charge of the *Catholic* that it was the result of "Bible-aloneism," as he felicitously expresses himself. But, independent of that, as we have already shown that Mrs. W. claimed special inspiration, and did not follow the Bible alone, that is not responsible for her teachings—and much less so when she is shown to be a poor maniac, as incapable of interpreting the Bible, as she would be of interpreting the teachings of the Papal church had she been in its communion.

As we find nothing but words, and no arguments or facts to reply to on that point, we shall pass on to another point of the controversy between us, in which those arraigned will not set up the plea of insanity, but instead of which the *Catholic* pleads "not guilty."

We asked that paper "if shedding the blood of heretics is found in the interpretations which the Papal hierarchy gives of the Bible?" To this, it answers "No." Very well, then it follows that the Papal hierarchy finds no sanction in the Scriptures for killing those who reject her; and if she has killed any, there is no escape from the conclusion that she was instigated so to do, by something besides the Bible alone. But the Papacy has nothing

in addition to the Bible, except the authority of "the Church;" and as the church finds no such authority in the "Bible alone," it is that addition to the Bible which is responsible for all the blood shed by the church.

The *Catholic*, however, strives to get out of this dilemma by denying "in toto" that the church has ever persecuted! As our voracious contemporary has probably heard of the Papal Inquisition, St. Bartholomew's day, &c. &c., it cannot be that he means to deny that Papists have thus persecuted! What then does he mean?

There are two ways of understanding a Papist's denial of facts of this kind, both of which are sanctioned by his church and inculcated by her authorized teachers.

1st. He may do it by a mental reservation; and may say the Papal hierarchy abhors all persecution—meaning all persecution of good papists, and denying that that is persecution which is inflicted on heretics. As we before quoted from Peter Dens' "Moral Theology," it is proper to remark that the *Catholic* asks in respect to this work:

"Is it fair, is it logical, to make the whole Catholic Church depend for its doctrine, its character, for its fate, upon the opinions of one divine? We might also, by the same process of reasoning, prove all Protestants to be downright unrelenting persecutors."

We reply to this, that it is not fair,—provided the Papacy disapproves his teachings. All Protestant churches disapprove the acts and works of all Protestants, who, in their partial disenfranchisement from the opinions which obtained during the supremacy of the Papacy, have approved of persecution. But the Papacy never changes! What she once approves she always approves. And if individuals in her communion abhor persecution, as the editor of the *Catholic* says he does, but as the "Shepherd of the Valley" said he did not, then they are so far estranged from her. Now Dens' Theology has long been a text book in Popish Seminaries in Europe, and in Ireland especially, from whence the most of the priests in America have come, and it has not been forbidden by the Papal Church,—with which, and not the editor of the *Catholic*, we war. There is however a Papal writer whom the *Catholic* will admit to be good authority, viz.: "Alphonsus Liguori," who was canonized by the Pope so late as 1839. The Congregation of Sacred Rites stated that there was "nothing censurable in anything Alphonsus Liguori had written." Now this saint says:

"It is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing." Est Comm. S Thom. Kon. dis. 15. Dub. 2, n. 9.

"It is a certain and a common opinion among all [Papal] divines, that for a just cause it is lawful to use equivocation in the modes propounded, and to confirm it [the equivocation] with an oath." Less. 1, 2, c. 41.

To illustrate how a man may lie innocently, Liguori says:

"He who comes from a place falsely supposed infectious can deny that he came from that place—to wit, as from a pestilential place."

"If any one invited to dine, is asked if the food, which is in fact unpalatable, be good, he can answer, it is good—to wit, for mortification."

2d. There is however still another way by which it may be denied that the Papacy persecutes; which is by claiming that not the church, but the civil power, is the one that inflicts death on heretics.

To this we reply that the Papacy is responsible so far as she approves of the acts of the civil power, and so far as it acts in obedience to her will. The fourth Lateran Council, held by Innocent III., decreed as follows:—

"We excommunicate and anathematize every heresy exalting itself against that holy orthodox, and catholic faith, which we have above set forth—condemning all heretics, by whatever names they may be denominated, having indeed different faces, but tails tied together, because they all agree in the same folly. Let these persons when condemned, be abandoned to the secular authorities being present, or to their officers, in order that they may be duly punished—those who are clergymen being degraded; so that the property of persons thus condemned, if laymen, shall be confiscated, and in the case of clergymen applied to the churches from which they drew their stipends. But let those who are discovered as only notably suspected, unless according to the nature of the suspicion and the quality of the person they show their innocence by a suitable purgation, be struck with the sword of anathema."

Let the secular powers, whatever offices they may hold, be advised and instructed, and, if need be, compelled by ecclesiastical censure, and as they desire to be reputed and held faithful, to take

a public oath for the defence of the faith, that they will study to the utmost to exterminate from all territories subject to their jurisdiction all heretics so marked by the Church.

And if the secular power refuse to comply, let it be told to the Sovereign Pontiff, and let him denounce the subjects as released from their fealty, and give the country to Catholics, who, having exterminated the heretics, may peaceably possess it."

"We add, moreover, that every archbishop or bishop, by himself or by his archdeacons, or other honest and fit persons, should traverse at least once or twice a year every parish in which it is rumored that heretics reside; and there compel three or four men of good repute, or if expedient, the whole neighborhood, to make known to him any heretics, or persons holding secret conventicles, or dissenters from the life and manners of the faithful."—Decretal headed Innocent III. In Concilio Generals, vol. 2. p. 758.

The Roman Catholic Bishops of Ireland, when examined before the House of Lords, by a *mental reservation* declared the above canon to be spurious; but in the canon law, edit. 1839, Gregory XVI. inserted the same in his decretals. Here, then is the Papacy, as late as 1839, holding itself responsible for all the punishment to which those she denominates heretics are subjected to by the civil arm, to which she consigns them.

Liguori says, v. 8, p. 137:—

"The bishop is bound in places where the holy inquisition flourishes, to purge the diocese committed to him of heretics."

Bellarmino says, lib. 3, c. 21:

"We will show that incorrigible heretics, and especially the relapsed, may and ought to be excommunicated and punished by the secular powers, both with temporal penalties, and with death. It is proved by the decrees and laws of the emperors, which the church has always approved."

Popes Lucius III. and Innocent III. issued formal decrees, requiring heretics to be seized, condemned and delivered by the bishops to the civil magistrates, to be capitally punished; and they enjoined the princes and magistrates, to execute on them the punishment prescribed by the canon and civil laws,—and thus making the civil power only the executioner of the ecclesiastical.

The Catholic says that by supposing fifty millions of saints to be slaughtered by Papists we "out-Rome Rome in manufacturing saints. Throughout the long lapse of eighteen centuries, the poor popes could only canonize a saint here and there," and he wonders we did not "go to the Apocalypse, the usual quarry of fanatics, for some illustration of his reveries."

Very well, let us go, then, to the Apocalypse. There the saints are described as "a great multitude, which no man could number." And so many of them were to be slain by the woman seated on the scarlet colored beast, that John in prophetic symbols saw her "drunk with the blood of the saints, and with the blood of the martyrs of Jesus."

The Catholic says that only twelve millions were slain by the Pagan emperors, and therefore thinks our estimate of fifty millions by the Papacy too high. We have estimated the former as only three millions; if it is four times as many as we have estimated it, we may have got the latter much too low. The Catholic says:—"We wish indeed to bury the tomahawk. We have no inclination or feeling to rake up old sores, or to go over the ground of persecution, whether carried on by Catholics or Protestants; and we hope brother Himes has more sense than to provoke such a controversy which ought to be buried in eternal oblivion. We would ourselves be very sorry to have first awakened up past scenes of acrimony and bitter persecution. But however reluctant we are to intrude such subjects into our columns, we shall never suffer any one to dare say with impunity that persecution or murdering heretics is peculiar to the Catholic Church, or is a tenet at all of the Catholic Church."

If the Catholic editor will look back to the commencement of this discussion, he will find that he did first begin it by attributing the New Haven murder to the Protestant principle of interpreting the Bible. We have simply shown that it is not a Protestant principle, but a Papal one, that has led to that result. And now, though it may not be an expressed "tenet" of that church, we think we have shown that it approves of the killing of heretics. It never changes, and therefore always must so approve. Protestants have often erred: let all their errors be exposed, admitted, repudiated and reformed. Will our Papal friend say the same of the Papacy?

NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

THREE Days on the White Mountains: Being the Perilous Adventure of Dr. B. S. Ball on Mount Washington during Oct. 25, 26 and 27 1855. Written by himself. Boston. Published by Nathaniel Noyes. 1856.

This is a thrilling description of one of the most perilous adventures from which man ever returned alive. Ascending the White Mountains, afoot and alone, on the 25th of October last, with the intention of walking a short distance and then returning, the farther he went the farther he thought he would go, until he concluded he was near the top of the mountain and that he would try to reach the summit. In the mean time a severe snow-storm had set in, accompanied by a high wind, which blinded, chilled and greatly exhausted him, and the clouds so set down upon the mountains that he could see but a short distance, and hardly knew which way to go. On encountering this, he would have retraced his steps at once, only he supposed that it was a sudden squall that would soon exhaust itself and clear away; and besides, he thought the easiest way to get shelter from it was to pass on to the summit house, where was stored food, fuel, blankets, bedding, &c., for those who might visit it in the absence of the proprietor during the cold season. As the fury of the storm increased, he despaired of finding the summit house and began to retrace his steps, but he lost his way and could not descend the mountain. The storm was terrific, sometimes blowing him from his feet, mercilessly pelting him, and casting him to the ground; but he still wandered till to his dismay he saw the curtain of night closing in around him. He had no recourse but to find a little sheltered nook, spread his umbrella and tie it down by the handle to a root, break off bushes and pile upon it, and then crawl under it with no other covering, and the snow and sharp rocks for his bed. His hands and feet frozen, his whole body chilled and his teeth chattering, and suffering for want of food, drink, and sleep, he did not dare to lose himself in slumber, knowing that if he did so it would be the sleep of death. And thus he passed that long and dismal night. On the following morning, he exercised his frozen limbs, and sought in various directions for an outlet that should lead him down the mountain, but in vain; when the darkness of another night came upon him, and he returned to the same nook that had sheltered him the night before; and in the same manner he passed another tedious and doleful night. On the morning of the 27th, he found himself still alive, but was able only with much difficulty to stand and move. He took a different direction from that of the preceding day, and about noon had the great joy to see a company of mountain guides come into sight in search of him.

They were looking for his dead body, having no expectation of meeting him alive, and had brought cords and poles to convey it down the mountain. He was thus restored to his friends, after 60 hours' exposure without food or sleep, but was horribly frozen in his extremities. After the lapse of months, he has nearly recovered from its effects, and has given his whole experience in a thrilling narrative of 72 pages. Its price we are not informed of, but should judge it to be about 25 cents.

Dr. Ball is the author of an interesting work entitled "Rambles in Eastern Asia," from which he had lately returned, when he came so near being lost on the mountains of his own country.

PETER GOTT, the Cape Ann Fisherman. By J. Reynolds, M.D. Fourth Thousand. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor and Worthington. &c.

In this volume, under the form of an interesting personal narrative, there is presented a vivid description of the fisherman's life, his toil and reward, his sorrows and joys. It initiates the reader into all the mysteries of that employment, in a much more easy and pleasant way, than it would be to acquire the same information by experience.

The Youth of the Old Dominion. By Samuel Hopkins. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor and Worthington. New York: Sheldon, Blakeman & Co. 1856.

This is a narrative of the early history of Virginia, designed for popular reading. In the drapery of the story, the fancy has been allowed considerable play, but the author claims a scrupulous regard to historic truth. It is in some respects an experiment, to give to the Past the aspect and hue of life. Capt. John Smith and Pocahontas, necessarily occupy a large space in these pages, and are never read without interest, especially by the young. The author proposes to give similar narratives of the early history of other colonies.

The Purchased Possession.

MR. EDITOR:—Will you be kind enough to give us what you think we should understand by the 14th verse of the first chapter of the epistle of Paul to the Ephesians? That is, what is the possession there spoken of? and what is the purchased? and when is the Redemption? Yours, with great respect, SIMON MILLIKEN.

The text referred to, reads as follows: "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

In the above, that which is rendered "purchased possession," is but one word in the Greek, and occurs elsewhere in the New Testament only in the following five places:

1 Th. 5:9, but to obtain salvation.

2 Th. 2:14, to the obtaining of the glory of our Lord.

Heb. 10:39, to the saving of the soul.

1 Pet. 2:9, a peculiar people—(literally, a people of acquirement) to himself.

The meaning of the words in the text, therefore, is that which Christ has acquired for us, given us a title to, and made sure to us for our future possession. Whatever is promised as the inheritance of the saints, must be included in this acquirement viz., the recovery from all the consequences of Adam's fall, the resurrection of the dead, the putting on of immortality, and the renewing of the earth from the curse.

The word "redemption" in the text, is the same that is rendered *deliverance* in Heb. 11:35, which is its proper meaning. The word occurs in Luke 21:28, where we are told, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Paul also uses the same word when he speaks in Rom. 8:23 of "the redemption of our body." The time of this redemption, therefore is what Paul, still using the same word, denominates (Eph. 4:30) "the day of redemption,"—i. e. the time of the resurrection of the just and their restoration to the renovated earth. Till that event, Christians enjoy the new birth, or the renovation of the soul; which by the Holy Spirit is to believers an earnest, and a pledge of their future redemption and blessedness.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home.	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culpits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Trial of Abraham's Faith.	" 124.
Divine Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinance of Pharaoh.	" "

There will follow in the following order:

Jehovah's Deliverance of Israel from Egypt.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

REMARKABLE EXPERIMENT.—A recent work of science gives the following novel experiment, which settles a question of some importance in philosophy: Two hundred pounds weight of earth was dried in an oven and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree, weighing five pounds,

was placed therein. During the space of five years the earth was carefully watered with rain water, or pure water; the willow grew and flourished, and, to prevent the earth being mixed with fresh earth or dust blown to it by the winds, it was covered with a metal plate perforated with a great number of small holes suitable for the free admission of air only. After growing in the air for five years the tree was removed and found to weigh 169 pounds and about three ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was afterwards discovered to have lost about two ounces of its original weight. Thus 164 pounds of woody fibre, bark and roots were certainly produced; but from what source? The air has been discovered to be the source of solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, which is the compound of 714 parts by weight of oxygen and 338 parts by weight of carbon.

ASSYRIAN DISCOVERY.—It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long-lost rival cities of Nineveh and Babylon, the instructive remains of this once gigantic power, has lately discovered in a state of perfect preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the Museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory, none has so completely perished as that of Assyria. More than two thousand years have gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveller, Layard, riding through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name, has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the first period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the skeptic and unbelievers in scripture truth.—*N. Y. Journal of Commerce.*

It happened once, in a hot summer's day, I was standing near a well, when a little bird flew down seeking water. There was, indeed a large trough near the well, but it was empty, and I grieved for a moment to think that the little creature must go away thirsty; but it settled upon the edge of the trough, bent his little head forward, then raised it again, spread its wings, and soared away singing; its thirst was appeased. I walked up to the trough, and there, in the stone-work, I saw a little hole about the size of a wren's egg. The water held there had been a source of revival and refreshment; it had found enough for the present, and desired no more. This is contentment. Again I stood by a lovely sweet-smelling flower, and there came a bee, humming and sucking; and it chose the flower for its field of sweets. But the flower had no honey. This I know, for it had no nectary. What then, thought I, will the bee do? It came buzzing out of the cap to take a further flight; but it spied the stamina full of golden farina, good for making wax, and it rolled its legs against them until they looked like yellow hose, as the bee-keepers say; and then, heavily laden, flew away home. Then said I—"Thou camest seeking honey, and finding none, hast been satisfied with wax, and hast stored it for thy house, that thy labor may not be in vain. This likewise, shall be to me a lesson of contentment." The night is far spent—the dark night of trouble—that sometimes threatened to close around us, but the day is at hand, and even in the night there are stars, and I have looked out on them, and been comforted, for as one set, I could always see another rise, and each was a lamp showing me some what of the wisdom and knowledge of God.—*Parable from the German.*

A poor man residing in Hardy county, Va., whose infant son had been complaining during the past winter, became confirmed in the opinion that his child was bewitched. So in order to conciliate the spirits of evil, he kindled a large fire and threw his hog (the only one he possessed), alive into the flames, and burnt it to ashes!

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

BLESSED ANTICIPATION.

How blest to know there is a land,
Where I at last shall dwell;
Where I may join the blood-washed band—
The Saviour's praise to swell.
For sorrows here oft cloud my brow,
And grief's enter my home,
But, cheering thought! tho' weary now,
There's endless rest to come.

No sable weed of mourning there,
No sorrows fill the breast;
For free from sin, and pain, and care,
God's people are at rest.
'Tis Eden's rest—mid joy and peace
There dwells the happy throng,
Nought shall disturb their happiness,
Nor end their joyous song.

O peaceful home! I long to go,
And join the blessed there;
That I a seraph's strain may know,
A crown of glory wear!
O yes! I love to contemplate
This home as very nigh—
Oh! give me grace, dear Lord to wait,
And for thy coming sigh!

Chazy, N. Y.

C. P. Dow.

PROSPERITY.

THE MINISTRY.—Among the means for spreading the truth, propagating religion and building up the church, a pious and faithful ministry is of the first importance. "How can they believe," until they have heard, "and how can they hear without a preacher, and how shall they preach except they are sent!" The New Testament everywhere recognizes the office of pastor, teacher, evangelist, preacher; and who are we that we should lay aside this office and say, we can do without it and prosper? Where shall we find religious prosperity without the co-operation of the ministry? The advent cause is greatly indebted to this means for its former prosperity. We have enjoyed the labors of some of the most able, zealous and faithful preachers, our country ever produced. How sad the retrospect. How many have gone down to the silent tomb; how many have expended their energies, and are now disabled and forced to turn their attention to secular business, for a livelihood! How many too have been spoiled through vain, speculative theories, and how many, Demas like, have made shipwreck of their faith through the love of this present world. But, blessed be God, notwithstanding the many, we have lost, by death, sickness, poverty, perversion and backsliding, we have a goodly number left. These have been sifted and tried so severely, that they are able to endure any hardness, and are capable of defending themselves from without; but the trials from within, I fear, may prove too much for the endurance of some of them.

How shall we increase the number and efficiency of our preachers? is a question that demands immediate attention; for our future prosperity, if not our existence, depends very greatly upon this question. There are many churches and preaching places, suffering and dying out for want of ministerial labor; and there are ministers "dying out" and leaving for other employments, and other denominations, because they cannot find places to preach, where their labors will be appreciated, and they receive nothing more, than their bare traveling expenses, upon which nobody but the railroads can live. There is a great wrong somewhere, and 'tis quite time, that all interested in this subject, were aroused to remedy this gigantic evil.

But what shall be done? This I am not able to answer fully; and if I could, I fear my prescription might not be received, yet I will venture to make some suggestions upon the subject, which I think would very much lessen, if not cure the difficulty.

1. Let every preacher make up his mind that it is his duty to preach "this gospel of the kingdom," so long as he preaches anything.

2. Let him make up his mind to preach, till he has as clear evidence of duty to stop preaching, as he had to begin. I fear many have rashly left the ministry without "orders," and by so doing, have occupied the position of deserters, to the detriment

of the cause, and the sacrifice of their own peace of mind.

We all have our temptations, and we are at liberty to act our own pleasure in this matter, we might all go down from the "walls" to the plains "Ono," and so let the "work cease;" but, if the "Chief Shepherd" has placed us upon the walls, ("for no man taketh the honor unto himself, but he that is called of God, as was Aaron,") what would be our excuse, should He come and find us off our duty? Would he say to us: "Well done good and faithful servants!" O, let us be careful, lest we be found unfaithful in the day of Christ.

3. Let all be resolved to labor together as "true yokefellows," in the spirit of mutual concession and forbearance. There can be no harmonious, associated action, if one usurp authority over another, and assumes that he is orthodox in his faith, and his brother heterodox. No man that has the least self-respect, can labor in harmony with another, who assumes this pre-eminence. Let us away with our test questions then, and come up to the work in the true spirit of equality, and brotherly love; and, as in our most prosperous days, agreeing to differ on questions, that have divided the religious world these two thousand years, unite our energies upon the main question—*The speedy personal advent of Christ, the restitution of all things and a preparation for the kingdom.*

4. Let all be imbued with a love for this truth, and this cause—a willingness to suffer for the truth's sake,—a desire for prosperity, and a determination to face the enemy, and do battle for God and His truth, till the end.

5. Let our churches, and people generally, feel an interest in this class of men, and esteem them for their work's sake. We all love to feel that we are appreciated, and none feel this more than the poor preacher of an unpopular doctrine does. He can meet the scoffs and scorn of the world, the contempt and opposition of the sectarian; he can endure poverty and privation of every kind, but the indifference, neglect and invidiousness of his own brethren, is a weight too crushing to be borne by sensitive hearts such as preachers' generally are. Let the preacher feel that he has the sympathy, prayers and confidence, of his brethren, wherever he preaches; and he will feel better, preach better, and do more good than he possibly could without.

6. Our preachers must be supported; they must not be kept too poor. Some think it makes preachers humble and less worldly minded to keep them poor; but it only makes them feel mean, ashamed, and sometimes indignant at their richer brethren, who would thus "muzzle the ox that treadeth out the corn." We do not make a man forget his supper by depriving him of his dinner, neither shall we make a preacher less worldly minded by keeping him so poor that half their thoughts must be occupied in contriving some way to cover his nakedness, and find food for those dependent upon him. Many have been driven from the ministry and become pedlars, doctors, &c. &c., that they might obtain the means of existence.

Our preachers do not expect, nor wish to receive such salaries as the large denominations give, but they do expect to live with their brethren, and they will never be content without it. The preacher ought to "live of the gospel," and not be obliged to let the work of the ministry cease, while he goes down "to serve tables." A good story is told of a Baptist preacher of the "olden times," who went to a certain place to preach. When the congregation had assembled and the time came to commence his meeting, he left the pulpit, went to one of the deacons, and borrowed half a dollar. Nothing more was thought about it until the close of the day, when the preacher goes to pay the deacon the half dollar. Now, says the deacon, "tell me why you borrowed that half dollar." "Well," says the preacher, "I borrowed it, because I can always preach better when I have a little money in my pocket." This was a little odd, but there was philosophy in it.

7. Our churches must not be too particular about the talents of their preachers. We have not a very "big pile" to pick out of, and, if we are very particular in this way, many churches must go destitute, and many preachers must go without employment. We have a few prominent gifts, and our churches must not feel that they must all have one of these, or that they cannot prosper without them. Only a very few can be accommodated in this way. Let us remember, "The battle is not to the strong, nor the race to the swift." "Tis not by might nor by power, but by my spirit, saith the Lord." We must be content with such as we have, and by our encouragement, sympathy, and material aid, raise up men of more knowledge, power and pleasing gifts.

8. Our churches must seek out the gifts among them; drive them out and put them forward judi-

ciously, and encourage them to enter the ministry; and when they are there, sustain them in it.

9. Two or more small churches, should unite in sustaining one man. Thus forming a sort of circuit. This will give them regular preaching, and the preacher regular employment, without rambling all over the country, spending more for railroad fare than he saves to buy bread for his family.

In these ways, the number and influence of our preachers may be greatly increased, instead of diminishing. Our preachers will have enough to do in preaching the gospel and "taking care of the flock." Our churches will not die out and suffer for want of preachers; and people walking together in glorious harmony. Sinners will be converted, the churches built up, the truth as it is in Jesus will "grow" and spread mightily. "Prosperity" will be seen here, and crowns of everlasting joy be ours in the kingdom to come. NEHEMIAH.

LETTER FROM THOMAS SMITH.

DEAR BRO. HIMES:—Still desiring to do as much as in me lies to proclaim the acceptable day of the Lord, and the day of vengeance of our God; to comfort all that mourn, after having stopped in the vicinity of the Penobscot River some two weeks, by request of some friends on the Kennebec I have made a tour in those regions to preach the Word.

The last Sabbath in February I spent in Hallowell, where I found a few earnestly contending for the faith once delivered to the saints, while in others were seen the sad effect of the disappointment of the passing of the recent time.

The week following, accompanied by my long-tried friend brother N. Smith, I was by him conveyed to Bristol, where we spent two Sabbaths in visiting and preaching the Word to as many as could be convened with a desire to hear concerning the kingdom. Our opportunities here were rather poor, from the fact of the severity of the weather, the blocking snows that prevailed almost constantly. Notwithstanding this some seemed revived in the spirit of their minds, and manifested a determination to persevere unto the end. We were here greeted and assisted by a friend and brother from Damariscotta (brother John Campbell) as well as the courtesy and hospitality of brother Stephen Harding, of Round Pond Settlement, whose house and heart are ever open to receive the servants of the Lord. From this place we passed to Sheepscott, and spent two or three evenings with the steadfast brethren Harley and Curtis, to whom we dispensed the Word of Life.

These brethren we find at it, and always at it, laboring with their ability, 1st, for personal piety, and 2dly, to extend the truth of the coming of the Lord to others in the circle of their acquaintances. From this place I was taken by my persevering brother I. C. Wellcome, to Richmond, where I preached the word publicly and from house to house, for about a week, and had the satisfaction of seeing some "strengthening the things that remain," which, if not ready to die, were much discouraged from the great contrast that a few months had produced.

Some in this place appeared to be paralyzed in their feelings, and others said they "were lost in the fog," and knew not what course to steer, but were fully convinced that much which had been preached, with much earnestness, was not the truth of God.

I ardently hope, and earnestly pray, that this people, upon whom has been bestowed so much labor, may add to their faith, virtue, and to virtue knowledge, and to knowledge temperance, and to this godliness, brotherly kindness and charity, that an abundant entrance may be ministered unto them into the everlasting kingdom, soon to be set up under the whole heavens.

I next visited Litchfield, where I found a few steadfast friends "Looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." I was happy to find among the people an increasing inclination to assemble themselves together to exhort one another, as all agreed they saw the day approaching which would consummate their hope; and here I am much gratified in being able to say that in visiting and conversing with some whose affections were somewhat alienated, a better state of feelings was produced, and brotherly love and Christian principles were manifested. May the Lord help that dear people to be one in heart, and one in mind, that so they may be helpers to each other to that rest that remains to the people of God.

The last Sabbath in March I preached in the City Hall at Hallowell, which the authorities of the place granted to our brethren there. My tour, on the whole, was pleasant and encouraging, and while among the people in the different places, I felt an ardent desire for their spiritual well-being,

and a wish and purpose to visit them again, and administer the word of life and consolation to them.

In looking over my own experience, and the many shipwrecks of apparent faith that have been made, I am certainly lost almost in astonishment to notice the conduct of some who have proclaimed so loudly and strongly their belief in the immediate coming of the Lord. I fear that the word of the Lord has not, in many instances, been the moving cause of their professed conversion to God; for had it been, in my judgment, they would not have so lightly given up their duty and hope and become like Samson when shorn of his strength, "weak, and as another man." The Lord only knows how to make allowance for the different minds connected with men,—but to contemplate the state of the world—to examine our whereabouts by the Chronology of the world—the prophetic period—signs of the times, &c., with the great and almost universal movement upon the subject of the advent for the few years past, I am constrained to believe that the expectation raised in the minds of God's people of the nearness of the advent cannot prove a failure; but though the vision tarry, we wait for it, because it will surely come, it will not tarry long. From every calculation that can be made in relation to our position and duty, I conclude that never was there a time when it was more necessary than the present to observe, with carefulness, the words of the apostle Paul (1 Cor. 15:58) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Yours in hope of eternal life,

THOMAS SMITH.

Eddington, Me., April 10th, 1856.

LETTER FROM I. C. WELLCOME.

BRO. HIMES:—I send you another item of my journal, for the Herald, if you think it of any interest to its readers.

March was a month of storm and drifts, so that but little could be done in holding meetings. Brother T. Smith was with us on the Kennebec during the month, and spent several Sabbaths in Hallowell, Bristol, Richmond, and Litchfield, in preaching the word, much to the comfort and edification of the brethren and sisters. I had the privilege of spending a few days with him at New Castle, Richmond, and Litchfield, by which I was made glad to find that he had lost none of his activity and zeal in the blessed cause of our Lord, but is laboring with his might in word and doctrine for the salvation of sinners.

March 22d I went to Belgrade, and preached in a place called "the city" to a backslidden but attentive people. Sunday, 23d preached two miles west, at Dunn's Corner, and in the evening at the city again. In both these places the people have been for a long time in a cold, heartless state. Recently one young man has returned from his wanderings and heartily engaged in the work of the Lord, being aroused under the preaching of brother N. Smith, who held a meeting in that place a few weeks ago. I pray God that others also may be awakened to a true sense of their lost condition, and brought to Christ for salvation. Having been requested to go to Mt Vernon, and Wilton, to preach the word, I started the 27th, stopping at Bradford for a night with brother C. Been, who seems to be earnestly enquiring after truth. We attended a class-meeting in the evening, which was rather a good season, being tolerably free from the sectarian bigotry often exhibited.

29th arrived at brother Ham's Stone Mills, Mt. Vernon, where we were made truly welcome, and with whom we enjoyed a precious season in the Lord. Himself, his wife and her mother—sister Davis—all enjoy the blessed hope of "seeing the King in his beauty" soon. 30th, we preached three times to interesting congregations, some of whom begin to desire to know "the way of the Lord more perfectly" and are desirous to "hear more of this way." Monday, went to the central part of the town, found a protracted meeting in progress, among the Methodists, under the labors of Elder Sumner, who received me gladly, and cordially invited me to labor with him, but very impertinently asked me whether I preached Jesus Christ, or Miller. I spent two evenings with them, during which several were converted, a deep impression rested on the minds of the whole congregation that they ought to be christians. More than twenty rose for prayers, and a good work is going on. But it is a cause of grief to see how little they know of the Christian's hope. Should not the priest's lips keep knowledge? I visited some among them and enjoyed happy interviews and seasons of prayer, circulated some good books to lead them into the Bible hope, and left for Wilton, calling on brother and sister Hodgkins in Vienna. Find sister H.

steadfast in "the hope," and interested in the progress of the truth. Proceed to Farmington Falls. Spent a season with the Freewill Baptist minister on the themes of our hope, the signs of the times, and the evidences of the restitution. Found him in a state of perfect unbelief about these things, and looking for a sort of political reformation. He said he saw "no reason to think that Christ might not remain away for a million of years yet!" He is a man of reading and ability; he discards the idea that the prophetic periods give us any information whatever about the end; puts the 24th of Matthew on to Jerusalem; thinks Revelation is not understood. He has investigated the doctrine of the restitution of the earth, the personal reign of Christ, and resurrection of the dead, and believes it leads to a refutation of the doctrine of the immortality of the soul, which he believes to be true. Thus he (and many others) reject the plain and strongly fortified doctrine of the Bible in its literal interpretation, in order to maintain a doctrine which has not a passage of Scripture in direct support of it—a doctrine, the origin of which is of very doubtful character, to say the least.

Friday, April 4th, arrived at East Wilton, and met with a hearty reception by brother H. B. Seavy and family who have become deeply interested in the blessed hope. Brother S. is alone as an advocate of this hope, in his vicinity. But God is giving him access to the hearts of the people. He is a man of unimpeachable character, of good report of them without, and enjoyed the fullest confidence and sympathy of the churches until he became an Adventist. They now can only murmur at his doctrine, and have attempted to preach it down—not by the word, but by ridicule. But the Lord will vindicate his word, and in this case is qualifying and leading brother S. out into his vineyard to preach the word; and calls are often made on him by the people all around him, to appoint meetings and labour among them. I trust he will be obedient to the Lord. God has already blessed his labours to the good of many. Sunday, 6th I preached in the union meeting house, three times, to very attentive audiences, who listened with marked candor, many of them not being professors of Christianity, while some who do, and who stand at the head of the society, were not out. Monday, we visited several families, and in the evening preached in a back district. Tuesday, visited, and in the evening preached in the village on the signs of the times; the interest being so good, we concluded to stop one day more.

Wednesday evening, preached again and closed our labours in that place for the present, receiving several invitations to come again. May the Lord add his blessing and raise up a faithful company there. Opposition is strong there against our hope, and against investigation of the Scriptures relating to it. Yet there are a few who love it, and are fed by it, and will study to learn it, regardless of sectarian bigotry. There is a good field of labour about there, which I hope brother S. will not fail to occupy, that souls may be saved and fitted to reign in Christ's kingdom at his coming.

The snow being gone so that I could not ride, I walked home and drove my team 32 miles, through mud and water, praising God for his goodness to me, and that I am permitted to be engaged in laboring in his blessed cause for the salvation of sinners.

I. C. WELLCOME.

Hallowell, April 12th, 1856.

SCRIPTURE CONFIRMED.

"Therefore thus saith the Lord of Hosts, the God of Israel. Jonadab the son Rechab shall not want a man to stand before me forever."—Jer. 35:19.

In the Missionary Journals of the Rev. Joseph Wolfe, writing at Mousul, he thus speaks of the Rechabites:

"March 19th, 1824. All the Jews in the country believe that the Beni Khaibr near Mecca and Medina, are the descendants of the ancient Rechabites."

Again at a later date and in a different place he says: "Nov. 27th, 1824. Abraham ben Yahya confirmed the report I had before received of the Rechabites. When I asked him, Do you know the Jews Khaibr? He replied, 'You mean the children of Rechab. These are mighty men, and have not felt the yoke of the captivity.' And then he joyfully lifted up his fingers and moved them about, and said: 'They are the descendants of Jonadab, the son of Rechab, 'who said ye shall drink no wine, neither ye nor your sons forever: neither shall ye build houses nor sow seed, and thus they do. The children of Ishmael curse them, and we bless them.'"

"All the Jews, not only of Jerusalem, but likewise those of Yeman, told me that the Rechabites, mentioned in Jeremiah 30, were still existing around Mecca. On my arrival at Zalooka, in

Mesopotamia, I saw Jews wandering about among the Mussulmen. I asked them, has never any of you turned Mussulman? They replied, oppression cannot bow us, and tyranny cannot shake us: 'Hear, O Israel, the Lord our God is one Lord.' I added, and Jesus of Nazareth is the Son of God. Believing them to be Rechabites, I asked them the question; they replied, No; but here is one who came from the deserts of Mecca. I saw one before me standing dressed and wild like an Arab, the bridle of his horse in his hand. I asked him, whose descendant are you? Mousa (this was his name,) replied with a loud voice: Come, I show you, and then he began to read Jeremiah 30:5, 11. Where do you reside? I asked. Mousa, turning to Genesis 10:27, answered at Hadoram, at Usal, and (Gen. 10:30) at Mesha, now called Mecca, in the deserts around these places. We drink no wine, and plant no vineyards, and sow no seed, and live in tents, as Jonadab, our father, commanded us. Hobab was our father too. Come to us, you will still find 60,000 in number. And you see thus the prophecy has been fulfilled. 'Jonadab, the son of Rechab, shall not want a man to stand before me forever.' Saying this, Mousa, the Rechabite, mounted his horse and fled away, leaving behind a host of evidence of Sacred Writ."

Ordination.

At a full and interesting meeting held at North Abington, Mass., April 24th, brother Martin Luther Jackson was set apart, and ordained to the gospel ministry, brethren Henry Plummer, Chase Taylor and myself officiating at the ordination. Our meetings in connection with this interesting occasion, commenced on Tuesday evening, the 22d inst., and throughout them there was a solemn and blessed feeling that the Lord by his Spirit was present to sanction and bless. The community favored us with their presence, and our place of meetings was filled with anxious and cheerful hearers of the word. Good was done, and the fruits of this meeting, we trust, will be seen in the sanctification of God's people there, and the salvation of some sinners who tremble under the preaching of the gospel. Some have recently been converted, and testified what the Lord had done for them; and we left others, inquiring the way to the cross. May they be saved is our prayer. This church is under the judicious pastoral charge of brother Chase Taylor, whose labors are greatly appreciated by them, and he is greatly respected in the community for his piety and labors of love.

O. R. FASSETT.

Be Cheerful.

I once heard a young lady say to an individual, "Your countenance to me is like the rising sun, for it always gladdens me with a cheerful look." A cheerful countenance was one of the things which Jeremy Taylor said his enemies could not take away from him. There are some persons who spend their lives in the world as they would spend their lives if shut up in a dungeon. Every thing is made gloomy and forbidding. They go mourning and complaining from day to day, that they have so little, and are constantly anxious lest what little they have should escape out of their hands. They look always on the dark side, and can never enjoy the good that is present for the evil that is come. This is not religion. Religion's benevolence makes the heart cheerful, and when its large and benevolent principles are exercised, man will be happy in spite of himself.

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in its road, but buzzes on selecting his honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for his mercies we may walk therein with comfort and come to the end of our journey in peace.

TAKING THE BIBLE AS IT READS.—Fully persuaded that all the difficulties of belief are capable of solution, we may be permitted to doubt whether a simpler course ought not to be taken. A more laboriously-acquired literal knowledge of the Bible would lead, as we think, to a clearer perception of its meaning, and to a correspondent freedom from misgivings.—*London Christian Times.*

WOULDEST thou, O mortal, sail safely o'er the dangerous sea of life, and joyfully reach its haven? When the winds breathe softly on thee let not thine heart be filled with pride; when the tempests rage around thee, let not thy courage fail thee. Let Virtue be thy rudder, Hope thine anchor, and they will bring thee through all dangers safe to land.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its lending constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MALL,

THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uphold disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to produce, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under them; see the late leper that is clear. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stomachache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements of these Pills rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 am

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MANUFACTURED BY MASON & HAMLIN.

The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1. Diapason; 2. Dulciana; 3. Principal; 4. Flute; 5. Bourdon; 6. Hautboy; 7. Expression; 8. Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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Recommended by the best musicians and organists in the country (as superior to all others), among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. F. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175.

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THE DOLLAR WEEKLY PHILADELPHIA TIMES.—This elegant family weekly, issued from the office of the Philadelphia Daily Times, contains, in addition to the choicest editorials, correspondence, news, etc., from the Daily, a large amount of original literary matter, procured at great expense, from some of the most eminent writers in the country. It will be the constant aim of the publishers to make the Dollar Times a worthy competitor for the patronage of the public, with the very best weekly newspapers in the Union, and a very decided improvement upon any journal of a similar character ever established in Philadelphia.

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The above medicines and books are for sale also at this office

For Sale at a Great Sacrifice!

A Manufacturing Establishment and Dwelling, within half an hour's ride from the cities of Boston, Lowell and Lawrence, and within five minutes' walk from the different depots. Enquire at this office or 48 Kneeland st.

DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m.]

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NEWBURYPORT, Mass. Des. J. Pearson, sr., Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
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WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

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BY JOSHUA V. HIMES.

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5 dollars in advance will pay for six copies for six months to one person; and
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ADVENT HERALD.

BOSTON, MAY 3, 1856.

A SUGGESTION.—Bro. HINES:—Should you be under the necessity of publishing the names of those who withhold your just dues, would not the following texts be an appropriate accompaniment?

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cry of them who have reaped is entered into the ears of the Lord of Sabaoth." "Know ye not that the unrighteous shall not inherit the Kingdom of God?" "He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."

THE man who is struggling to overcome the corruption of his carnal nature will appreciate the sentiment of the following simple lines.

Weep not for broad lands lost;
Weep not for fair hopes crossed;
Weep not when limbs wax old;
Weep not when friends grow cold;
Weep not that death must part
Thine and the best loved heart;
Yet weep—weep all thou can—
Weep, weep, because thou art
A sin-defiled man."

MORTAL SINS.—The Roman Catholic Bishop of Toronto has issued a very remarkable political pastoral, in which he specifies several "mortal" sins, against which the faithful should guard with peculiar vigilance, such as going to a Protestant church, and sending Catholic children to common schools. The Bishop says:

"Catholic electors in this country, who do not use their electoral power in behalf of Separate Schools, are also guilty of mortal sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools. Moreover, the Confessor who would give absolution to such parents, electors, or legislators, as support mixed schools to the prejudice of separate schools, would be guilty of a mortal sin."

ORIGIN OF THE WORD BIGOT. The very word bigot originated in a secular and political transaction, not in religion. Rollo, Duke of Normandy, receiving Gissa, daughter of King Charles, in marriage, and with her the investiture of the Dukedom, refused to perform the usual ceremony of kissing the king's foot in token of subjection, unless the king would hold it out for that purpose, and when urged to it, answered hastily "No, by God." Whereupon the king gave him the nickname of the *by God* or *bigot*, and the name has passed to all stubborn and peevish insisters on their own notions.—*Christian Register*.

Mrs. SWISSHELM ON HYDROPATHY.—(The celebrated editress of the *Pittsburg Family Visitor*.)

"In 1776, a patriotic fever broke out in this country which became epidemic. Our father-in-law, then a youth, had a prolonged and severe attack of the disease; and once he was, with a large number of the afflicted, on the banks of the Delaware, under the charge of Doctor George Washington. One night, he knew by the symptoms that all his patients would have a gunpowder paroxysm in the morning, unless some measures were taken to prevent it; and he ordered them all a plunge in the Delaware, a vigorous rubbing with ice cakes, to swim to the other shore, and then had them 'packed away' in wet blankets until next morning. Some died from the effects of the treatment, but to the patient in whom we were most particularly interested it resulted in a confirmed asthma, which descended to his children.—So our bigger half gets up a coughing and wheezing spell almost every evening, until lately, when it begins, he takes a few drops of 'Ayer's Cherry Pectoral,' which gives him immediate relief. Thus we have a present experience in our family, which says, although water is all the medicine we require, other people may need something else."

The following appears as an advertisement of the 10th February last:—"Lost, two golden hours, set with 60 diamond minutes.—No reward will be given, as they will never be recovered."

DYING WORDS OF SALMASIUS.—Salmasius one of the greatest scholars of his time, saw cause to exclaim bitterly against himself when he came to die. "Oh!" said he, "I have lost a world of time—time, the most precious thing in the world! Had I but one year more it should be spent in perusing David's psalms and Paul's epistles." "O, sirs," said he, addressing those about him, "mind the world less and God more."

Reader, see that now you are wise enough to peruse the word of God, that you may not have to cry "O, for but one year to read it!" when you are about to meet your Creator, and give your account.

Take the dying advice of Salmasius, and "mind the world less, and God more." "For what is a man profited, if he shall gain the whole world and lose his own soul?"

The unostentatious style of living of the former merchants of New York, their simple dwellings and plain and even homely furniture which adorned their homes, is daily brought to light as one after another of their mansions are desolated by death, or the trade of New York obliges them to seek another quarter in which to reside. And nothing indicates the great contrast between the present and the past more clearly. The late Walter R. Jones, one of the richest men in New York and one of the most successful and honored of her merchants, died the past season. He inhabited a plain brick house in Murray street. One by one his associates left the lower part of the city and moved to elegant residences "up town." But he stood by the staff. He died where for so many years he had lived. His house was plain and common. His furniture such as would not be purchased at auction by one of his smaller clerks. His house is now a boarding house. All who see it exclaim, is it possible that Walter R. Jones lived in such a common house as this? He did. And so did all the early and successful New York merchants. Astor, Ledwick, Lenox and others were content with dwellings that now hardly suit a mechanic who depends for subsistence on his daily labor. Large stone, granite and "brown stone fronts," dashing wives, fast horses, extravagant furniture and large debts mark the generation that is now in New York. The sons of these merchant princes begin where their fathers left off. They will leave off where their fathers began.

NEW DOME OF THE CAPITOL.—The Washington correspondent of the *Baltimore Sun* says the old dome is fast disappearing. When removed it will be superseded by one far exceeding in utility and magnificence even that of the celebrated "St. Peter's." The beautiful invention of Professor Walters will rise three hundred feet above the basement floor, and reach three hundred and eighty feet above tide water. It will contain one hundred and twenty four windows, many of which will be eighteen feet in height, decorated with entablatures which will be emblematical of the most important events in American history; and such arrangements have been adopted that all visitors, from those in the spring tide of life to the hoary-headed veteran, can easily ascend, and from the loftiest of all our lofty eminences behold the extent and grandeur of the national metropolis.

THE COMET.—Astronomers, it is said, expect the appearance this year of the comet of 1556, called Charles V, and so named from having, according to some historians, caused that monarch to abdicate and retire to the Convent of St. Just. It is the identical wandering star, some say, which appeared in 995, 1264, and in 1683. Its return was fixed for 1848, but it did not answer the call, frightened perhaps, as a monarchical comet, by the eccentricities of that epoch. The new calculations of the *savans* do not, however, admit of much doubt as to the present nearness of its visit.

A PASHA ATTENDING CHURCH.—A letter from Jerusalem states that on a recent Sabbath his Excellency, Kiamil Pasha, attended the English service in company with his two secretaries, and followed as far as the door by a long train of servants. Who would have anticipated such an occurrence a few years since!—the English church bells ringing in the Holy City, and a Turkish Pasha walking gravely to church.

PHILADELPHIA DAILY TIMES.—In another column is an advertisement of the *Philadelphia Daily Times*, which is conducted with spirit and ability, and is just the paper which those need who wish for a daily from that city.

THE almanacs say that Saturn's rings will be visible all this year, with the aid of a telescope, their southern surface being now turned towards the earth. This planet will be evening star until June 24, then morning star until December 31, then evening star until July 10, 1857.

ONE thousand dollars a Sunday is about the expense of a fashionable church in Boston, we learn from a recent paragraph in the *Boston Transcript*. In New York the expense is not far from five times that sum. We will figure up the expenditures of one church in this city, the affairs of which we happen to be somewhat acquainted with. The church, parsonage, library, &c., cost, in round numbers, \$200,000; the annual interest of which sum, at seven per cent. is \$14,000. The pastor's salary is \$4,000; that of his assistant is \$500.—*Daily News*.

WE find a paragraph in circulation in which it is estimated that the clergy cost the United States, six million dollars per year; the criminals twelve millions; the dogs ten million; and the lawyers thirty-five millions.

"So," said Mr. H. (the celebrated colored minister of Vermont,) to a clerical friend, "you are writing a book."

"I am," was the somewhat self-complacent reply.

"Well, brother, you have just as good a right to make a book as those who know how."

A boy named "Charles Koester," sentenced to the House of Refuge in St. Louis for stealing goods from his master's store, on reaching that institution was discovered to be a girl! Her parents live in Dubuque, Iowa.

THE Brock monument on Queenstown Heights, now nearly completed, is 180 feet to the top of the cap, and is ascended by a spiral stairway, numbering 236 steps. The statue which has just been raised to the top, is 16 feet high, and represents the hero in the attitude of surveying the battlefield with a spy glass in his right hand, while the left is grasping the sword. The remains of the old soldier are deposited under the monument.

NEW AGENT.—John V. Pinto, Princess Anne, Md.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.33.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.00.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " <i>gilt</i>	1.50.	.16.
" " " " " (Pocket Ed.)	.70.	.12.
" " " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs.</i>		
<i>Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " " 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death,</i>	

and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach as follows: London Mills, the 2d Sabbath in April; West Boscawen, 3d; Loudon Ridge, 4th; Lake Village, the first Sabbath in May. T. M. PEARLE.

Bro. N Smith will preach in Richmond, Me., the second Sunday in May, in the Read meeting house. I C WELLCOME.

Elder I. C. Wellcome will preach in Litchfield, Me., Waterman school-house, Sunday, April 27th. Also in Hallowell, Me., City Hall, Sunday May 4th.

I have appointments as follows:—Loudon Village, the 2d Sabbath in May; and at West Boscawen, in the Christian meeting-house, the last Sabbath in May. T. M. PEARLE.

Elder J. V. Himes will preach in the Advent Mission church, No. 39 Forsyth at New York city, on Sabbath May 4th.

Bro. Thomas Holland will attend to the following appointments: May 11th, at 11 o'clock a. m. at the new meeting-house on the 1st Fork, in the neighborhood of Esq. McEntyre; at the school-house near Daniel Miller, 18th, at 11 a. m.; and at 3 p. m. at 2d Fork;—with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock a. m.; at Benetette, 5 p. m.; June 8th, at Pine street, 11 a. m., and at 7 p. m.; with the church in Rich Valley the 15th, at 10 a. m.; at the Portage at 3 p. m. J. D. BOYER.

Providence permitting I will preach at Marsh Creek, Centre county, Pa., Sunday May 11th; Coopers Settlement, 18th; Bush Neighborhood and Unionville, 24th and 25th, as brother Wm. T. Irwin may arrange. Snow Shoe June 1st as brother Hinton may arrange. M. L. JACKSON.

My P O address is now Newburyport, Mass. W. BURNHAM.
My P O address is North Fairfield, Huron Co., O. J. I. WHITMAN.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J C Pettengill—You paid to No 781.

T M Preble—Sent your bundle to Concord on Friday.

A Chase of Ill—We have credited you to July 1, 1858, on the ground that you have not received the paper for the last two and a half years.

A Chase Jr of N H—sent bundle the 24th.

E Hord, 24—You sent 19 names, all of which we have credited to No 120, but there was money only for 16 of them.

Ulysses Woodbury.—Sent your book on the 25th. We had credited you to No 763 for a dollar as sent and lost, which we now suppose must be that received Janu-ry 24th, so that it now stands paid to January 1st, 1856. Is that correct?

Dr. G W Kittell.—It was not received. We credit you however to the end of this year.

C P Dow.—Sent the 29th.

A Chase, Jr.—Sent the 29th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM of Sheboygan, Wis. returns the paper sent to D BAKER, who owes \$1

RECEIPTS.

UP TO APRIL 29TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited paid. No. 763 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Juliet Harwood, \$2, received March 29th. In what State do you reside? We send papers to "Rochester" in five different States, at none of which do we find your name recorded.

A package directed to "Rev. B. K. Dossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

Ira Cutting.—Sent Book on the 19th. We have sent your paper to Eastport, Me., but don't find your name at Salem, so that we know not how far to credit it, and cannot discontinue it at the former place.

J D Boyer.—You say "Brother John sends one dollar," and give Shippen, Pa. as his P.O. address. We send to three John's at that place. Which of them sent it?

N W Spencer, 25 cents for G. to F O Sherwood. What is his P.O. address.

M Carter 789; J W Allen 809; W Payne 796; H A Dolloff 3 G's to 121; S Miller 801; H Scott 802; J Shelby 807; J D Boyer 815; L F Allen sent book, paid postage and credited 4 cents to O W A to No 805; Z Whitney 782; Mrs R Smallley 795; J McClellan 701; Thomas Smith 3 G's; to 120 and 1 to 126 Mary T Gilbert (credited by mistake of last week to Mary Nasop) 777.—each 21.

D J McAllister 815; S B Raymond 815; Wm. Potter 794; Deacon J Smith of H. N. Y. 780; D A Smith 789; Wm Miller 765; W Rowe 741; James Brooks 815; M Daggett 820; S Young 815 and extra—each 2.

J Bickford 834; J M Clare, thank you; Th. Bishop 658—each \$3 A Williams 788; J Williams 781—each \$4.

A Chase of Ill. 893—see note; J Cummings Jr on account each \$5 H B Severy; N W Spencer on account \$2.75, and 25 cents on G. for F O—see above; I H Shipman on account \$10.



Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 782.

BOSTON, SATURDAY, MAY 10, 1856.

VOLUME XVII. NO. 19.

CLOSER TO JESUS.

For the Herald.

Poor pilgrim, perplexed
With the evils of life;
Tried, tempted,—surrounded
With doubtings and strife;
Still warring, contending
With Satan and Sin;
Still victory seeking
O'er passions within;
In perils by land,
And in perils by sea;
Still striving thro' Jesus
Alone to be free.
Tho' brethren prove false,
And tho' malice assail,
Tho' Satan a moment
Should seem to prevail,

Up closer to JESUS:—
He trial withstood;
Up closer, poor pilgrim,
'Tis meant for your good.

Montgomery, VI., April 5th, 1856. F. O. H.

How Shall We Escape?

BY JOHN CUMMINS, D.D.

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

(Continued from our last.)

SOME would say, "Why should you be alarmed, why should you be afraid, why should you hesitate to die, or shrink from death because of what is beyond it? You have been so fair and exemplary in all the relationships of life; so dutiful as a child, or a father; so obedient as a servant; so just and righteous as a master.—Every duty you have discharged, every relationship you have beautified; why should you be afraid to die? You have as good a chance, surely as nine out of every ten of mankind.—You need not, therefore, be alarmed." The answer to this is a very obvious one. No perfection of obedience to the last six commandments of the law ever compensated for disobedience to the first four. No perfection in your fulfillment of the duties that you owe to man can ever be an atonement for your omission of the duties that you owe to God; and when you appear at the judgment-seat thus trusting, and when you plead all the social excellences that have adorned your life, the question will be put, This all very beautiful, and very necessary, but what place have I, the living God, occupied in your heart? what portion of your conduct is the inspiration of my Spirit? Suppose I wish to stretch a chain across a river that requires a hundred links in order to reach from precipice to precipice; suppose one link wanting; this is as bad as if the whole were wanting; it cannot span the chasm. And so if you had every excellence that could carry you through the world, but if you wanted the one thing that can carry you to the other side, or to the world to come, you might, as far as that is concerned, have really been destitute of all. Those things that you quote are fragrant and beautiful fruits of the gospel. If these be not in a professing Christian, it is because there is no christianity in his heart. But the instant that you take the fruits of the gospel, and make them the grounds of your hope, you take what is the evidence of grace, and put it in the room of Him who is the Lord and Author of grace; you pervert the gospel; you take another way to heaven; you renounce the only one; and the issue must be what is declared in that faithful Word, everlasting destruction from the presence of the Lord.

But you will be told by another, why should you be afraid? There will be time enough yet before you die; you are very young, you have full health, and strength, and vigor. Why should you begin now to trouble yourself about religion, to be serious, or what the world will call methodistic? Were religion immuring in a convent or living in a sepulchre, I could understand the recoil of the young, the enthusiastic and the hopeful; but when we know that true religion sweetens every joy, strengthens every

hope, beautifies and adorns every social relationship, makes happier still the happy, makes glad the sorrowful, gives beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; then I ask, why put off being happy, why procrastinate instant joy, why hesitate to accept that which is not banishment from the world, but victory over all the sins and sorrows of the world?

Some argue, I may live long enough to think, to repent. Have you a lease of life limited by seventy? have you the guarantee from heaven that, if you live to seventy, you will have the same disposition towards God that you have at this moment? have you a pledge from God that if you live to eighty God will accept you, who have refused him the fairest fruit, the flower in the bud, and now cast upon his altar the sere and withered leaves of grey old age? You have none. And if you consult experience, the judge dies today in his meridian manhood on the bench, tomorrow the preacher in the pulpit, again, the hearer in the pew. The fact is, we are not walking towards the precipice of death, so that we can calculate the distance that lies between us and it; but we are walking along the edge of the precipice, and know not that the next step may not plunge us in the depths below, and be our presentation at the judgment-seat of Christ. And if you take a Scripture precedent, does it encourage you? One once said, "I will send for thee at a more convenient season." Did the convenient season ever come? Never. Procrastinate allegiance to God, submission to the gospel, till tomorrow, and when tomorrow comes you will have only more nerve to procrastinate till next day. The oftener you procrastinate the more easily you will do so, till procrastination is lost in your presence at the judgment-seat where character is fixed, not altered, by the Judge that is there.

But if to find out the way to heaven were so arduous a thing, and would take a very long time, and very great sacrifice, I could conceive your recoil. If to find out the way to heaven were as great labor as to go to India or Australia, I could conceive your hesitating; yet men do not hesitate to go to India or to Australia as fortune-seekers. Very strange, then, if they should hesitate to seek the way that leads to gold tried in the fire, to a crown of glory that fadeth not away. But we have not to dig out the way through mountains, we have not to strike out the way through strong walls. The way is found for us; it lies in sweet sunshine; we have only to look and live. If I understand salvation, it is not a system by which we strike out a way that leads to heaven, but a revelation of a way already completed, so plain that the wayfaring man when he walks need not err therein.

But who and what is this way, then? Is it our church, is it your church, is it by merits, is it through merits, is it the joint stock of merits the churches have, or profess to sell? No, no! it is not one whit nearer to heaven through the Protestant church than through the Popish one. The way to heaven is not a church, nor a chapel, nor a cathedral, nor a priest, nor a presbyter. It was proclaimed by Him who said, "I am the way, no man cometh unto the Father but by me;" and, blessed addition, "him that cometh unto me I will in nowise cast out." How long did it take the jailer of Philippi, a degraded wretch, the jailer of a common jail, steeped in crime, in cruelty, in hardness of heart, to be a Christian? He asked, in the agony of his soul, amid the rending walls and the opening doors, and apparently a dissolving earth, "Sirs, what must I do to be saved?" and the answer—oh! how simple, how truly Protestant!—was it, "Kneel down, and confess to us, and receive absolution?" Was it, Do penance? No; "Believe on the Lord Jesus Christ, and thou shalt be saved." And how long did it take him to believe? The answer is,—he believed, and was baptized, and rejoiced with all his house. That morning broke on him a miserable man. The sun of that day set upon him a Christian man, rejoicing in the blessedness of him whose sins are forgiven, and all whose iniquities are blotted

out. But perhaps you will take not a false way indeed to heaven, but you will say, "Ah, surely God is not so severe! Will God destroy the exquisite organization that he made? Will he plunge in everlasting woe those souls he has so highly and graciously gifted?" If it were left to me to conjecture the result I should say, No, it is impossible. But we believe in the Bible, as God's revealed will, and the question is, not what I think nor what you would wish, but what has God said? If I open that blessed book his testimony is, "He that believeth not is condemned already;" "he that believeth not on the only begotten Son of God shall not see life, but the wrath of God abideth on him;" "Cursed is every one that continueth not in all things that are written in the law to do them." But is not this very objection very like Satan's in Paradise? "Hath God said, In the day that thou eatest thou shalt surely die? It is impossible, you must have mistaken him, you must have misunderstood his words." And what are you doing? Why, treating it precisely in the same manner. Is there only one way of escape?—Shall we be safe only if we escape by that way? Open the Bible and read: it is not a problem to be discussed; it is an announcement clearly written and distinctly legible, so that he that reads may run while he reads it. I do not stop to discuss its justice or its injustice, its cruelty or its kindness; as an interpreter of the book, the simple question with me is, Is it in this book? And thus saith the Lord settles all doubts, ends all guesses; and becomes the lode-star to the Christian voyager that guides him to a haven of everlasting and blessed rest.

Some one will say, perhaps, "I do not feel that danger you allude to; I am not conscious of being in such peril as that which you describe." I answer, your sensibility or insensibility to your state is no criterion of its truth or falsehood. Some of the very worst diseases are not accompanied by pain, and the worst moral condition of man is, Peace, peace,—peace, always peace, though there be no peace at all.—How little, for instance, do you feel that you must die: all men think all men mortal but themselves, but because you do not feel it it is no less true. And so you may very little feel that you are guilty and sinful, and may perish everlastingly; but because you do not feel it, it may be no less true. If you cannot believe in Christ on feeling, believe in Christ on principle: that is, accept the truth not because you feel it, but because God has said it; and go in earnest prayer to Christ on the hypothesis that it is true; ask him to save you, and you will rise from your knees with the blessed consciousness and acknowledgment that it is true; and such faith in his word will end in fruition in your happy and rejoicing heart.

Revise, dear reader, the solemn thoughts we have been dwelling upon, and think how great must be the guilt of that man who feels that Jesus died upon the cross,—shed his blood for our sins; and that by no less tremendous a process than this death, and sacrifice, and agony of the Son of God could we be redeemed,—and yet lives as if all Scripture was a fable, and the blessed Gospel only a beautiful and interesting romance. And when I open this blessed book, I hear in what deep and earnest tones the Saviour appeals to us; sometimes with all the gentleness and the sweetness of an affectionate brother, "Come unto me and I will give you rest;" sometimes with all the earnestness of one that remonstrates in love, but dreads the issues you are provoking, "Why will ye die? Ye will not come unto me that ye might have life;" and sometimes in the awful majesty of Sinai, as if the tones of the burning mount still rolled in the accents that were uttered on the mount of beatitudes, "Unless ye believe in me ye shall die in your sins;" and, again, so beautifully, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." These truths are as fresh to day as they were one thousand eight hundred years ago: like sweet sounds they are not spent in their transit,

not absorbed in the centuries; they continue as personal, as applicable to us, as if the sky were now to be burst by the descending God, and these words were again to reverberate in our ears.

To be continued.

Modern Philosophy and the Bible.

We copy the following article from the *Due West (S. C.) Telescope*, for the purpose of correcting the misapprehension of the editor respecting the "Geognosy" of Mr. Lord, which we have done in the editorial columns.

The admonition of the apostle, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ," (Col. xxi: 8.) seems to be as much needed now as when it was uttered by the lips of inspiration. The ancient Sadducees thought that the resurrection was an absurdity, merely because it did not coincide with their philosophical notions, and hence they rejected it as unworthy of their support. The Gnostics could not receive the same doctrine because they supposed that all evil was inherited in matter. Every age has furnished men who are wise in their own conceit and the natural unbelief of the human heart has different ways of expressing its enmity against God and all things designed to restrain wickedness, or reprove their evil deeds. If men turn away from the fountain of living waters they will hew out cisterns of their own and frequently they are found bowing down to the filthy puddle. The heart unsanctified by the Spirit of God lifts up itself in its own pride and declares in defiant tones, "our mouths are our own. Who is Lord over us?"

There is an important difference between what is called a scientific fact and a historical truth; this difference is too often overlooked even by christian men in their attempts to overthrow infidel theories, or to remove difficulties out of the way of the humble inquirer after truth. A scientific theory may be true or false, and at the same time neither prove or disprove a thing which is alleged to have taken place in the history of a nation, or individual. Now the world may be round or square, flat or oblong, may turn over every day, may move around the sun every year, or the sun may move round the earth every day, the moon may be made of green cheese, or composed of glass, yet neither one nor all of these things has anything to do with the fact that such men as Alexander, Cæsar, or Napoleon lived on this earth, were men of talents and great military chieftains. Suppose that we believed the world was flat, when it is proven by modern navigation and astronomical observations to be round. Would such belief disprove the historical fact that such a man as Washington obtained the civil freedom of this country? Would such an opinion destroy the historical fact? There is no similarity between the two cases, and the evidences of the two are as widely unlike as the things themselves.

We saw an extract from a work by D. N. Lord, bearing the title, "The facts and principles of geology against theories;" in which the author uses the following expression:

"The question whether the conclusion which geologists thus draw in respect to the age of the world, is legitimate or not, is of the greatest moment. If founded on just grounds it disproves the inspiration not only of the record in Genesis of creation, but of the writings of Moses, and thence, as we shall show, of the Old and New Testaments, and divests Christianity itself of its title to be received as a divine institution.—The whole Revelation is changed at once from a heaven-reality into a fable: from the most glorious of God's works into a device of man."

From this sentiment we most respectfully beg leave to differ for the following reasons, viz: Suppose, first, that the theories and assumptions of geologists were to be established by what they suppose to be undoubted proof, this demonstration would not effect my faith in the existence of

God or in the least destroy my experimental knowledge of the plan of salvation. When I feel a matter by actual experience, geological facts as they are called cannot in any way invalidate my personal salvation by the merits of the Great Saviour of sinners.

Secondly. The inspiration of a writer does not depend on geological theories, but on the simplicity of the narratives, the harmony of the things he reveals with the character of God and the absence of any thing like special pleading. There is one fact recorded by Moses which establishes his honesty and truthfulness more with us than all the vagaries of speculative philosophers, it is this: He tells us that he saw an Egyptian contending with one of his brethren, the Egyptian proving too much for the Hebrew, he (Moses,) looked this way and that way, and when he saw no man, he slew the Egyptian and hid him in the sand. Who but an honest man, before whose eyes was the fear of God, would have told this? There is one point about geology which we would like to see discussed by some man who professed to understand it, viz: Has it ever been proven that God at the time He created the world, did *not lay down the strata of the earth as they are now found to exist*; until there is strong proof that God made the solid parts of the earth in a different form and order from the present arrangement the whole squabble about the age of the world is nothing but "vain-jangling." The whole is based on an assumption which in this case needs the best kind of proof.

Thirdly. How does the conclusion of geologists disprove the New Testament? or how does this conclusion disprove the historical fact that such a person as Jesus Christ lived, taught, died, rose again, and poured out of his spirit on his apostles so as to enable them to speak in languages they had never learned? How does the conclusion of the geologists in respect to the age of the world disprove the fact that the religion revealed by Christ and his apostles is far superior to any that vain philosophy has produced?

Will the gospel cease to make men better husbands, better citizens, fathers and lovers of their species? Will it cease to enlighten them, change them, and remove their natures, when geology has proven to its advocates that all the world is six millions of years old instead of six thousand? Every sane man must see that the two things are totally distinct as day is from night. I may believe that Alexander, Caesar, Bonaparte, or Jesus Christ lived and did what is attributed to them and have the best proof of all this from the concurrent and united testimony of those who lived at the same time with them and saw and heard them, and at the same time I may be sceptical as to the truth of the Copernican system of astronomy, or geology, or any other theory. I may know experimentally what it is to have passed from death unto life, and not know a single geological name for any one of the earth's strata. There is a witness within every christian for the truth of religion which no sophistry can ever disprove.

If it is admitted that God made the world why not abide by the statement and confine our ideas to six days of 24 hours as well as to six periods of indefinite length? If the six days are interpreted to mean six geological periods of indefinite length, how long is the seventh or Sabbath? With one sweep not only is religion taken away, but the Sabbath and all other things which are worth preserving are thrown to the winds and when the geologists have completed this work of desolation, what have we left in its place? Nothing, absolutely nothing but the mere negation of "science falsely so called." We have no fears as to what will at last triumph. God will take the wise in their own craftiness, and the foolishness of God will be found stronger than the wisdom of men.

Hymns—Singing.

BY H. W. BEECHER.

A Hymn-Book is the popular doctrine book. We suspect that it would be found, that even educated and reflective men are more indebted to hymns for their knowledge of Scripture truth, than to all the prose writers and commentators upon the Bible. And in regard to the highest truths of Scripture there are no commentaries so safe, so full, so identical in spirit and temper, as are the best hymns of Christendom. — It is worthy of remark, too, that almost every topic of Scripture has been gloriously translated through the heart into the English tongue by a hymn-birth.

The sublime representations of the Old Testament, of Jehovah, have touched and kindled the sacred singers of our day as really as of the ancient Hebrew periods. The grandeur of God, his wisdom, power, goodness, universal presence; his providence, mercy, and love; his creative works and his redemptive works, are set forth in the voices of hundreds of hymns.

The Bible stands un eclipsed, nor can ever any human effusion supplant it, any more than art can ever dispossess or overlay and hide the natural world. But hymns may be used in *setting* the Bible, as pearls are made to hedge in diamonds upon a golden ground.

If the Bible should perish out of our language, it could almost be gathered up again, in substance, from out of our hymns; that take wing from the very period of creation, and fold their wings only when they touch the crystal battlements. When birds begin to look from the north southward, in autumnal weather, a few, springing from the reeds and shrubs of Labrador, begin the aerial caravan, and, as they wind southward, out of every tree and every copse, from orchard and garden, come forth new singers, increasing in numbers at every furlong, until at length, coming down from their high pathways in innumerable flocks, they cover provinces and fill forests, and are heard triumphing through unfrosted orchards, amid the vines, the olives, and the oranges, with such wondrous bursts of song, that, as one lies between sleep and waking, he might think the Advent renewed, and God's angels to be in the air. And so it has pleased us often, in thought, to liken the rise, and spread, and flight, and multitude of hymns that have come down from the beginnings of time into God's pleasant gardens and vineyards, in our days, increasing as they flow. Only, there is no bird that can sing like a hymn. There are no meanings in all the mingled sounds of all the singers of the grove or hedge or lawn like the voices of hymns that utter all the mysteries of Christ's love in the human soul.

Is it wrong to believe that God gave forth a subsidiary inspiration, and taught men to sing hymns for the Church, as he had inspired holy men of old to speak and to write for her? They are not equal to Scripture, nor clothed with its authority, nor to be accepted as an unerring rule of faith and practice, as is the Bible; but I would fain believe that, in their lower sphere, they were born of the same divine inspirations as the originals in Scripture; and though the hymn-book is not a sun, it is its satellite, and takes its light, to reflect it upon our eyes, in rays which are more tolerable because diminished in power, being tempered to the weakness of our eyes, which cannot always look the sun full in the face.

But leaving out these poetical reasonings, experience has shown that the Church has derived large and various instruction from the hymn-book. But its uses have not yet been fully explored. Its service is scarcely begun.

In the sanctuary the Bible must speak, for the most part, through the voice of the pastor and teacher. The congregation may murmur responses of Scripture, but cannot read it with those continuous and clear utterances which are required for understanding and edification. The true voice of the congregation must be heard through the hymn-book.

In our Christian congregations, for the most part, the people are only recipients; they are not participators or actors in public worship. The minister prays for them, the choir sings to them, and the minister again preaches to or at them. Their duty seems comprised in a respectful sympathy and patient reception of the vicarious worship. This ought not to be. It cannot long continue in any congregation without drying up the springs of feeling, and leaving public worship arid as a desert, or with only an occasional spot of greenness. And that grievous evil has turned the longings of some wise and good men to liturgical forms. That the congregation may be enabled to speak, and to utter its own feelings it has been proposed that every Church should make selections of Scripture to be recited, and responses to be uttered, and articles of faith to be repeated every Sabbath, until around these great Scripture truths should cluster such hallowed associations as should make them powerful for one's whole life.

But powerful associations will not form upon literal sameness. Verbal repetitions stale upon the ear, and, at length, heap it up with mere words. A reciting of the very same things, in the same places, over and over again, will not add, but take away, sacred influence. God's word is to be a light to our feet and a lamp to our path; but it is not to be laid down as stepping-stones in our path, to be worn with perpetual treadings and re-calculations.

It is not familiarity that breeds contempt, but *sameness*, and this is the marrow of that proverb. And thus it came to pass, when God would teach the world—not forgetting what he had done in the outward world, where seeds and plants are true to their species, but never identical, varying with amazing versatility, through leaf, and flower, fruit, and seed, so that individuality is clothed with diversity, and external differences hide internal sameness and identity—by this same rule he created the sacred Scriptures, whose truths are *one* and the *same* in the long revelation of four thousand years, but never alike in *expression*. One substance endless-

ly varied in expression is God's delight in and out of the Bible. The language of the race, and all the symbols of nature, and the fertility and fulness of the human heart were employed that the divine truth, like a mighty sap in the Tree of Life, should burst forth in new leaves and flowers of expression, new clusters and fruits, all the way down to the Apocalyptic close.

And then, lest the book should by a literal using grow stale, and fall upon the accustomed ear, God appointed men in every age to dissolve the Bible into their own hearts again, and give it forth from Sabbath to Sabbath in the fresh and new forms of life belonging to each age, each country, and every congregation.

Identity of substance and truth, but profuse and endless variations of form, this is the genus of the natural and the spiritual revelations of God.

Instead, then, of venturing upon a course that is at variance with analogy, not consonant with human want, and not justified by any success of experiment hitherto, it is better to seek some method which shall give the most various utterance in the congregation to the same substantial truths, so that the word of God shall always be the life and power, and men's language the leaves and blossoms, that in autumn and spring play death and resurrection in glorious rounds, forever changing but never altering the truth. *The hymn-book is the liturgy of the congregation.* It gives to us history, biography, doctrine, experience. It furnishes the essential truths of God, and the essential experiences of man. But so large is its store, so various its expression, that the same truths may be daily repeated, and the same language never twice employed in the year.

It is a wrong and a sin for God's people not to accept this sacred language of worship! It is a grievous blindness that we do not accept this wonderful liturgy of hymns framed from the heart of ages for us!

Sacred hymns, whose nests have been found in every age, from the very gray and twilight of creation, seem to have flown out and flocked to our days; and are filling the boughs of our Churches, like trees in the garden of the Lord, as with birds from heaven, flitting from branch to branch. All the old days are heard speaking in our days. The voices of all ages are collected as an airy choir in our own. The whole world has been learning to speak for six thousand years, that we might have a *language of the people* for the sanctuary!

Singing is the natural language of *masses* of men. Reading is not. Reading leaves its edges ragged and irregular. But singing is a flowing stream, that hides the roughness of its bottom, and lifts its fluent waters up around the bank till they meet the appropriate edge of grass and flower, hiding deformity and revealing grace and beauty. But there is no river that flows on earth that, for majesty and sublimity, can equal the stream of song in God's sanctuary of thousands of worshippers. It is like the voice of thunder, but more significant. It is like the sound of many waters. It may fitly be called a river the streams whereof shall make glad the city of our God!

It is no wonder that singing has died out from the congregation when a choir is put to recite words that no body can understand, to music that nobody knows, and the people are left to listen to newly-converted opera airs which last week were brought over by a fresh troupe of foreign singers! And those sweet melodies that stilted propriety has long ago driven from the Churches, but which have gone forth among the people, and rung out gloriously in camp meetings, shaking the forest leaves with the ascending shouts of a mighty people; or which, more gently, have filled rural school-houses, and humble lecture rooms, and village churches, not yet corrupted by the false pretences of "classic music"—those sweet melodies that no one can hear with his ear and not feel his heart beating within his bosom all the faster for the sound—become the ridicule and contempt of men who think that God must be praised to the sound of Meyerbeer or Rossini, and not to the sweet and humble melodies of our own land.—*Independent.*

The Irish Priest.

The character of an Irish priest is at a great discount in this country; and yet, I feel persuaded, that but few have a due estimate of it. There are among them, no doubt, many men of amiable, benevolent, and sober feelings; but there are far more profane, drunken, immoral, ignorant men; and who practise extortion on a scale that, in the mercantile world, would insure the State's prison. I need only appeal, on this subject, to the recent work of Dr. Dill upon "Ireland's Miseries," where names, dates, and plans are given; and where statements are made as to the morals of the Irish priests such as almost to make us ashamed of humanity.

But whatever may be our opinion of their

low morals and of the outrageous frauds they practise on their poor people, who are worthy of better teachers, there is a general impression that they are men of education and culture. This is, no doubt, true to some extent, as to French and Italian priests, who are often taken from the better classes of the people; but it is by no means true of the Irish priests as a body. These are usually from the middle and lower classes; and who rapidly pass from the bog, through Maynooth, to the altar. Indeed, it is said that the present incumbent of Tuam, who thunders like another Hildebrand from St. Jarlath's, was a turf pedlar in one of the market towns of Ireland, and was called from driving an ass to the mitre. The Popish priests of Ireland, as a rule, are as ignorant of letters as they are corrupt in their morals. And this is saying a great deal. And of this, not long since, I have had a very fair illustration.

There was a stiff knock at my study door, and on my saying, with corresponding emphasis, "Walk in," a curious-looking man stood before me. He was of the dumpy order, short and thick, with a round face, fair complexion, and rather servile manner. Said I to myself, "Is this a monk?" He handed me an introductory note, stating that he had been an Irish priest, was desirous to see me, and recommending him to my attention, if I found all right. His whole man proved him a Celt—his accent was broad Connaught; as to these there could be no mistake. So the only thing to be sifted was as to his being a priest. And he gave his own biography, which was, that he was born in—that his mother wished him to be a priest, that he went to Maynooth—was ordained a priest—became a curate in—, was ordered by the bishop to Africa, as a missionary—was afraid he would die there, refused to go, was unfrocked for disobedience, threw up his hat, and told the bishop he might go to purgatory, if not farther, and came to America! And he had been there for a few months, living by his wits; and now wished to be a Protestant Minister! And all was given with a simplicity which suppressed every disposition to question its truthfulness.

"Then you are well educated," said I.

"O yes, Sir," he replied. And the idea of getting him a classical school suggested itself. But I wished to be ascertained of his ability to teach before I went any farther; when the following conversation ensued.

"How long were you at Maynooth?"

I now forget whether he said three or four years; but it was one or the other.

"And did you study there Latin and Greek?"

"A good deal of Latin, but not much Greek."

"Well, what Latin did you study?"

"Well, really, I don't remember, but we studied a good deal each year."

"So laying my hand on an old Virgil, thinking I would turn him to 'Arma virumque cano,' I asked, 'Did you read Virgil at Maynooth?'"

He shook his head, and asked, "What book did you say?" "Virgil," I again replied. "No," said he, "I have never heard of that book." And equally profound was his know-nothingism of every classic Latin author usually read in our better schools, and in all our colleges.

And after pushing in this way for some time, I finally asked him what Latin he did study in Maynooth? "You know," said he, "that we have to say mass every day in the year, and the great matter was to teach us how to say it without making any mistakes; and when we could do that, we were ready for priest's orders." Here is the whole matter revealed. The man before me had been at Maynooth, had been a priest for years, and was more ignorant as to what may be called "learning," than any boy of fifteen years of age you can find preparing for college in any of our best schools. And I have no doubt that he was a fair sample as to learning of the average of Irish priests in Ireland and America at the present hour.

The conversation did not end here. It was protracted, and covered a great variety of subjects. He knew absolutely nothing of the Bible. Of regeneration he had never heard. He would go on saying mass, and hearing confession, and creating God out of a wafer, if the bishop would let him; and to spite the bishop, he wanted to be a Protestant minister!

And when I told him that to be a Protestant minister he must be truly converted, that he must be educated, that he must be instructed in the Bible, and so as to teach the people, and to preach the Gospel, he seemed confounded for a time; but finally replied, "I can preach, I am a very good preacher,—the people used to say I could beat the parish priest; just try me next Sunday!"

The last request was so green, and so funny, that I excused myself for a little, and retired to laugh. The interview soon ended, and I have not seen the poor fellow since. If the ban has been removed, for aught I know, he may be saying mass, creating God, praising the Immac-

ulate Conception, forgiving sins, and thus edifying the faithful now.

But what I wish to assert and to illustrate is this: first, that the Irish Papal priests are, as a rule, low in their origin, profligate in their habits, and neither fearing God nor regarding man when the one or the other stand in their way—and that secondly, they are as ignorant as they are vicious. Because they have to say mass in Latin, many suppose that they must understand it; but I have no doubt that multitudes of them are as unable to translate the prayers that they read, as the people are to understand them.

Profanity, intemperance, gambling not to name far grosser sins, are everywhere charged upon those priests at home; and their ignorance is on a par with their morals. And yet, so deeply have they imbued the minds of the people with a superstitious reverence for their office, that the very people who have carried the priest home drunk from the fair, or the market, will go to him next day to make confession, and to seek the pardon for their sins!

With such priests who can wonder that the poor Irish Papists are such a people as we usually find them? Their rags, their ignorance, their superstition, their ungoverned passions, their moral, social, and intellectual degradation, all testify to the wickedness of their priests. —“*Kirwan*” in the *New York Observer*.

Revival of Romanism in Russia.

“THE CZAR, the God of the Russians,”—or the CZARINA, if such be the embodiment of divinity,—sways a peculiar providence in matters of religion, aiming always at the same end but selecting means the most contrary, using the necessary instruments with some appearance of inconsistency. Yet it is only an appearance. Catherine the licentious, when France was in revolution, Prussia governed by an Atheist, and Rome trembling, sagaciously threw open her dominions to the fugitive Jesuits, when they were driven from every Popish country in the world; for she calculated on the services that could be returned by so clever a fraternity, by politicians possessed of a world wide experience, commanding a secret influence in all States, willing to repay her protection in time of need by the devotion of their agency, in Russia and out of it, to Russian interests. Paul too, when political emigrants from France crowded into St. Petersburg, graciously afforded them liberty of worship; nay compelled the French infidels to go to mass and to confession, and also compelled the Russo-Latin priests to act as a detective police, and lay before him the results of their discoveries in the confessionals. Alexander, wiser and better than his predecessors, yet a Russian as well as they, finding the Jesuits rapidly on their way to a political ascendancy in his dominions, very prudently sent them away from the seat of Government, and finally expelled them from the empire. But this he did when they were the chief actors in a restoration of other despotisms, and chiefly of the ecclesiastical despotism of Rome, which could not be exercised in Russia without endangering the existence of the “orthodox” Greek Church, and weakening the force of autocracy which rules equally over clergy and laity with an absolute power that is incompatible with the presence of another *Deus in terris* like the Pope of Rome. Nicholas, again in 1840, finding that the gentler measures of his predecessor had been insufficient to keep in check that alien power, the Romish Church, and that they had left all, except the Society of Jesus, in a state of liberty to propagate their sect, issued that memorable ukase which declared apostasy from the orthodox church of Russia a criminal offence, to be punished with extreme severity, according to the rank and condition of the offender. But his actions were more terrible than his words; the members of the church of Rome were first solicited to abandon its communion and become Russo-Greeks, and then, if the solicitation failed, methods of compulsion were employed. A dozen years ago this compulsory perversion was at its height, and we can all remember how the vocabulary of malediction was exhausted by Romish writers to frame the most vehement vituperations against Russia, its despot, its traditions and its policy. The tales of the nuns of Minsk, for example, although too terrible to be all true, were doubtless founded in fact, and were again repeated in England, with very great effect when the war broke out. Yet, after that commotion was over, and the supremacy of the Czar over all classes of the people well established, and when he perceived that the enmity of the Romish clergy was no less to be deprecated than their power when in favour was to be dreaded, the very same Nicholas entered into the most amicable communications with the Pope and Court of Rome. Alexander II, now thrown into circumstances quite the opposite of those in which his predecessor ascended the throne, looks to Rome for a party. Perhaps he would not now say as Nicholas said to Sir Hamilton Seymour in 1853, that, above all things, he wants a good understanding with England. He may feel more deeply

the need of cultivating a cordial agreement with France; and therefore naturally makes overtures to that order, the priesthood,—which is, next to the army, if not beyond it, most powerful on the continent. Austria with its Concordat; France with its sponsorship; Spain with its terror of Rome; and Rome with its present consciousness of influence in the continental Courts;—all unite to exhibit the Romish priesthood as a body to be honoured by every feeble or unsettled State. Being courted in France, they cannot be insignificant in Russia. It is, therefore, with no common interest that we gather certain statements from the Roman *Civiltà Cattolica* relating to the present conduct of Alexander II. In order to maintain the intention of the aforesaid ukase against Romanism, it was necessary that the Department of Foreign Worship for the Interior should be administered by a heavy hand, by some one who would incessantly put down all schemes of Romish propagandism. Such an one was the Director Skripitzyne, a man who earned for himself the title of “Scourge of the Catholics.” This person is now put out of office, to signify, of course, the imperial indulgence towards them; and the Czar hastens to give a signal assurance of his favor by an act almost without precedent. It is this: As soon as Holowinski, Archbishop of Mohileff, and Metropolitan of the Latin Catholics of Russia, was dead, and a request made to his Majesty that they might provide themselves with a successor, he graciously directed that the bishops should be invited to assemble at Wilna, to elect a new archbishop; and not only commanded those bishops to be provided with money to defray the expenses of their journey, but with twice as much money as imperial officers of correspondent rank would be entitled to receive. And this was to be given, as he said, for the maintenance of their dignity as Romish prelates. Persecution, therefore, has entirely ceased in Russia. Further, to make matters agreeable to the ecclesiastics assembled in Synod at Wilna, Gen. Bibikoff, former governor of the city, a man who had not earned confidence by showing any special friendliness towards these priests, is removed; a General Nazimoff, being friendly and agreeable to their paternities, is placed in command; and the *Civiltà Cattolica* rejoices that a person is now placed there, of all others most acceptable for the post.

In harmony with his domestic arrangements, Alexander instructs his representative in Rome, Signor de Kisselef, to delay his return thence, in order that he may more fully and precisely study the questions he will have to discuss concerning the relations between Pope and Czar, and inform himself accurately on the matters to be decided upon in future correspondence; or, in other words, that he may become more thoroughly imbued with the principles of this new policy, and obtain as much as possible of that minute information which may aid his master in making use of the church of Rome for the promotion of his own interests in Europe. A new or a revised Concordat is also said to be in course of preparation; a commission in which are several “Catholics,” is appointed to prepare it, and there can be no doubt that something will be given and something received on each side, enough to make the transaction sufficiently compensative to both of the contracting parties. Among other transactions now in progress, it is also reported that a nomination of bishops for Polish dioceses will be made by Pius IX. in Consistory, towards the end of the present month, and accepted by Alexander II. as a measure of conciliation. It is also most worthy of observation, that the Italian, Spanish, French, and Russian priesthoods are apparently engaged with equal zeal in promoting measures of pacification with Madrid and St. Petersburg, as well as to strengthen the *entente cordiale* with Paris. It would be premature to speculate on the precise relations which may exist, voluntarily or involuntarily, between the Conference now sitting in Paris and the secret counsels of the Supreme Pontiff at Rome. Enough to mark that the Papal Court is as active as ever; that its alliance with Russia now seems to be made in anticipation of peace between that empire and the Western powers; that the known desire of Louis Napoleon to promote a better understanding between the Courts of Madrid and Rome, is in exact harmony with the overtures of the Czar for peace; that a better position in Russia, and vast advantages in Turkey, are the fruits already gathered by anticipation at Rome, long before the States which have paid the cost of this war, in gold and blood, can hear what compensation awaits them for the sacrifice. These are the facts; at any rate, facts towards which public attention can scarcely be directed with too much earnestness.—*London Christian Times*.

Prayer Profitable.

“What profit shall we have if we pray unto him?” impiously exclaimed persons years ago, and say now: thus implying that prayer is useless. They are reluctant to believe that

prayer to the Most High is either a duty or a service, and so “restrain prayer before God.”

“What profit shall we have if we pray unto him?” what?

Why, much every way.

1. Hereby comes divine illumination. “If any man lack wisdom let him ask of God” for he giveth wisdom. “I neglected,” says Matthew Henry the Commentator, at the close of a day, “I neglected to ask God for light and aid in my studies this morning, and hence my chariot wheels have dragged heavily.”

2. Hereby comes forgiveness of sins.

No one obtains pardon of his Creator without asking for it. It is worth asking for, penitently and in faith, and is obtained on no other terms. On these terms however it is obtained. “If we confess our sins, God is faithful and just to forgive us our sins.” “I said I will confess my transgressions unto the Lord, and thou forgavest me the iniquity of my sin.”

3. Hereby comes deliverance from evil.

See Israel rescued from the cruel thralldom of Pharaoh, because in their deplorable bondage they cried unto the Lord. See a terrible calamity,—no less than a general massacre, warded off from Esther, Mordecai and the Jews, because “they sought the God of their fathers.”

4. Hereby blessings descend upon others.

There is an established connection between asking and receiving; and that, not only between the suppliant and God, but between God and those for whom prayer is offered. “I have heard thee,” said God to Moses, “and pardoned thy people according to thy word.” “The prayer of faith saveth the sick,” and as manifest in the prayers of Abraham, Joshua, and Elijah, causes signal interpositions of divine mercy in behalf of those prayed for.

Behold the apostle Peter, miraculously delivered from prison and from death, because “prayer unceasing was made by the church unto God for him.”

Let no one pretend that prayer is useless, or neglect to pray; for prayer is of the highest moment to ourselves and others, is a duty of imperative obligation.—*Religious Herald*.

God's Word is both food and medicine. It is food, so far as it satisfies spiritual desires which already exist, and satisfies impulses of the new creature which have been already awakened. It is medicine, so far as it ministers to moral disease, and provides an antidote for removing sin, error, and corruption in the hearts of believers. Now there is one plain contrast between food and medicine. Food is pleasant. We take it without an effort, and even with a sensible delight. But medicine is usually unpalatable. It needs an effort to overcome the natural repugnance of the patient for whose benefit it has been prescribed. The same contrast obtains with reference to the double use of the word of God. So far as it is food, we may safely follow our spiritual instincts in using the heavenly gift, and shall be able to feast with real pleasure and delight upon the truth of God which it sets before us. But so far as it is medicine for our remaining errors, for disease of the heart or of the understanding, while they still have power over us, the same principle will not apply. To follow our actual preferences in the study of God's word, and to neglect all which does not commend itself at once to our taste, would be to rob it almost entirely of its curative and medicinal power. Our study of it must be comprehensive as well as earnest, if we are to reap the full benefit of the heavenly gift. We may incur a dangerous loss, if we yield ourselves up blindly to our spiritual appetite: whether we neglect the precepts for the promises, or the promises for the precepts; the histories for the prophecies, or both of them for the didactic reasonings of the great apostle. We must use the Bible in its width and fullness, not only as food, but as medicine—not only where it pleases and delights, but where it corrects, purifies and enlarges our spiritual taste, before the word of Christ can dwell in us richly in all wisdom, and we can be armed with the whole panoply of God.—*Rev. T. R. Birks*.

The Burnt Offering.

“It is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.” Lev. 1. 17.

Reader, you are invited here to take your stand within the tabernacle's court. A crowded and a busy scene appears. Many worshippers bring many offerings. Ministering servants ply unceasing work. All is activity. But all the active zeal has one great object—to honor God in God's appointed way.

The happy man makes earth the gate of heaven. It only is so when the whole life draws near to God in the one path which God marks out. Each offering in this court is a full page of gospel truth. Christ in His grace and work is the golden key to open every part. Leviticus is Calvary foreshown. Calvary is Leviticus unfolded. The one casts forward the morning ray

The other pours down the mid-day blaze. But the early and the brighter beams stream from one Sun—Christ Jesus. The brazen altar is the herald of the cross. The cross re-echoes to the brazen altar's voice.

In a long train of ceremonial teaching the burnt-offering takes the lead. Let this, then, first be noticed. And may the Spirit use its various rites as various steps to lead us to the heights where Jesus is enthroned in light.

An offerer comes. Mark what he brings. If his offering be from the herd, it must be an unblemished male Lev. 1. 3. It must be the choicest produce from his pastures—the primrose flower from his fields. There must be strength in fullest vigour, and beauty without one alloy. Such are the properties required.

The purport is distinct. Jesus is here. The victim chosen before worlds were framed is thus portrayed. Strength and perfection are main colors in His portrait. He is strong as God can be. The buckler of omnipotence is on His arm. The girdle of His loins is might of might. Hence He is able to achieve the grandest of all victories—even to tread down Satan and his empire. Hence He is able to bear away the weightiest of all burdens—even the vast mass of all His people's sins. Hence He avails to throw back heaven's gates. Hence He drags multitudes from lowest depths. Hence He uplifts them to the highest glories.

Perfection finds embodiment in Him. His every aspect is beauty, without one flaw. All evil tried Him, but it left no stain. Sin could not touch Him, though He sojourned in its home. Earth saw in Him one sinless inmate. From the manger to the cross, He shone one ray of god-like purity.

O, my soul, you need strong help. Repose on Jesus; His strength suffices, and it cannot fail. You need a perfect ransom and a perfect robe. Repose on Jesus; He gave to God a spotless life—a spotless soul—to be your price. He gives to you a spotless righteousness to be your raiment. Thus the unblemished male pictures the beautiful and the strong Redeemer.

We next approach the chambers of the offerer's heart. We read, “He shall offer it of his own free will” (Lev. 1:3). There is no compulsion. There is no reluctance. His step is willingness. He hastens in the alacrity of earnest zeal.

This is a picture of faith's happy actings. Its chariot-wheels move swiftly. It feels sin's miserable need. It knows the value of redeeming blood. So it flies with rapid wing, to plead it at the mercy-seat. Formalists may frequent God's courts. Habit's cold chain may drag them. Self-righteousness may urge them to the heartless task. But faith is a willing grace. It has a heavenward impulse. It only lives while soaring to the skies.

The eager offerer puts his hand upon the victim's head (Lev. 1:4). Do any ask the meaning of this rite? It graphically shows a transfer.—Some load oppresses, which is thus cast off.—Some burden passes to another's person.

Here is again the happy work of faith. It brings all guilt, and heaps it on the Saviour's head. One sin retained is misery now, and hell at last. All must be pardoned by being brought to Christ. And He is waiting to receive. His office is to be his burden-bearer. His love constrains, and He cannot draw back. He takes the grievous load, and bears it away.

Do any read this who never have thus dealt with Christ? Sirs, where are your sins? they adhere tighter than your very skin. They have a millstone weight. They press to misery's unfathomable depths. But flee to Jesus. He can remove them all, and He alone.

Believer, Where are your sins? On Jesus they are placed, and you are free. I ask again, where are your sins? You answer, “As far as the east is from the west, so far hath he removed our transgressions from us (Psalm 103:13). You know the Spirit's witness: “he shall put his hand upon the burnt-offering, and it shall be accepted for him, to make atonement for him” (Lev. 1:4). You may rejoice and sing aloud, Christ is accepted for me; I shall not be condemned. Christ is made atonement for me; pardon, and peace, and heaven, and God are now my portion. Thus with one hand faith casts away all misery, and with the other grasps all joy.

The victim, to which sins thus typically pass, must die. “He shall kill the bullock before the Lord” (Lev. 1:5). Can Jesus, who in reality receives our guilt, not lay down his life? It cannot be. The holy word stands sure: “In the day, that thou eatest thou shalt surely die” (Gen. 1:17). Truth has righteously sworn, “The wages of sin is death” (Rom. 6:23). The sinner's surety, then, cannot be spared. “He is brought as a lamb to the slaughter;” he is stretched upon the altar of the cross; he gives his life to pay the debt—to satisfy the wrath—to bear the curse—to expiate the guilt.

O, my soul, “Christ died” is all your hope—your plea—your remedy—your life. “Christ died” opens your path to God. “Christ died” turns every frown into approving smiles. When

then the law thunders, and conscience quakes, and fear no more. When the grave opens, whisper "Christ died," and sleep in peace. When the white throne is set, shout "Christ died," and take the crown of righteousness.—*Archbishop Lane.*



The Advent Herald.

BOSTON, MAY 10, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE DELIVERANCE OF ISRAEL FROM EGYPT.

Pharaoh's infidel heart was not softened by the "marvellous things" (Psa. 178:12) which Jehovah did in the sight of Israel,—"in the land of Egypt, in the field of Zoan;" but that could not frustrate God's purpose to deliver Israel. He said to Moses (Ex. 11:1, 4-6), "Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards . . . he shall surely thrust you out hence altogether. . . . About midnight will I go out into the midst of Egypt: and all the first-born in the land shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maidservant that is behind the mill: and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

This was in the seventh month of the Egyptian calendar; which God changed to the first. He said (12:2), "This month shall be unto you the beginning of months: it shall be the first month of the year to you,"—reckoning from the new of the moon in April. On the tenth day of this month, each house was directed to take a lamb of the first year, and keep it until the fourteenth day, when the whole congregation (vs. 6-14) were to "kill it in the evening"—or, (margin,) "between the two evenings;" and were to "take of the blood, and strike it on the two side posts and on the upper door post of the houses," wherein they should eat it, "roast with fire," with unleavened bread, and with bitter herbs,—eating it in haste with their loins girded, their shoes on their feet and their staff in their hand, ready to leave the land of Egypt at a moment's notice.

Such was the institution of the LORD'S PASSOVER; for Jehovah said to Moses, "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt. . . . And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations." And this feast was observed, commemorative of the deliverance then effected, and typical of that future offering, when (1 Cor. 5:7) "Christ our passover" should be "sacrificed for us," until He came, and it ceased to be of national or typical significance.

The children of Israel did as they were commanded, and (vs. 29-34) "at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. . . . And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they

"The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i. e. during the whole time of twilight."—*Dr. A. Clarke.*

"By this time of the day God foreshadowed the sufferings of Christ in the evening of times, or in the last days, (Heb. 12:1, Pet. 1:19, 20:) and about the same time of the day, when the paschal lamb ordinarily died, He died also viz., at the ninth hour; Matt. 27:49-50.—*Ainsworth.*

said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their shoulders." And thus they journeyed that night "from Rameses," a city in Goshen where they had rendezvoused, to Succoth, which word signifies "booths;" and it is supposed that the locality was thus named from its being the place of Israel's first encampment. There were "about 600,000 on foot that were men, besides women and children: and a mixed multitude went up with them,"—estimated in all to have been about two millions of souls—"and flocks and herds even very much cattle."

Nor did they forget the dying injunction of Joseph, who, by faith (Heb. 11:22) "when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones;" which Moses took with him. For Joseph (Ex. 13:19) "had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you"—wishing to repose in the land of promise till he should be raised from the dead to inherit it.*

As Israel journeyed, (13:21, 22) "The Lord [Jehovah] went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night. He took not away the pillar of the cloud by day nor the pillar of fire by night from before the people." Removing from Succoth, their second encampment (13:20) was "in Etham, in the edge of the wilderness;" and their third (14:2) was "by the sea."

When Pharaoh heard that the people were actually gone, his heart was again hardened, and he pursued after them with "six hundred chosen chariots and all the chariots of Egypt, and captains over every one of them." He overtook Israel while they were "encamping beside the sea," and "they were sore afraid," and cried unto the Lord. And Moses said, (vs. 13-31) "Fear ye not, stand still and see the salvation of the Lord [Jehovah] which He will show to you to-day: for the Egyptians whom ye have seen to-day ye shall see them again no more forever. The Lord [Jehovah] shall fight for you and ye shall hold your peace. . . . And the Angel of God [Melach the Elohim] which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face, and stood behind: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all night. And Moses stretched out his hand over the sea; and the Lord [Jehovah] caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground. . . . the Egyptians pursued and . . . in the morning watch [of the third day] the Lord [Jehovah] looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. . . . and the sea returned to his strength when the morning appeared. . . . and the Lord [Jehovah] saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore."

"Then sang Moses and the children of Israel" a song of praise and thanksgiving to Jehovah their deliverer. This was on the morning of the seventeenth of Adar. And Moses said (Ex. 15:11, 13, 17, 18): "Who is like Thee O Lord [Jehovah] among the gods [the elohim]? who is like Thee, glorious in holiness, fearful in praises, doing wonders. . . . Thou in Thy mercy hast led forth the people which thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. . . . Thou shalt bring in, and plant them in the mountain of Thine inheritance, in the Place O Lord [Jehovah] which thou hast made for Thee to dwell in, in the Sanctuary, O Lord [Adonai] which Thy hands have established. The Lord [Jehovah] shall reign for ever and ever."

Similarly, those who shall have been redeemed from the earth shall rejoice over their deliverance at the overthrow of all Jehovah's enemies,—when the time shall come at which Abraham and all the Israel of God will be given the inheritance of the kingdom forever,—then will all the ransomed ones (Rev. 15:3, 4) "sing the song of Moses the servant of God, and the song of the Lamb, saying great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee O Lord and glorify Thy name! for Thou only art holy."

* Stephen says, (Acts 7:15, 16), that "our fathers," "were carried over into Sychem;" and as this was the only opportunity of their being carried there, it is supposed by Calmet and others that not only the remains of Joseph, but of each of the sons of Jacob, in the charge of the several tribes, were taken with them to Canaan.

TROPES, OR FIGURES OF SPEECH.

There is no branch of study more essential to enable a person to appreciate the full meaning of language, than that which gives an insight into the principles which govern the use of tropes, or figures of speech: and there is no more interesting study than this.

It is a popular opinion that figurative language is difficult to be understood, and that its meaning is necessarily obscure, if not entirely inexplicable. This notion is owing to ignorance of the principles that govern the use of figures; and it is marvelous that those thoroughly instructed in the ordinary branches of science, should be so often unenlightened respecting the use of figurative language.—We greatly wish every studious mind would possess itself of "The Laws of Figurative Language," by D. N. Lord. Price \$1. And we also wish that Mr. Lord would give an abridgment of that work, that might be afforded for 10 or 12 cents.

We wish to keep our readers impressed with the importance of this subject, and therefore may give a few lessons in the *Herald*; and we begin with a few definitions.

1. A *Trope*, is a figure of speech, its name being derived from the Greek τροπή, to turn; which gives name to the tropics, because when the sun has gone north or south to those distances, it turns again towards the equator. In rhetoric it signifies a word or expression turned aside from its natural and obvious meaning.

Tropical expressions are often erroneously regarded as obscure, or unintelligible; and many denominate language "figurative," when they would avoid attempting its explication.

Words are used figuratively when they express something different from their ordinary meaning; but their figurative meaning is usually clearly discernible from the context.

The use of tropes is to illustrate the subjects to which they are applied; and instead of obscuring, they are intended to give clearness and force to the expression. Therefore instead of being equivocal or enigmatical, they make the subject more intelligible and emphatic.

Language to be figurative must contain figures, one or more, of some kind; and it may not be thus denominated, when it cannot be specified in what the figure consists. When this can be done, the name of the figure can be given, and the principle on which it is used can be determined; and then the literal expression equivalent to it, may easily be substituted for it.

Tropes embrace the Simile or Comparison, Metaphor, Hypocatastasis or Substitution, Apostrophe, Prosopopoeia or Personification, Synecdoche, Metonymy, Allegory, Hyperbole, and Irony.

A *simile* is a comparison of one object with another. It is an affirmation that one object is like, or as another, because of some real or imaginary resemblance between them, to illustrate some quality in the object of which the affirmation is made.

Sometimes the fact only, of a resemblance is affirmed: (Psa. 103:15,) "as for man, his days are as grass,"—illustrative of the shortness of life. At other times the nature of the resemblance is indicated: (Dan. 7:9,) "Whose garment was white as snow,"—illustrative of the color of his garments.

A *Metaphor* is a simile without the sign of comparison. It is an affirmation of an object, incompatible with its nature—i. e., it affirms that an object is, what literally it is only like; or attributes to it acts, to which its acts only bear a resemblance. (Isa. 40:6,) "All flesh is grass"—illustrative of the brevity and uncertainty of life. Isa. 3:25—"Her gates lament and mourn"—illustrative of their abandonment and desolation.

A metaphor may be a simple affirmation of what an object is, or it may embrace "the agent, the act, the object, and the effect of the action."—*D. N. Lord.*

(a.) When an object is affirmed to be what it only resembles, the figure is always in the predicate; while the subject of which the affirmation is made is always literally expressed.—*lb.*

(b.) When a nature that does not belong to an object is ascribed to it, the acts or results affirmed of it are proper to that imputed nature, not to its own.—*lb.*

(c.) "The meaning of a metaphorical passage is precisely what it would be if a comparison only were affirmed."—*lb.*

When an object, instead of being affirmed to be what it resembles, is introduced by the name proper only to that resemblance, it is an *elliptical metaphor*. And to complete the figure, the name of the object and the affirmation are to be supplied. In the following illustration these are enclosed in brackets:

"And at that day there shall be [The Messiah, who is] a Root of Jesse, which shall stand for an ensign of the people." (Isa. 11:10.)

The object to which the elliptical metaphor is applicable, may usually be found by a collation of parallel scriptures. Thus we read, "I [Jesus] am the Root and offspring of David." (Rev. 22:16.)

The *Substitution*, or *Hypocatastasis*, is a use of agents or objects of one class, without any formal notice, in the place of the persons or things treated of in the passages where they occur.

It differs from the metaphor, in that the things substituted are exhibited either as exerting, or as being subjected to an agency compatible with their nature, to illustrate by analogy the agency which the things, for which they are substituted, are either to exert or are to be subjected to.—*Lord.*

"O my people, they which lead thee cause thee to err, and destroy the way of thy paths"—Isa. 3:12—leaders, going before, misleading those who follow, and making the paths unsafe for them to walk in, being used to illustrate the manner in which the people of Israel were caused to embrace error, and were kept from the truth by their rulers and teachers.

An *Apostrophe* is a digression from the order of any discourse, and an address to the subjects of it or to those who are to judge respecting it.—"Hear the word of the Lord ye rulers of Sodom." (Isa. 1:10.)

Personification or *Prosopopoeia*, is an address to an inanimate object, literally applicable only to that which has life and intelligence. This is the only figure beside the metaphor, which ascribes to agents or objects qualities or acts incompatible with their nature. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." (Deut. 32:1.)

A *Synecdoche* is the whole of a thing put for a part, or a part for the whole: as the genus for the species, or the species for the genus, &c.—"Man dieth and wasteth away; yea man giveth up the ghost, and where is he?" (Job 14:10)—man being put for the race of mankind.

A *Metonymy* is a reversion, or the use of a noun to express that with which it is intimately connected;—as the use of the cause for the effect, the effect for the cause, the thing contained for that which is contained in it, &c. "Ye have eaten up the vineyard," (Isa. 3:14,)—meaning the fruit of the vineyard.

An *Allegory* is the description of a subject by an analogous one, resembling it in its characteristics—the subject being indicated in the connection. (See Ezek. 31:3-9; Psa. 80:8-16; Judges 9:8-15.)

A *Parable* is a similitude taken from natural things to illustrate those which are spiritual. (See Matt. 13th and 21st.)

A *Riddle* is an enigma—something to be guessed. (See Judges 13:14-18.)

Types are religious rites or things, which are given to pre-figure greater events in the future—"which are a shadow of good things to come" (Col. 2:17.)

Antithesis is a contrast—placing in opposite lights things dissimilar. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1:3.)

A *Hyperbole* is an expression of more than is intended to be understood. "I suppose that even the world itself could not contain the books that should be written," (John 21:25)—meaning that a great number might be written.

Irony is the use of pointed remarks contrary to the actual thoughts of the speaker or writer—not to deceive, but to add force to the remark. "No doubt but ye are the people, and wisdom shall die with you." (Job 12:2.)

The *Interrogation*, while its legitimate use is to ask a question, is also used to affirm or to deny with great emphasis.

Those which affirm have *no* or *not* in connection with the verb: "Is not God in the height of the heavens?" (Job 22:12.) *Ans.* He is.

Those which deny, have no negative in the connection: "Can the rush grow up without mire?" (Job 8:11.) *Ans.* It cannot.

"GEOGNOSEY," AND THE "TELESCOPE."

On another page is an article on "Modern Philosophy and the Bible," from the South Carolina *Due West Telescope*, which contains some good things, and some things in which the writer misapprehends his subject.

We allude to the extract that he gives from D. N. Lord's "Geognosy: or, the Facts and Principles of Geology against Theories." The editor of the *Telescope* copies second hand an extract from this book, which he dissents from: but in his closing paragraph, he affirms all that Mr. Lord affirms!

We can harmonize this only on the supposition that the writer has not seen Mr. Lord's "Geognosy," and that he judges from this quotation that it

is written in defense of geological theories to discredit revelation.

So far, however, from this being the case, it is written in defense of revelation, and it is an able and masterly demonstration of the impossibility of harmonizing geological theories with geological facts and principles. Mr. Lord shows that these, instead of requiring long periods in the place of the six days of creation, are entirely incompatible with the theories which contend for such periods. It is a clear, logical, and scientific work, which geological theorists will find it difficult to reply to. It fully recognizes all the facts of geology, and so is at issue with none of these, which it explains in harmony with the Scripture record.

If Mr. Knight would mail a copy of Mr. Lord's book, to "The Telescope, Due West, Abbeville District, S.C." he would correct the misapprehension of the editor of that paper, and would get a favorable notice for the book; for we have found that paper openhearted, ready to receive correction, and prompt to do justice.

The distinction which the *Telescope* makes between scientific facts and historic truths, is doubtless correct; but this has no analogy to the point at issue, which does not have respect to common historic truth, but to the truth of inspired history. The Divine record states that in six days God made the heaven, the earth and all things therein. The laws of language make it impossible to modify this declaration by any showing that it contains a trope of any kind. Geological theorists affirm that God did not make the world in six days, and that it must have been in process of construction for millions of ages. With this contradiction, it must be shown, either that the meaning of the record may be modified by its being proved to be tropically expressed, or the geological theories must be shown to be at variance with geological facts and the latter in harmony with the record, or the record must be set aside as false. As the first cannot be, the second must be to preserve the authenticity of the record; for if the record is proved to be false in its very foundation and commencement, what reliance can be had in any of the words coming from the same source? Therefore, as Mr. Lord says, the conclusions of geological theorists, "if founded on just grounds, do disprove the inspiration," of the Old Testament, and also of the New, which is based on the integrity of the Old, which would change the whole of Revelation into a fable. And therefore "the question whether the conclusion which geologists thus draw in respect to the age of the world, is legitimate or not, is of the greatest moment."

Realizing the peril which truth is in from these attacks of geologists, Mr. Lord has rendered a vast service to the cause of truth and science, which are always identical, by showing that geological facts and principles are as much opposed to these theories, as is the letter of the inspired record.

We would recommend to our contemporary to procure a copy of Mr. Lord's "Geognosy," which may be had of the publisher, Franklin Knight, 138 Nassau st., New York, price \$1.25. It is also for sale at this office.

SHEOL.

Will you please give in the *Herald*, from your Hebrew concordance, the instances in which the Hebrew word for hell occurs in the Old Testament, and its translation in each case. This will greatly oblige me. With much respect yours,

J. N. ANDREWS.

The only Hebrew word rendered "hell" in the Old Testament, and it corresponds with Hades *αἵδης* in Greek of the New, is given in Longman's Hebrew and English Concordance, as follows:—

Gen. 37:35. I will go down into the grave
42:38 my gray hairs with sorrow to the grave
44:29 my gray hairs with sorrow to the grave
Nu. 16:30 they go down quick into the pit
33 went down alive into the pit
Deu. 32:22 shall burn unto the lowest hell
1 Sa. 2: 6 he bringeth down to the grave
2 Sa. 22: 6 The sorrows of hell compassed me about
1 K. 2: 6 let not his hoar head go down to the grave in peace
9 hoar head bring thou down to the grave
Job 7: 9 he that goeth down to the grave
11: 8 deeper than hell; what canst thou know
14:13 wouldst hide me in the grave
17:13 the grave (is) mine house
16 they shall go down to the bars of the pit
21:13 in a moment go down to the grave
24:19 (so doth) the grave those which have
26: 6 Hell (is) naked before him
Psa. 6: 5 (6) in the grave who shall give thee
9:17 (18) The wicked shall be turned into hell
16:10 thou wilt not leave my soul in hell
18: 5 (6) The sorrows of hell compassed me
30: 3 (4) brought up my soul from the grave
31:17 (18) let them be silent in the grave
49:14 (15) sheep they are laid in she grave
—(—) beauty shall consume in the grave
15 (16) redeem my soul from the power of the grave

55:15 (16) let them go down quick into hell
86:13 delivered my soul from the lowest hell
88: 3 (4) my life draweth nigh unto the grave
89:48 (49) his soul from the hand of the grave
116: 3 the pains of hell gat hold upon me
139: 8 if I make my bed in hell
141: 7 bones are scattered at the grave's mouth
Pro. 1:12 swallow them up alive as the grave
5: 5 her steps take hold on hell
7:27 her house (is) the way to hell
9:18 her guests (are) in the depths of hell
15:11 hell and destruction (are) before the
24 depart from hell beneath
23:14 deliver his soul from hell
27:20 hell and destruction are never full
30:16 the grave; and the barren womb
Ecc. 9:10 no work, nor device...in the grave
Cant. 8:6 jealousy (is) cruel as the grave
Isa. 5: 14 hell hath enlarged herself
14:9 hell (marg. or the grave) from beneath is moved for thee
11 thy pomp is brought down to the grave
15 thou shalt be brought down to hell
28:15 with hell are we at agreement
18 your agreement with hell shall not stand
38:10 I shall go to the gates of the grave
18 the grave cannot praise thee
57:9 didst debase (thyself even) unto hell
Eze. 31:15 he went down to the grave
16 I cast him down to hell
17 They also went down into hell
32:21 speak to him out of the midst of hell
27 gone down to hell with their weapons
Hos 13:14 ransom them from the power of the grave
— O grave, I will be thy destruction
Am. 9: 2 though they dig into hell
Jon. 2: 2 (3) out of the belly of hell (marg. or the grave) cried I
Hab. 2: 5 enlargeth his desire as hell

Dedication at Newburyport.

On Wednesday, the 30th ult., was dedicated a very neat and convenient church edifice in Newburyport, for the accommodation of the church of believers in the near second advent of Christ, now gathered in that place.

The cost of the house, as we learn, was about \$4000. The building is 60 feet by 36, with 22 feet posts, setting sufficiently high from the ground for a dry and airy vestry-room in the basement. The house is of wood, painted white, and the inside neatly finished. It contains 64 pews, that will accommodate 400 persons. The vestry will seat 160 persons. The whole is warmed by a furnace. There is no singing gallery; but a neat-toned reed organ is placed in front of the pulpit, and all of the congregation who can, unite in singing the praises and thanksgiving of the church—that being the only kind of singing that comes up to our idea of what that part of the service should be to make it acceptable worship to Jehovah.

The dedication services commenced at 3 P.M. and were respectfully listened to by a crowded congregation—there being temporary seats in the aisles filled as well as the pews. There were present the most of the ministers of the several churches in Newburyport, among whom we noticed Dr. Dimmick and Mr. Campbell, of the Congregational churches—the former being the author of a pamphlet in 1842, which was written to oppose the views we entertain: and the latter, being a decided pre-millenarian. The presence of the clergy there was an act of kindness and courtesy on their part, and showed their kind wishes and good feelings, without being designed by them as any expression of their theological opinions.

The discourse was preached by the pastor of the church, Eld. John Pearson Jr. It was a well-written document, was delivered in a manner creditable to the ability of the writer, and contained a clear expression of the peculiarities of our belief differing from post-millennialists. Brn. Plummer, Osler, Fassett and E. and G. W. Burnham took part in the services. In the evening Eld. Osler preached to a respectable audience, a very suitable sermon, adapted to the lambs and sheep of the flock. The prospects of the church in that house are very encouraging, there being a good understanding between pastor and people, who have now had a nine years' acquaintance with each other in that important relation. Perpetuity in the pastoral office is essential to the well-being and growth of a church.

Summer Fruits in the Winter Season.

Having had the privilege of feasting, during the past winter, on fresh tomatoes, whortle-berries, &c. &c., put up last Summer in Arthur's Patent Self-sealing Air-Tight Cans, we take this opportunity to give expression to our experience.

The various kinds of fruit thus preserved have come out as fresh, and with precisely the same flavor that they had when sealed, and we can not too highly commend this mode of preserving the perishable fruits of summer for winter's use.

Arthur's cans are preferable to any others in use for the following reasons:

1. They are self-sealing, and require no aid of a tinner to solder or unsolder them—they being surrounded by a groove filled with cement, into which the cover fits when warm, and which on being

cooled preserves the contents perfect from the air.

2. The same cans are equally good for use in a succession of years, and the same cement remains in its place, so that when there has been one outlay made for the cans, there is no repetition of that expense till they are worn out by age.

3. With these cans, the *mouth* is the full size of the top of the cans, which adds to the convenience of filling and emptying them; which is not the case with other kinds where a small cap is screwed or soldered on; and fitting into cement they are more certain to be air tight, than a top that is only screwed on.

4. There are no cans that can be afforded cheaper than these. And

5. Every housewife can fill and seal them, without the aid of a tinker or screw-wrench.

The fruit to be preserved must be put in the cans *hot*, must *fill* the can, and the cover must be immediately put on. Heating fruit, arrests its natural tendency to decomposition, and the heat of the fruit when put in the cans so melts the cement, that the cover fits right into it, and only needs to be kept there by a weight till the cement cools and hardens. It is opened by warming the can in hot water, which melts the cement so that the cover can be raised, and the can be emptied and cleaned for future use—the cement being left in its groove.

Those therefore who wish for green peas, summer beans, tomatoes, or berries, or even meats of any kind, have only to cook them as they would for present use, and, instead of putting them into their mouths at once, put them into these cans, and store them away for winter's use; or for any future use; for they will keep for years without care or thought respecting them. And then when they are wanted for the table, they may be re-warmed in the cans set into hot water, and thus made ready to be poured into dishes to be set on the festive board, as fresh and as nice as when first prepared for sealing, and as much more agreeable, as fruits out of season are than those in.

The natural flavor of strawberries, peaches and every kind of fruit may be thus retained. When ordinarily made into preserves, the quantity of sugar necessary to keep them gives them a sickish taste, and much destroys their natural flavor; but with these cans, no sugar need be used, though it is better to use just enough to properly sweeten the fruit. Thus they are a great saving in the expense of putting up preserves, which, also, are much more palatable and better kept than those ordinarily prepared. In this way, anything that is wished for out of season, for sauce, preserves, for pies, or for the more bulky table-meal, may be put up in its season, and stored away till wanted for future use.

The cans are made of the size of pints at \$2 00; per doz.; Quarts, \$2.50; Half gallons, \$3.50; and Gallons, at \$5.00 per dozen. These several sizes nest into each other, for convenience in transportation, and come at about \$13. per dozen nests—containing 48 cans, that will hold, in all, twenty-two and a-half gallons.

Charles Burnham, of Springfield, Mass., is the sole manufacturer for the New England States, and orders should be either sent to him; or if orders are sent to dealers of such articles, they should be informed where they can get a supply.

As many were disappointed last year in procuring them, the demand for them being greater than the supply, it would be well for those who wish to lay in their strawberries, and other fruits, to make early application, so as to have precedence in the filling of their orders.

A specimen of the cans may be seen at this office.

ABSENCE OF MIND.—The Boston train on the Eastern Railroad, arriving here at 2 o'clock P. M., is eminently an accommodation train, and Mr. Marden is an accommodating conductor. Yesterday a lady got out at Ipswich, and stood on the platform complaining that she had left an umbrella in the cars. The train was delayed, the conductor hunted in all the seats, when at last it was discovered that the lady held the umbrella over her head, and all the time had thus been sheltering herself from a pouring rain. She lifted her hands in surprise at the discovery, the passengers laughed, and the cars moved on.—*Newburyport Herald*, 2d

Two young women recently paid a visit to their brother, a clerk at one of the houses of the London Docks, for the purpose of being shown over some of the buildings to witness the working of a machine known as "the hydraulic lift," and other contrivances for superseding manual labor. While the brother was engaged in another part of the warehouse, after cautioning them as to the danger attending the slightest carelessness on their part,

they inadvertently got too near the aperture through which the machine ("the hydraulic lift") travels up and down to the various compartments of the warehouse; holding their heads over this hole, and looking down, believing the machine not then to be at work, it suddenly and instantaneously came down and in a moment severed both heads from their bodies, the heads falling to the bottom of the building with a loud crash.

DOUGLAS'S LIBERALITY.—Some of the papers have been extolling Senator Douglas for his liberality in donating ten acres of land, worth \$50,000, to the Baptist church, in Chicago. Another version of the matter was that he had endowed a college with that amount. The *Chicago Democrat* very quietly pricks the bubble. It says:

"Douglas has about seventy acres of land, worth, as it now stands, on an average, two thousand dollars per acre. He offers to give ten acres of it to any person or corporation that shall build upon the same such a building as he describes, costing at least one hundred thousand dollars. Title to be made on completion of building. The balance of the land not occupied by the building to be a public park forever. This would enable him to sell lots for residences about the park, and thereby make the remaining sixty acres worth nearly half a million of dollars, whilst the whole seventy is worth now only one hundred and forty thousand dollars."

EXTRAORDINARY CASE.—The *Philadelphia Bulletin* says that a party of sixteen Germans were arrested in that city on Saturday, on a singular charge preferred by a boy named Bernadotte Glischman. The lad states that on the 23d ult., while in the bar-room in a lager beer house, and in the absence of his father, these Germans beat him, and afterwards carried him up stairs and stretched him upon a bed, where they stuck pins into him, and to silence his cries, covered his head with a pillow. The boy alleges that he was subjected to this treatment because his tormentors, who are Catholics, wanted to punish him because the Jews crucified Christ! The father testified that the boy had been badly beaten, and that he found him locked into the room on the occasion alluded to, suffering from the treatment he had received. The defendants were held for trial.

THE SADDEST.—One of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself: that he may be a pilot and a castaway.—*Blake*.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter,	" 52.
The Temptation,	" "
The Culpits and their Sentence,	" "
The Judge,	" 60.
The Earth and Man under the Curse,	" "
Cain and Abel,	" 68.
The Church Before the Flood,	" "
The Church in the Ark,	" 76.
The Epoch of the Flood,	" "
The Earth that now is,	" "
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy,	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.
The Obstinacy of Pharaoh,	" "
Deliverance of Israel from Egypt,	" 148.

There will follow in the following order:
Israel's Despoiling of the Egyptians.
The Epoch of Israel's Deliverance.
The Institution of the Sabbath.
His Guidance of Israel in the Wilderness.
The Giving of the Law on Sinai.
The Divine Presence.
The Ark of the Covenant.
The Spies' Report.
The Last Year of Israel in the Wilderness.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

QUESTION ANSWERED.

BRO. HIMES:—This is the heading of the answer to the question asked in the *Herald* of March 22d. Are the events predicted in Ezekiel 38 and 39 to be classed with those of Rev. 19th respecting Gog, or Armageddon of the 15th? The answer by D.W.S. is, that it appears to him that it has nothing to do with either. With this answer I am not satisfied. There is nothing said of Gog in the 19th chapter, but in the 20th. If the supper of Rev. 19:17-20, does not harmonize with the sacrifice and supper of Ezekiel 39:17-20, then I know not the meaning of language. The enemies of God's people are for the sacrifice in both passages, and the birds invited to the feast. D.W.S. says, 'tis the closing events of the old covenant, as there was connected with the old covenant the land of Canaan, (Gen. 15) the same in Ezekiel 39th. I thank D.W.S. for this admission. Now for the covenant made with Abraham (Gen. 13, 14) God said to Abraham after Lot was separated from him, Lift up thine eyes and look from the place where thou art northward and southward and eastward and westward, for all the land which thou seest "to thee" will I give it and to thy seed forever. In Gen. 16, God reminds Abram of this gift, and Abram believed God, and it was counted to him for righteousness. Abram said Lord whereby shall I know that I shall inherit it? God said to Abram, Know of a surety that thy "Seed" shall be a stranger in a land that is not theirs, and they shall serve them, and they shall afflict them four hundred years and afterward shall they come out with great substance, and I will give them this land from the river of Egypt, unto the great river, the river Euphrates. Now this last promise to his seed according to the flesh, was only a surety, or warrant, that he and his seed, which is Christ's should have the world, (Rom. 4:13; Gal. 3:29).

This promise to Abram and his seed was through the righteousness of faith. As it is written I have made thee a father of many nations before him whom he believed, even God who quickeneth the dead and calleth those things which be not, as if they were. Paul found it hard to make men believe in his day that this promise of land would be realized through the resurrection of the dead. And 'tis as equally hard now-a-days.

Now let me turn to Ezekiel 37, which tells us as plain as language can describe any territory or land, that God will open the graves of his people and bring them into the land of Israel—the very land promised to Abram, Isaac and Jacob, and they shall be one nation, have one King, one Shepherd, and one God, and they shall no more be divided into two nations. And they "shall" be my people and I "will" be their God. There are no conditions here. It is past all conditions. It is yea and Amen, into this land and against this people.

God brings up Gog and Magog to see what they have lost, that they once might have inherited but, rebelling, lost it; and they are rejected and judged unworthy of everlasting life, and by the fury of God's wrath are punished with everlasting destruction from the presence of the Lord and from the glory of his power. God will bring a seed out of Israel, and out of Judah an inheritor of my mountains and mine elect shall inherit it. Isa. 65. God promises that his elect shall inherit his mountains. This elect is the true Israel that he gathers at his coming out of the nations—the same people that Abram by promise is father of, the nations that are saved, that walk in the light of the New Jerusalem city. This people, his elect, inherit his mountains, this shall be their inheritance. See Ezekiel 36:8-12. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. There shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. And I will set up one shepherd over them and he shall feed them, even my servant David. He shall feed them, and he shall be their Shepherd.—Ezekiel 34:14-23. Christ says, I am that Shepherd with one fold. John 16. This is after his people is gathered out of the nations, and of course must be future.—See Ezek. 20:40. For

in my holy mountain, in the mountain of the height of Israel, saith the Lord God then shall all the house of Israel, "all of them in the land," serve me. Then will I accept them, and then will I require your offerings and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet Savor when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, "and I will be sanctified in you before the heathen; and ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Is not that the better country that Abraham and those ancient worthies looked for, and had the promise of, and died without the sight, waiting for the resurrection morn to reveal it? Heb. 11. And is not this the land that Gog and Magog came into? I will bring thee upon the mountains of Israel and thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee: I will give thee unto the ravenous birds of every sort and to the beasts of the field, for I have spoken it, saith the Lord God.—Ezek. 39:2-5.

Will ye believe it? "Nevertheless when the Son of Man cometh will he find faith on the earth!" People are just as unbelieving now of the simple word of God, as when he (Christ,) first came. This, say they, is too carnal to believe it will be in a resurrection state. Does not this harmonize with the destruction of God's enemies in the 19th chapter of Revelation; also of 20th chapter of Revelation. Is not fire and brimstone used in the destruction of both? Is not the battle in Rev. 16th described as the wicked being deceived by the same lying spirits and brought against Christ and his people, and is it not after Christ comes as a thief, and does he not gather them into the valley of Armageddon? And does not the same shaking, thunders and earthquakes, fire and hail, destroy them? Is not the same class, and the wicked on the other, and God the executioner of all this power? Is it not in Rev. 19, after Christ comes to reign and all the heavenly host cry Alleluia? Is it not when the saints are glad and rejoice that the marriage of the Lamb is come and His wife hath made herself ready? And can she be made ready before the Bridegroom comes and bring her up out of the grave, the land of the enemy, and array her in fine linen, as in Ezekiel 37? When the Lord brings again Zion he will appear in his glory. And when he appears in his glory he will reward every man as his work shall be. Now there are two passages of Scripture that decide this, in my mind. In Ezekiel 38 and 39:13, 'Tis the day that I shall be "glorified," saith the Lord God, that this takes place, and the other passage is in 2 Thess. 1:9, 10, "who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power when he shall come to be glorified in his saints and to be admired in all that believe in that day." We see here that when Gog and Magog in Ezekiel, are destroyed, He is glorified, and Paul says, that is when Christ is revealed.

L. WILCOX.

A SHORT SERMON.

"But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God."—John 3:21.

What a clear and common-sense statement is here made by our blessed Lord. All may see the practical bearing of it in a moment, and I wish to call it up to be looked at, and to weigh and measure a few things by it, for it is the Lord's rule.

Jesus had just announced "that light is come into the world, and men chose darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (discovered margin.) This is the condition of the world, lying in wickedness. God has commanded light to shine to discover the darkness, and to manifest himself to the world. He has given the true rule of right, the standard of truth, by which to test the moral conduct of men. It is a perfect rule, by which to test all acts, and thoughts. Were not this the fact, men in sin would get along better than they do. Because some indulge in one class of evil, and some in another, and when the light shines on one class of evil, and manifests its quality, its perpetrator shrinks from the light, to some dark corner to hide from it; and if he cannot do it, he manifests hatred to the light, and rails, reproaches, and shuns the medium through which it is conveyed. God's word is "the light;" Jesus Christ is the manifestation of it, and is called "the light of the world." His teachings shine upon all the dark places of the world. This is why he is hated by the world, such as will receive "the word of life," and "continue in his word," (John 8:31) and says to them, "Ye are the light of the world." Christ shines through them. They reflect his light,

and this discovers the evil of the world, which all like, and extol highly. Some men like more of truth than others, because they are more free from evil, or practice less enormous evils than others. The light they dislike is that which discovers their deformity, shows their sins. Consequently all men dislike to confess they are lost, that they have no remedy in themselves; and that they must have mercy through Christ, and obtain eternal life and immortality through him, or not have it. They dislike to humble themselves and be "crucified with Christ to the world," to "put off the old man, which is corrupt, according to the deceitful lusts," and to be under the entire control of Christ to obey his word, to do (his) the truth in all things. It is what they hate. It comes in direct contact with the inclinations and wishes of the old man, or carnal mind. Because the carnal mind is not subject to the law of God, is enmity against God, (Rom. 8:7) neither can it be.

It must therefore be changed by the power of God, converted to the love of the truth. The heart must be brought to sympathize with God's plan of redemption, his entire system of truth, and be dedicated to its requirements, a sacrifice on its altar, and sanctified by its power. Then it will love to run in the way of God's commandments, love to "DO THE TRUTH," not a part of it, but all that it can see and learn to be the truth. So if it discovers to us that we have an unholy connection with the world, we shall break it off. If it shows we are indulging in any habit contrary to Christ's law, we will amend. Is the heart fully set to obey God there will be a thirst to know his law, and a mind to see that "his commandment is exceeding broad," that it "is a discernment of the thoughts and intents of the heart, as well as of the acts." He who cultivates such a state of mind will not jest much, nor exaggerate facts, nor seek another's injury, nor speak evil of any, nor practice evil, deal in poisonous goods which destroy the physical and mental powers of his fellowman, nor will he hate, or think lightly of any, part of the word of the Lord. All will be sacred to him. He will seek to learn all he can of it, not those parts which favor his ideas of the fall of man, the character of Christ, nature of the atonement, state of the dead, end of the wicked, sins of the world and church, ignorance of the ministers, deception of priests, signs of the times, time of Christ's coming, only, but will come to the light of his own deeds and will love that, and compare his deeds with the light, to see if they are wrought in God. Such will not frame apologies to cover their practices, nor seek to feign a want of ability to see the moral bearing of their improper course, or plead not to expect salvation by good works. Nor that they have a revelation of the Spirit which conflicts with the word of God, or that they never felt condemned for the things they do; that they are blessed and happy while doing such things, and it is not wrong, &c., &c. Neither will they be easily angry with one who discovers wrong to them, and tries to convince them by the word, nor try to measure their deeds by the deeds of others, and think they may do so because others do. It is enough to know what the Lord says. His word is above all. On this altar all must be sacrificed. "But he that doeth truth, cometh to the light that his deeds may be manifest, that they are wrought in God." Brethren, let us be of such, and live.

I. C. WELLCOME.

Hallowell, (Me.), April 13th, 1856.

Letter from D. Bosworth.

BRO. HIMES:—As the news of "the dead alive, the lost found," causes joy in heaven; so the news of salvation should, and does cause saints on earth to rejoice.

For the gratification of those thus interested I write to let you know of our prosperity in New Haven. About the last of February, I commenced a meeting at Brookville under very discouraging circumstances; so much so that it really seemed that *every thing* was against us. But before the first week closed, it was perfectly apparent that God was for us, one backslider was reclaimed, and others began to seek the Lord. We continued our meetings every evening, except Monday evening, till sometime in April, (although the going was so bad that only those in the immediate neighborhood could attend) also Sabbaths, and occasionally a Saturday afternoon; and the result is some thirty have turned to the Lord. The little church in this place, though very low when we commenced, (and this was one of the discouragements) seems to be thoroughly aroused to work for God and for souls. We continue to have two or three meetings a week, and they are very interesting. Some are yet inquiring, and the community all around are more or less favorably affected. And our orthodox friends who considered us so heretical that they could not think any good thing could come out of

"Nazareth" are constrained to acknowledge that God is with us.

Our Methodist friends have worked with us like true yoke-fellows from the beginning. Of five brothers (Brooks) from whom the place is named, one was a professor of religion before, *three* of the other four have turned to the Lord.

I have baptised six, others are expected to go forward soon. When we consider the feebleness of the means employed, we are surprised at the results. Surely, in this case, God will (as He should) get all the glory. Yours, D. BOSWORTH.

Bristol, Vt., May 1st, 1856.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Northfield, Mass., April 25th, at 1 o'clock A.M., after a short illness of only 25 hours, ALMA ELLEN, youngest child of brother S. W. and sister A. E. SLATE, aged 7 years, 1 month, and 23 days. Her disease was congestion of the lungs.

All was done that parents, friends and medical aid could devise to save her; but all was unavailing. She sweetly fell asleep in the arms of that Saviour who has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Most deeply afflictive to our brother and his family is this dispensation: yet they feel assured that Alma, with Rachel's children, will "come again from the land of the enemy;" and share the home of the blessed in that land where they will "die no more." A sermon was preached at the funeral by brother H. Collar, from Psa. 17:15, "I shall be satisfied when I awake with thy likeness;" in which he pointed the mourning friends away to the resurrection of the just as the Christian's only hope.

"We've laid her away 'neath the clod of the valley,
Where the low bending willow may weep 'bove her head;
And mingle its tear drops at noon and at even,
With our own as we kneel round her low narrow bed."

"We've laid her away and our heart-strings are breaking,
How sadly we turn to our desolate home!
We circle the hearthstone and list for her coming;
But memory whispers our cottage dove's flown."

"We follow the path where her little feet wander'd,
And weep in the places she frequented most;
But we start at the music of birds, stealing o'er us,
So like the sweet tones of the loved and the lost."

"But she's sleeping in Jesus, and we'll hush every murmur,
Though the light of our household's extinguished and gone,
We'll watch for the coming of Him who hath promised
To wake all the sleeping and gather them home."
Northfield, April 30, 1856. S. W. BISHOP.

DIED, in this city, April 25th, 1856, Mr. EZRA HOWARD, aged 55 years.

The deceased was a resident of Boston, and an attendant upon religious worship at Rev. Phineas Stowe's. Although he had been out of health for a number of years, and especially the past few months, yet his death was unexpectedly sudden. A circle of relatives mourn his loss.

Life.

Life, in some, is a cry of *wonder*, an exclamation of surprise, an expression of amazement at this mysterious universe, and their own mysterious being. Life in some, is a cry of *pain*, an outburst of sorrow and anguish, "a groaning that cannot be" fully "uttered," the agonising accents of grief, grief from physical suffering, grief from adversities of lot, grief from social pressure on the heart's affections. Life, in some, is a cry of *joy*, a voice of gladness, the rapid, incoherent speech of ecstatic feeling. I do not ask which of these your life is, nor does it much signify in relation to the most important of all matters. Be it the expression of wonder, pain, or joy, it may be sad or glorious: it may be the wonder of a believing or a sceptical spirit; it may be the pain of a patient or angry spirit; it may be the joy of a spirit whose portion is the world, or whose portion is the Lord. But I do ask you, what is the temper and form of your life? With many, it is but an *oath*; the irreverent display of evil passions, of disaffection, hate and levity; a taking of all things in vain; a revelation of enmity against God and godliness; a proof and a gratification of irreligion; a forgetfulness of all that should be remembered, a neglect

of all that should be cared for, a dislike of all that should be loved, a disobedience of all that should be submitted to. But there are many with whom life is a prayer; its exclamations are like ejaculatory supplications; the pouring out of the heart in adoration, petition, praise; the expression of dependence, desire, devotion. Their experiences and acts have the nature of worship, homage, intercession. Their feelings are wrought into song and service. Not only when they speak, not even only when they think, but evermore their life is a practical form of a believing, loving, resigned spirit; and when it shall have passed away as a cry, that spirit will still retain its vitality and vigour, and find more worthy utterance, and more worthy audience.—Rev. A. J. Morris.

Paradise.

All the precious stones in the crowns of kings, and in the cabinet of museums, are the scattered fragments of that explosion which kindled in ancient Paradise, now strewn over the earth, and buried frequently in its depths; relics in short, of its magnificence, and memorials of its catastrophe. In that future world these precious stones shall be exhibited in all their pristine glory; in masses, not in minute fragments; brilliant and pure, not dimmed and shaded. Ruby rocks and quarried diamonds shall be there. Its floors shall be emeralds, and its dome shall be like sapphire; and its high altar the Son of God, "the Pearl of great price," from which shall ascend perpetual incense, and around which shall rise, as from innumerable hosts, a hurricane of praise forever. The verdant shall be of diamond, and the meanest thing where all is magnificent shall be gold. Its soil shall be ever fresh and fragrant as the rose; its sky around like the rainbow, and over it all flowered with stars; and its distant hills shall be forever alive with light, darkness shall flee away from it like a doubt before the truth of God, and no night shall draw its sable curtain over earth's head. All space shall be full of Deity, the stars shall be the Scriptures of the sky, and the light of the Sun of righteousness the Apocalypse of all. All sounds shall be harmony; and all mysteries light; the universe itself shall be a glorious hymn, and worlds the words in which it is written; and pine-forests, and palm-groves, the lichen and green fern, and the giant oak, and hilltops visited all night with troops of stars, shall overflow with the light of love, and life and glory, and all so pure that snow would stain and dew defile them. A new and yet more glorious Genesis shall come upon our world. This poor earth, for six thousand years a vast sarcophagus, shall recover more than Eden life and beauty after its baptism of fire. It shall be

"A cathedral boundless as our wonder,
Whose quenchless lamp the sun and moon supply;
Its choir the winds and waves, its organ thunder,
Its dome the sky."

INTERESTING DISCOVERY IN EGYPT.—An English clergyman, Rev. Mr. Stobart, when recently traveling in Egypt, obtained from an Arab of the Desert, four small tablets with hieroglyphic inscriptions, upon which the Arab did not set any value, but which Mr. Stobart knew to be of considerable worth. On his return to Europe, Mr. S. took an early opportunity to submit his treasure to the renowned traveler, Dr. Brugsch of Berlin, who has made very extensive researches in Egypt and the neighboring countries, and has published some remarkable works upon the old Egyptian language, whose difficulties he has completely surmounted. Dr. Brugsch immediately found that the inscriptions on the tablets were in the Demotic character, and that they contained astronomical information. On closer examination he found no less than a thousand different data relating to astronomy, and particularly to the entrance of the five planets, Saturn, Jupiter, Mars, Venus, (called "the God of the morning" in old Egyptian,) and Mercury, into the twelve signs of the Zodiac. These latter were known to the old Egyptians under the names of the Beetle, the Knife, the Virgin, the Mountain of the Sun, the Serpent, the Arrow, Life, Water, the Fish, the Skin, the Ox, the two Stakes.

Dr. Brugsch attributes these observations to the reigns of Trajan and Adrian—from the 8th to the 10th year of the reign of the former, and the first 17 years of the reign of the latter. In order still further to test the accuracy of his judgment, he submitted his deciphering of the tablets to the Egyptian scholar, Biot, of Paris, who again laid them before Mr. Ellis, the assistant of the great astronomer Airy—who both fully coincided in Dr. Brugsch's opinion. Dr. B. is preparing a great work, giving the result of his experiences and researches, which cannot fail to be a very valuable addition to antiquarian literature.

THE SHORTEST SERMON ON RECORD.—The shortest sermon on record was preached by probably one of the most eloquent preachers who ever adorned a pulpit, the late Dean Kirwan. He was pressed (while suffering from a severe cold) to preach in the church of St. Peter's in Dublin, for, I believe, the orphan children in the parish-school; he tried to excuse himself, but at last yielded, ill as he was.

After mounting the pulpit, while the church was crowded to suffocation, and having given out the text, he merely pointed with his hand to the orphan children in the aisle, and said, "There they are." It is said the collection on that occasion exceeded all belief. Dean Kirwan left a son, the present eloquent Dean of Limerick.—*Notes and Queries.*

THE SIN OF DOING NOTHING.—In an old religious magazine there are the following questions on the words, "Cursè ye Meroz." The writer says:

"By whose authority? The angel of the Lord.

"What has Meroz done? Nothing.

"Why, then, is Meroz to be cursed? Because he did nothing.

"What ought Meroz to have done? Come to the help of the Lord.

"Could not the Lord do without Meroz? The Lord did do without Meroz.

"Did the Lord sustain, then, any loss? No; but Meroz did.

"Is Meroz, then, to be cursed? Yes, and that bitterly.

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something.

"Who says so? The angel of the Lord,—That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes." Luke xii, 47."

LOVE OF READING.—Hon. Rufus Choate, in an address once said: "Happy is he who has laid up in youth, and held steadfast in all fortune, a genuine and passionate love of reading; the true balm of hurt minds, of surer and more healthful charm than poppy or mandragora, or all the drowsy syrups of the world: by that single capacity, he may bound in a moment into the still regions of delightful study, and be at rest.

* * Well may he prize that endeared charm, so effectual and safe, without which this brain [placing his hand on his forehead] had long ago been chilled by paralysis, or set on fire by insanity."

TRUTH.—Truth indeed came once into the world with her Divine Master, and was a perfect shape, and most glorious to look on; but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up, limb by limb, still as they could find them. We have not yet found them all! nor ever shall do, till her Master's second coming; he shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection.—*John Milton.*

ROMAN PROPAGANDA.—All minor business of the Propaganda is transacted by the cardinal prefect and his subordinates, six in number. Affairs of importance are laid before the full assembly of cardinals. At those sittings all religious questions affecting missions are discussed and determined upon; bishops are selected for vacant sees of a particular class; new bishoprics and archbishoprics are formed; missionaries are chosen; mission stations selected and constituted, and everything connected with the "spiritual" interest of the Pope in foreign countries considered. The Pope approves—the cardinals, in reality, rule.

We see by the Court Records, that the two counterfeiters, White of Buffalo, and Lawrence, of Ep-ping, N. H., have been placed under ten thousand dollar bonds, each, for making and selling, imitations of Ayer's Cherry Pectoral.—This is right. If the Law should protect men from imposition at all, it should certainly protect them from being imposed upon by a worthless counterfeit of such a medicine as Ayer's Cherry Pectoral. We can only complain that the punishment is not half enough. The villain, who would for paltry gain, deliberately trifle with the health of his fellow man, by taking from their lips, the cup of hope, when they are sinking, and substituting a falsehood—an utter delusion, should be punished at least as severely as he who counterfeits the coin of his country.—*Green Co. Banner, Carrollton, Ill.*

Books are never to be judged of merely by their subject, or the opinion they represent, but the justness of their sentiments, the beauty of their manner, the force of their expression, or the strength of reason, and the weight of just and proper arguments which appear in them.—*Isaac Watts.*

RECENTLY one of the most renowned French pulpit orators, the Abbe de Deguerry, observed, in a sermon, "Women, now-a-days, forget in the astonishing amplitude of their dresses that the gates of Heaven are very narrow."

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY

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It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LENT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S.H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for ails there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, scraggy, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Pout Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—3 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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Cases for Physicians and for Family use of various sizes and prices.

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Homoeopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

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The above medicines and books are for sale also at this office

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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 45 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. 3m.

Agents.

ALBANY, N. Y. W. Nichols, 185 Lydian-street.
BURLINGTON, IOWA. James S. Brandburg.
BASCOR, Hancock county, Ill. Wm. S. Moore.
BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
CABOT, (Lower Branch), Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
DENHAM, C. E. D. W. Somberg.
DURHAM, C. E. J. M. Orrock.
DERBY LINE, Vt. S. Foster.
DETROIT, Mich. Lucerne Armstrong.
EDDINGTON, Me. Thomas Smith.
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FAIRHAVEN, Vt. Elder J. P. Farrar.
HALLLOWELL, Me. I. O. Wellcome.
HARTFORD, Ct. Aaron Clapp.
HOMER, N. Y. J. L. Clapp.
HAYDENHILL, Mass. Edmund E. Chase.
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JOHNSON'S CREEK, N. Y. Hiram Russell.
LOWELL, Mass. J. C. Downing.
MOLINE, Island county, Ill. Elder John Cummings, Jr.
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NEWARKPORT, Mass. Des. J. Pearson, sr. Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmunds.
PROVIDENCE, R. I. A. Pearce.
PRINCETON, N. J. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, Mass. Lemuel Osher.
SHABONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SONOMA, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, C. W. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M.D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers. 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, MAY 10, 1856.

The Seventeenth Annual Conference.

The seventeenth General Annual Conference of Adventists will be holden in Boston and commence May 27th, at 10 o'clock A.M., and continue three days. Services will be held all day and evening, till the close.

The exercises will consist in sermons on the distinctive views of Adventists, together with reports from all parts of the country on the state of the cause.

Some time in the week the Anniversary of the General Missionary Conference of Adventists will be held, when a report and addresses will be made.

The friends and members of the Advent body have no need to be informed that this annual gathering is one of the most important means of cheering and encouraging one another in our work, as also of diffusing knowledge on the near coming and kingdom of Christ.

Our meeting will be held during Anniversary Week, when there will be a large gathering of all classes from all parts of the land. This will give opportunity to see many of other views, and to exchange salutations, as also if any desire, to attend any important meetings other than our own, from which we may derive instruction.

For some years we have not had a full and efficient gathering of the representatives of our Israel. But the time has come for such a gathering. Our own wants,—spiritual wants—demand it. We have need to see each other, and talk together on the subjects of our faith and hope, as also, of our trials and joys, and of the best means of spreading the gospel of the kingdom to the uttermost parts of the earth.

Our work is well begun, but not done. Light is now breaking upon us, and doors wide and effectual are being opened to us. We must labor more abundantly, give more liberally, and throw afresh our whole being into this work. The waste-places of Zion must be repaired, the ignorant must be enlightened, and sinners must be called to repentance, that they may be prepared for the kingdom.

We must lay aside irrelevant matters, and give all our energies to the great work of publishing and sustaining the gospel of the kingdom.

The period we occupy in prophecy is more important than any since the world began. Great Babylon is on the eve of its final overthrow, and the time is nigh when the morning shall burst upon us, bringing a bright and glorious day. Our peculiar age is full of hope. Glorious lights strike through the dark clouds. And now at eventide it grows light.

Come, then, one and all, to this feast.

Friends will call at the Advent Chapel, 46 1-2 Kneeland street. We shall do all we can for the accommodation of the friends.

Conference in Illinois.

The Semi-annual Conference of Adventists of Northern Illinois will be held, Providence permitting, at Shabbona Grove, commencing Friday, the 30th of May, and hold over the following Sabbath.

P. B. Morgan, W. Pratt and others are expected to preach the word. A general invitation is extended to all to come and hear the reasons of our hope.

Come, dear brethren and sisters, to this Conference, praying that the blessing of God may rest upon us, and that this may be the best meeting ever held in the West.

Teams will meet all who wish to attend the meeting at Waverly on the Chicago and Burlington Railroad; also at De Kalb, on the Galena Air-Line Road on Thursday evening, to convey them to the meeting.

Homes will be provided for all who come. There will be a good supply of Advent publications at the Conference for all who wish.

N. W. SPENCER, Secretary.

NOTE.—I shall not be able to attend the above meeting, as desired. I shall meet the friends West, in June and July, if God permit.

J. V. H.

My Visit West.—I wish to say to the brethren in Illinois and elsewhere West, that my intention was to come out early in May, and attend the Illinois conference, and return, after a short visit. But I find that it will be better, to come after the conferences in Boston, and Canada East. The weather will be better for out-door meetings, and I can make a longer stay, and hold more meetings at important points, as I have before proposed. I hope to be able to hold four or five large meetings and shall be glad of any advice from friends in fixing on the best place for them. I will be glad to hear from those who want meetings. Also, to know what I may rely upon as to a care and interest in giving a full and extensive notice; and also whether I can rely upon a support in my work. I am ready to work all the time, and to the best advantage, and those who want my labors and will give me a fair chance will not be burdened, as God will give me friends both within and without who will not see me stinted for means to carry on my work.

J. V. H.

At Home.—After a tedious and laborious tour of six weeks I find myself, by the goodness of God, at home again, enjoying a measure of health, with the hope of a continuance in my work. My Journal next week.

J. V. H.

SPLendid LIKENESS OF DR. JOHN CUMMING.—We expect to get out a likeness of Dr. C. by the Anniversary week, the last of this month.

It will be copied from a splendid steel engraving from Edinburgh, got up by the Doctor's friends, at a cost of \$5 a copy. Ours will be about as good for \$1. Any who wish to secure copies will send in their orders. Four copies or more to any one address, and also to agents at 75 cents per copy.

We shall arrange to send safe by mail, at \$1, including postage.

NOTICE.—Elder Himes will preach and baptize, in Champlain, N. Y., May 11th, also speak on the evenings the 12th, 13th, and 14th.

And at Low Hampton, Sabbath the 18th, all day, as Elder Farrar may arrange.

NEW TRACTS.—No. 1, on the Study of Prophecy. No. 2, on the Signs of This Time.

Will be got out by the time of the Conference.

ELDER L. M. JACKSON called upon us this week, on his way to Centre county, Pa., his future field of labor. Brother Boyer will find in him a true yoke-fellow. May blessings attend him in his new field of labor.

ORDINATION.—Bro. Cyrus Cunningham, jr., will be set apart for the work of the ministry by the usual exercises, conducted by Elders L. Oser, O. R. Fassett and C. R. Griggs, in Boynton's Hall, Westboro', Mass., on Thursday afternoon, May 15th, at 2 o'clock.

Brethren in Worcester and adjoining towns, are cordially invited to meet with us on this interesting occasion. For the church, G. H. CHILD.

To Correspondents.

Wm. Watkins—Thank you for your words of kindness and encouragement, which are sometimes very acceptable to one worn out with editorial toil.

"THE HAPPY HOME AND FAMILY MAGAZINE."—We have received the May No. of this well-conducted monthly periodical, which has attained a circulation, as we learn, of ten thousand. It is published at No. 11 Cornhill, Boston, by C. Stone & Co.

PHILADELPHIA DAILY TIMES.—In another column is an advertisement of the Philadelphia Daily Times, which is conducted with spirit and ability, and is just the paper which those need who wish for a daily from that city.

It appears that Zuazua the Mexican commander, who surprised and took one hundred and fifty Lipan Indians, had to shoot them all before he got to Monterey—the squaws killing their children every chance they could get, and the men, whose limbs were bound, trying to escape. Thus the whole Lipan tribe is nearly exterminated.

In 1833 there were only some half a dozen Protestant Christians who could be assembled together for religious worship in China. Now there are daily religious services at Hong Kong, and upon the Sabbath in all the open cities, a score or more in all, and thousands go to worship; and the whole mass of Chinese minds is stirred up by a body of insurgents, of whom one prominent characteristic is their rejection of idolatrous worship.

IS THE EARTH CHANGING POSITION? A writer in one of the English papers recently stated that the

noon shadow of a church tower, in his neighborhood, had so altered since his remembrance, that it was now in arrears two hours. A scientific gentleman has replied, and says the statement is a delusion, as such an alteration would indicate a change of about fifteen degrees in the situation of the earth's axis or poles, which would necessarily involve a second deluge, and the ruin of everything on the face of the globe. He says that the rolling earth cannot swerve an atom from its course, nor the great globe of day transgress its path by one degree.

PURE AIR.—In about 21-2 minutes, all the blood contained in the human system, amounting to nearly three gallons, traverses the respiratory surface. Every one, then, who breathes an impure atmosphere 21-2 minutes, has every particle of his blood acted on by the vitiating air. Every particle has become less vital, less capable of repairing strictures, or of carrying on functions, and the longer such air is respired, the more impure does it become, and the blood necessarily becomes more corrupt.

IMPORTANT, IF TRUE.—It is highly satisfactory to be assured, on the undoubted authority of Prof. Gibbs, that the chemical change of ameline into chlorameline would be clearly expressed thus: —

—†††††—G12H6NH†GLGL†G12H6NGL†HGL.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Geognosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " <i>(Pocket Ed.)</i>	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse (1st Series)</i>	.75.	.21.
" " " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dead</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers (1st series)</i>	"	.19.
" (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.
<i>The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.</i>	\$2 per hundred; 3 cents single.
<i>The Bible a Sufficient Creed. By Rev. Chas. Beecher</i>	Price, \$2.50 per hundred; 4 cts. single.
<i>Dialogue on the Nature of Man, his state in Death,</i>	

and final Doom of the Wicked. Price, 10 cts. *Glorification.* By Rev. Moutant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single. *The Personal Coming of Christ at the Door—Are you Ready?* Price, \$1.50 per 100, 3 cts. single. *First Principles of the Second Advent Faith.* This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

Bro. N. Smith will preach in Richmond, Me., the second Sunday in May, in the Read meeting-house. I C. WELLCOME.

I have appointments as follows:—Loudon Village, the 2d Sabbath in May; and at West Boscawon, in the Christian meeting-house, the last Sabbath in May. T. M. PEARLE.

Bro. Thomas Holland will attend to the following appointments: May 11th, at 11 o'clock A.M. at the new meeting-house on the 1st Fork, in the neighborhood of Esq. McEldy; at the school-house near Daniel Miller, 18th, at 11 A.M.; and at 3 P.M. at 2d Fork; with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock A.M.; at Benetize, 5 P.M.; June 8th, at Pine street, 11 A.M., and at 7 P.M.; with the church in Rich Valley the 15th, at 10 A.M.; at the Portage at 3 P.M. J. D. BOYER.

Providence permitting I will preach at Marsh Creek, Centre county, Pa., Sunday May 11th; Coopers Settlement, 18th; Bush Neighborhood and Omlonville, 24th and 25th, as brother Wm. T. Irwin may arrange. Snow Shoe June 1st as brother Hinton may arrange. M. L. JACKSON.

I will preach at Springfield, Vt., Sunday, May 11th; Mount Holy, 14th; Densmore Hill, 15th; Tunbridge, 18th; Fayston, Sunday, 25th. L. D. THOMPSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Harwood—Have credited the \$2 to \$26. It is necessary always to give the P.O. address.

John H. Rouse—The \$2.25 was rec'd and paid to No. 709.

L. Stokney—It was received.

J. W. Sutton—Sent books and tracts in three packages, to Jeffersonville, Clark Co., Ind., on the 1st inst.—not having Corning to send.

S. Slatter—Sent the 1st.

Wm. Paul—We sent a bundle to you May 24, by mistake. Please retain it till further orders.

B. Myers—Sent bundle the 24 May.

Ira Cutting—Have credited the \$2 to No. 815, as you say, which pays from last to next Jan. We had not had your name at Salem.

D. Bosworth, &c.—Sent your books the 3d.

M. E. Swardy, &c., book G, 120, to M. A. Hughes, and to 140. You will have to pay the postage on G, to your P.M.

N. W. Spencer, \$1 for 3 Gs, and bal. on acct. Sent books the 6th.

A. P. Smith—We have sent from the commencement three of the names referred to as Ashford, and one to Chaplin. We have now changed your paper from Ashford to Chaplin. One reason of the obscurity referred to may be that some months since you wrote a letter dated at one place, when your P.O. address is at another, that you did not give. You now date from Mansfield, without the state, but in your letter you give your correct address. If in writing a person would give his full P.O. address, not date from any other place, sign his full name, say just what he wishes done, and not a word more, in ninety-nine cases out of a hundred he would find his wishes precisely complied with.

DELINQUENT.

It has been decided by the United States Courts, that the stopping of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The P.M. of Boston, NY returns the paper sent to J. O. LIBREY, who owes.....\$3.00

RECEIPTS.

UP TO MAY 6TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p. s. No. 703 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yearly, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

C. P. Dow.—We credit you \$10, received April 30th, in a letter that had no date, signature, town, county or state to it. But we judged from a reference to a bundle ordered to Rouse's Point that it was from you?

Rec'd, in April, a \$3 bill on the Ship Builder's Bank of Rockland, Maine, uncurrent. Will the sender of it redeem it?

A package directed to "Rev. R. K. Dossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

J. D. Boyer.—You say "Brother John sends one dollar," and give Shippin, Pa., as his P.O. address. We send to three John's at that place. Which of them sent it?

N. W. Spencer, 25 cents for G. to F. O. Sherwood. What is his P.O. address?

S. B. Glass, n. 789; S. Norcross, sent the 1st inst.; M. B. Parks, 806; W. Paul, 806; J. Paul, 806; Saml Smith, 806; O. Mason, 806; J. A. Williams, on acct. to 806—\$3.79 will pay old account and to end of year; W. H. Durrell, 789; A. E. Goff, 800; E. Hunt, 804; L. Case, 785; J. Binston, 806; P. Smith, 804; C. C. Gage, 796; E. Harrop, 705; C. Booz, 789; A. Wright, 772—due 38 cts; S. Gilman, 815—each \$1.

W. Smith, 794; J. B. Dull, 832; S. Ball, 832; J. Britter, pays old acct. and to No. 705; J. L. Clapp, 8 Gs; A. Lewis, 815; F. Watkins, 830; D. Bullis, 805; I. Conover, 815; H. Jenkins, 825 and 25 cts on G.; P. McCracken, 840 and 25 cts on G.; S. Allen, 835 and 25 cts on G.; D. W. Wilson, 789; D. Raybold, 783; Abram Brown, 837 and 2 G. to 120—each \$2.

B. Eberly, 828; H. Rupp, 828; John Murray Brown, 849—each \$2.50.—Jas. B. Burrows, 783; Wm. Watkins, 826; J. Wright 671; Wm. B. Lanning, 776—each \$3.—A. Kimpton, 827—\$4.—J. W. Blake, 763; Caroline Stead, of S. Mass. thank you, Wm. W. Conner, 976; S. W. Slater, 612—\$5 due July 1st; J. Litch, on account; W. Tracy on account; G. W. Sharp, 716—each \$5.—J. J. Bigelow, on acct., \$10; S. Hall, 815—\$1.21.

ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 783.

BOSTON, SATURDAY, MAY 17, 1856.

VOLUME XVII. NO. 20.

A GEM ANTIQUE.

WRITTEN EARLY IN THE SEVENTEENTH CENTURY.

These by Dr. Peter Heylin given with a Bible.

Could this outside beholden bee
To cost and cunning equally:
Or were it such as might surprise
The luxurie of curious eyes:
Yet would I have my Dearest looke—
Not on the Cover, but the Booke!
If thou art merie, here are airs;
If Melancholie, here are prayers;
If studious, here are those things writt,
Which may deserve thy ablest wit;
If Hungry, here is food Divine;
If Thirsty, Nectar, Heavenly Wine.
Reade then, but first thyself prepare
To read with Zeal and mark with Care:
And when thou read'st what there is writt—
Let thy best practice second it;
So twice each precept read shall bee—
First in the Booke, and next in Thee!
Much reading may thy spirits wrong,
Refresh them, therefore, with a song;
And that thy musike praise may merit,
Sing David's Psalms with David's spirit;
That as thy voice doth pierce men's ears—
So shall thy Prayers and Vows the spheres.
Thus reade, thus sing, and then to thee
The very earth a heaven shall be;
If thus thou reade'st, thou shalt finde
A private Heaven within thy mind;
And singing thus, before thou die,
Thou sing'st thy part to those on High.

How Shall We Escape?

BY JOHN CUMMING, D.D.

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

(Continued from our last.)

Let us, in the next place, think of the greatness of the sin of neglecting this salvation. You not only have broken the law, but you deliberately reject that which repairs it. You have not only sinned against God as the legislator, but deliberately you sin against him as a Redeemer. Every man that rejects the Gospel, or neglects it, substantially says to God, Calvary was a worthless tragedy; the death of the Son of God was an unnecessary and superfluous sacrifice; thy love was not needed; this dread preparation was unnecessary; and it was useless that angels should have proclaimed it, that prophets should have predicted it, that psalmists should have sung it, that Jew and Gentile should have looked forward to it as the culmination of their joy, as the gratification of their hopes, their expectations, and their desires—all this was unnecessary, it was useless preparation; we could have been saved not only without it, but we could have been saved in spite of it. It is this awful peculiarity in the rejection of the Gospel that makes an apostle say, "If we sin wilfully"—speaking of apostates from the truth to the Hebrews—"after that we have received the knowledge of the truth, there remaineth no more sacrifice," in addition to that which we reject, "for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries." He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? And, again, he says, with an earnestness that seems inexhaustible, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." It is in such terms that the apostle speaks of the neglect or the rejection of this Gospel. And if all this be true, think when you perish what you lose; you lose the joys that are at God's right hand, you lose the everlasting spring, the unclouded summer of heaven; the perfection for which your soul was meant, of

which it was in Paradise the heir, and of which it can be possessed again only through the atonement of Him who is crowned Prince and consecrated Saviour of all that believe in his name. You forfeit the satisfaction of every want, the gratification of every deep desire; you lose that blessed heaven where there is day without night, and joy without suspension, and endless progression in likeness to God, and in the knowledge of all that God is, and of all that God has been; and what do you precipitate upon yourselves? Everlasting ruin, irretrievable perdition, a night that never has a morn, a sky that is never spanned by a glorious bow of promise and of hope; a place in which is no glad sound of jubilee; to denote the misery, the intense misery of which, the imagery is used, the worm that never dies, the fire that is never quenched. Is this true? Is it possible that we stand upon an isthmus, wasted by the waves of time and washed by the waters of eternity, and that we know not at what moment we may stand at the judgment-seat of Christ, where a sentence is pronounced as irreversible as the throne of God itself? Is not religion the supreme thing? Is not the question, "Am I a Christian?" a vital thing? Is it a matter to be postponed? Is it not the very end, the very essence, the supreme object of all my life, and days, and opportunities, to ascertain where in life's ocean we are, to what haven we are advancing, what bright hopes we may cherish, what destiny of joy and happiness may be before us?

(To be continued.)

The Anniversaries.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The seventh anniversary of this Association was celebrated last week at the Broadway Tabernacle, in the presence of a large audience, consisting chiefly of ladies. Dr. De Witt presided. When the usual exercises had been concluded, abstracts of the Treasurer's and Directors' Reports were read, as follows:

The object of the American and Foreign Christian Union is to enlarge the domain of religious freedom and to diffuse a pure Christianity throughout the corrupted portions of Christendom.

In its general aspects, touching all the subjects comprised in the scope of the Society, the last year was quite similar to the one that immediately preceded it. It was not destitute, however, of striking incidents, both prosperous and adverse.

Of the things adapted to depress its operations the Report notices—the strong political excitement which prevailed everywhere in the nation, confounding, in the minds of many, all efforts for the moral and religious improvement of Romanists with partisan politics—an unusual development of zeal for promoting denominational interests—a lessened amount of agency in some fields—and the absence of the Foreign Secretary, the Rev. Dr. McClure, from the country, about half the year. But, notwithstanding, they were somewhat in advance of the year that went before.

The receipts of the Treasury for the year were \$69,330 56. The expenditures were \$67,657 91.

The whole number of laborers connected with the society within the year was 119, of whom 67 were in the home and 52 in the foreign field, being in the aggregate 11 more than in the year preceding.

The Report next calls the attention of the Society and friends to some prominent facts illustrative of the importance of prosecuting their work with vigor, and also of the truth that the labors heretofore expended in this sacred cause have not been in vain.

Of the former class it notices:—

First. Formalism—(spreading in certain parts of the Protestant Church;) a sacramental religion which puts the Church in the place of Christ, and magnifies with undue importance mere outward rites and ceremonies.

Second. Denominationalism—an intense regard for the interests of the body to which one belongs, greatly absorbing efforts and resources, and tending to limit, if not ultimately to do away with, co-operative movements on the part of the various branches of the church.

Third. The maintenance, on the part of Rome, of her recently assumed activity for retaining her power in countries which have been long under her sway, and also for propagating her interests elsewhere.

Fourth. The recent open manifestation and increase of gross impiety and moral corruption on the part of Rome.

As some of the principal things gained by this activity the Report notices: The Concordat, by which she has placed Austria more effectually under her control than it had been before, and crushed, at least for a time, in that country, the rising spirit of freedom; the relaxation, to some extent, of the opposition of the Russian Government to herself, and an indication of a desire to cultivate more friendly relations with the Vatican than have hitherto existed; an advance upon the kind feelings and favor of the French Government, and also an advance of her interests in England and America. Her gain in England, from 1849 to 1856, is in churches 220, in priests 366, in monasteries 11, in nunneries 57. The ratio of the increase of her priesthood in this time is nearly 50 per cent.

In the United States her plans have been carried well onward toward completion. Though the greater part of her strength in numbers is an importation from Europe, and by so much a diminution of it there, yet she has here made some proselytes. The Brownsons, and Bakeswells, and Bayleys, and Chandlers, and Doanes, and Hewitts, and Iveses, and Walworths, and others, show an increase of strength from our native elements. And she has also contrived so to dispose of herself as to claim to hold in our national elections "the balance of power." She claims to have more than 200,000 votes at her disposal on any general question.

The natural tendency of this success is to make her insolent and abusive, and lately she has greatly persecuted the Protestants in France, Hungary, Italy, and elsewhere. In America she has come frequently in collision with our institutions, and even with our citizens.

The policy of concealment formerly practiced has lately been very much given up, and an open display of amulets, images, beads, bones, etc., of saints, and similar things, has been freely made. False miracles, pretended revelations, shows, and processions, are frequently resorted to, and the worship of Mary has largely superseded the worship of the Savior.

To relieve this sad picture, the report then notices the following facts, viz:

1. That the present state of the Papal power, as compared with its former self, is greatly reduced.

In Europe many countries have become Protestant, and thrown off her yoke. In Austria are more than three and a half million Protestants. In France are many Protestants who are protected by law, and the annual Papal revenue has sunk, since the Revolution, from \$30,000,000 to about \$20,000,000.

In Sardinia the reigning monarch has gone steadily onward in the reformation of papal abuses, and maintains his way at the risk of excommunication. Religious liberty is granted there to all denominations.

In Tuscany much disaffection exists toward the Papacy, and in Florence alone more than 5,000 persons failed to come forward at the Easter Communion.

In Naples, too, there are indications of decay in the popedom. The King has openly and firmly resisted the Jesuits, and shown some independence of the Vatican.

In Spain, the waning of Rome's power is unmistakable. The Government has stood firmly by its act of confiscating the conventual property, and has gone forward in the reformation of some other abuses.

In our own hemisphere, it has lost the Cana-

das, the valley of the Mississippi, the Floridas, Texas, and part of Mexico, which have succeeded to Protestant Governments.

In Brazil, Chili, and Central America, liberal sentiments are advancing, while New-Granada, Venezuela, and the Argentine Republic, have formally proclaimed liberty of worship.

In Mexico the rebellion headed by the Romish priesthood has been crushed by President Comonfort, and the estates of the Church confiscated to the amount of about \$50,000,000. Thus it is out of the power of the Papacy ever to disturb that Government, and to oppress the people as heretofore.

2. In the Protestant portion of Christendom a great change is going on in public opinion in respect to Romanism, and duty in regard to it and its adherents.

A wider spread and more effective feeling now obtains in evangelical circles in Europe on these topics than has obtained since the Reformation.

In the United States there is more feeling in respect to them than ever before. Various things have conspired to produce this result. Prominent among the instrumentalities which effected it is the American and Foreign Christian Union. They have been aided, however, by the discussions forced upon some State Legislatures, and even upon Congress, and by the correspondence, of Prof. Morse, with Bishop Spalding of Kentucky, and Senator Brooks with Archbishop Hughes of New-York.

In reference to the missionary work, the report notices some things which are peculiar to the people sought to be benefited, and which furnish great obstacles to its success.

First: The organization that exists among them.

Second: The fact that most of them are foreigners, with foreign views and associations, and understanding the English language but imperfectly; and

Third: That they are taught to look upon the Romish as the true religion, with which alone salvation is connected, and to regard Protestants as heretics, and their teachings as ruinous heresies.

Fourth: The certain persecution that awaits any who leave their ranks to join other denominations.

The Board, however, have employed with much encouragement, laborers in sixteen different States—principally among the Irish, German, French and Spanish residents, native or immigrant, for the details of which they refer to the Annual Report itself.

The Board have continued the plan of popular lectures to Romanists, begun year before last, with good success. They have somewhat extended it. They have also held some public missionary meetings in Central and Western New-York to considerable advantage.

Beyond our own country the Board have continued their labors as usual, but with some augmentation in the numbers employed, and with cheering results.

In Canada they have extended aid through the French Canadian Missionary Society at Montreal.

In Hayti the Rev. Mr. Waring has been sustained, and is gathering an interesting congregation at Dondon, which is now ministered by an evangelist, while he has commenced operations at Cape Haytien.

In Valparaiso, the Rev. Mr. Williams has labored and established a valuable school with good effects.

In Rio de Janeiro, the Rev. Mr. Collins labors with most satisfactory promise of usefulness.

In Ireland the Rev. A. King, with his Bible readers and colporteurs, has continued his labors as usual.

In Sweden, Messrs. Ahnfelt and Rosenius have labored for the Society with signal success. They address thousands at some meetings.

In Belgium, the pastors, evangelists, teachers and colporteurs employed have also reported encouragingly. Many Romanists, through their

efforts, are enlightened and converted to Christ. The work is there progressing.

In France, the Evangelical and Central Protestant Societies have continued to conduct the service for the Board, and amid much persecution and suffering on the part of some of the missionaries and their hearers, there has been incalculable good done. The Board have entered upon the plan of establishing an American Chapel in Paris, and have appointed a chaplain, and raised some thousands of dollars toward it.

In Switzerland, the Evangelical Society at Geneva has conducted the service of the Board; and though it and its missionaries have been persecuted, still the results have been most encouraging.

In Piedmont the work is also increased. The Table of the Waldenses has managed the service for the Board in that country. They have done it well.

In Rome itself, the chapel service was sustained by the Secretary for Foreign Correspondence, the Rev. Dr. McClure, through the winter and till the close of the month of March, when he was succeeded by the Rev. Mr. Marks, who will continue the service yet for some time.

In the Publication Department an advance was made on the preceding year. Several new editions of its books and of its series of tracts have been published, and to the latter two new ones of eight pages each have been added.

The magazine continues to have a large circulation, but should have a much larger one.

The Sunday-School Library, designed for the more advanced classes, has grown in public favor; and the Board have supplied between 300 and 400 schools, each with a copy of its 21 volumes. The Board have distributed gratuitously and to good purpose during the year publications of various names, to the value of more than \$3000.

The Society's library has been enlarged by an addition of between 150 and 200 volumes. The Board continue to solicit works appropriate for its shelves.

In conclusion the Board say; So much has not been done in one year in resisting the encroachments of the Man of Sin, since the Reformation, as in the last year.

There is now felt in this land a much deeper interest in Romanism and Romanists than ever before. The great heart of the nation has been touched. The masses have been moved. And in the awakened feeling we have not merely the warrant that the interests of our homestead will be protected, but that ample resources will ultimately be furnished for sending forth evangelical and effective laborers through all the Papal world.

Multitudes in Papal lands are longing for deliverance, and are ready to listen to the messages of the Gospel. Many who have been restrained from hearing those messages, have recently removed the barriers which hindered and enslaved them, and have come to the possession of religious freedom. There is, therefore, the highest encouragement for perseverance in the work of Christian charity. But no time should be lost. The fields are now white, ready to the harvest, and God in his providence seems calling to his people, in a remarkable manner, to enter into them and reap. And blessed will that servant be who shall be found so doing when the Lord of the vineyard shall come.

The Rev. P. J. Leo, a convert from Romanism, and missionary of the Society, was then introduced, and moved the adoption of the following resolution:

Resolved, That in view of the happy results which have hitherto followed the labors of the American and Foreign Christian Union, both at home and abroad, the friends of this Society, and of the work which it aims to perform, have strong encouragement to hope that, with the Divine aid, still greater success will attend their future efforts; and also a loud call to increase their contributions to its support.

He said that the facts which went to confirm the statements contained in the resolution were of a recent date, and near at hand. Some of those facts had come to his knowledge from personal observation, and also through the medium of the newspaper press of the country. For the past two years and a half it had been his privilege to labor among his Roman Catholic countrymen, the Irish, in four of the states of New England, during which time ample opportunity was afforded him of witnessing the favorable progress of the great work as it was carried on by the laborers in the various spheres of duty as missionaries, agents, or public lecturers in that field, and it was a gratifying circumstance for him to announce that there at least God was with them, and their efforts had been crowned with success. He had witnessed even in Ireland twenty-two cases of conversion from the Romish to the Protestant religion, brought about by the result of lectures, and he was confident that many more of them would be brought to a knowledge of the faith that saved. Owing to the faithful, zealous and laborious efforts of the ministers of New England, the seeds of truth had been extensively sown in the minds of Ro-

man Catholics throughout the entire region. It was evident to all that a growing defection was taking place from the ranks of the Romanists in this whole country. It was impossible to stop the progress of this work. Rome had as yet delivered no infallible recipe calculated to prevent the progress of free thought and free inquiry in this country, and the Roman Catholic prelates, and most distinguished Roman Catholic leaders, begin to feel and understand, and take measures against this alarming fact. The object of the convention at Buffalo, comprising among its numbers 26 priests and many distinguished laymen, was to induce the Catholics, if possible, to emigrate in a body, no matter where, and the wilds of Minnesota and the pestilential swamps of Ottawa were named as places, provided they could be induced to abandon this heretical Protestant country, which was so dangerous to the interests of the mother church. (Applause.)

The plan was excellent, but it did not succeed, and those forty millions of dollars were still in the bank of the nation, and millions of Catholic friends were still here having no disposition to leave. It was too late in the day to attempt any such measure as that, for the Roman Catholics have declared that they will no longer be ruled by the lay or clerical demagogues of their church. (Applause.) On the 13th of last February Mr. O. A. Brownson stood upon the same spot upon which he [the speaker] did, and on that evening was employed, in common with the other numerous love-sick swains of this city, in preparing a long prosy valentine for the honor and glorification of his masters. In that speech he asserted of his church: "It is Catholic, inasmuch as it is superior to us in spiritual matters, and teaches us. And again, the practical lesson that I would draw from the remarks I would make is, that the hope of the Republic is in the spread and prosperity of the Catholic church." This statement, as the papers set forth, was greeted with "loud applause." On another occasion, in this city, Mr. Brownson advocated the cause of a public effort in favor of the Catholic Library Association; and according to the statement of Mr. Mc Masters, editor of *The Irish American*, among the 300,000 Catholics resident in this city, there could not be found a single room, even of twelve feet square, set apart for purposes where they could meet in friendly intercourse and intellectual communion. Compare that with what Mr. Brownson said on the 13th of February, "It is Catholic inasmuch as it is superior to us all in spiritual matters, and teaches us." Now he (the speaker) would ask, Where did these scholars assemble? "And again, the practical lesson that I would draw from the remarks I would make is, that the hope of the Republic is in the spread and prosperity of the Catholic church." But yet, Mr. Brownson stood by while his colleague Mr. Mc Masters made the startling announcement, which was true, that among the 300,000 Catholic residents of this city, there was not appropriated especially for their use a single room of twelve feet square in which they might meet for the purpose of intellectual communication and improvement. It was to be hoped that when Brownson and Mc Masters turned their attention to the spiritual matters of their co-religionists they would find them utterly destitute. (Applause.) It was said that Brownson was taken away from Boston because he gave trouble to his superiors; but there seemed to be little doubt that he would give trouble to them wherever he went. The reverend gentleman concluded by an earnest and eloquent appeal to the Protestants of America to crush, by every conceivable means, the growth of Catholicism—the most certain mode of attaining the object being a free distribution of the Sacred Scriptures and bestowing a liberal education on the people.

The way having been opened by appropriate resolutions and remarks, Dr. Hewett, of Bridgeport, Conn., came forward, and under the influence of great mental agony, thus addressed the meeting:

I thank you, brethren, for having allowed me to perform a most painful duty. It is known extensively, and has of late been published in not a few of our papers, that I am the father of two young men who have gone from the faith of their fathers and their forefathers to the Roman church. It has been referred to in the abstract of the report made to this meeting by the Secretary. Brethren, I belong to Christ. I am an old man, decaying both from age and grief, and I take the opportunity granted me to stand up before this assembly, and through the medium of the press before the public at large, as a witness for the faith once delivered by the Saviour, and for the faith incorporated in the fundamental articles of the churches denominated evangelical. For the propagation of that faith I have labored between 40 and 50 years. In that faith I stand before you today, and in that faith God grant that I may die. (Loud applause.) My only living sons, two upon earth—I hope I have two in heaven—have renounced, denounced and cursed the faith of their fathers. "God forgive them, for they know not what they do." An influence has been exerted upon a multitude of persons,

who have not had the opportunity, like my brethren, of being with me these many years, in the pulpit and in the various labors for the propagation of religion, in its faith and fruits, at home and abroad, and who need no confirmation from my lips that I hold fast and firm to the sound words delivered unto me when the hands were laid upon me setting me apart to the Christian ministry; but I understand that with a multitude of these poor deluded persons, of whom you have heard mention today, it is believed that I have connived at my sons' turning to the Roman church, and it is predicted constantly that I, together with other members of my family, will soon follow. I have no other opportunity than this to give the testimony, in the face of many witnesses, that when I am laid in the grave reports shall not be propagated that I have first departed from Christ and his church after my deluded sons, and then have departed this life. I have only to say, repeating what I have said, and desiring that the churches and the ministers of Christ among whom I have lived and by whom I am known, and also that it may reach the ears of the various congregations of Romanists in this city, some of whom may be here, and I know not but my youngest son is here, and if he be, let him hear and remember the testimony that his father gives here before the face of God and before the face of his people, that in no effect whatever—not even by the slightest possible variation in any way, directly or indirectly, have I failed in inculcating upon them while under my instructions, and inculcating now from the pulpit, and trusting that I shall continue so to do to the latest breath of my life, that great body of doctrinal truth taught in the sacred Scriptures, professed in the Protestant world, sealed by the blood of a multitude of martyrs, and I fear to be repeated again by effusions of blood hereafter. This is my testimony and God is my witness. And be ye witnesses, younger brethren, and forget not as long as you live, that the old man now before you shall live, and if God grant me grace to persevere, will die in the faith that he has professed and preached now almost half a century. (Loud and continued applause.) The reverend and venerable gentleman resumed his seat, weeping bitterly.

Rev. Dr. Tyng made some eloquent remarks, sympathizing with the last speaker, after which prayer was offered up, the doxology sung, and the meeting separated.

Pre-Advent.

UNDER this heading, a writer in the South Carolina *Due West Telescope*—the Rev. S. S. Ralstone, Pastor of the Presbyterian Associate Reformed Church in Auburn, Missouri—has an article in which he criticises the millenarian view. As we hold to giving all the light that shines, whether for or against the doctrine, we give below the principal portion of the article, which is preliminary and has but little bearing on the case. The writer says of the generality of interpreters of Apocalyptic symbols:

The fathers have been exceedingly prodigal of prophetic symbols. They have lavishly appropriated them to past and current events; and now they are well nigh through. The seals are supposed to have been all opened long ago; the trumpets all sounded but one; and the vials all poured out except one or two; which are expected to be fulfilled prior to the time in question. What then is left for the millennium, which is expected to be a most eventful time? Reader, did you ever ascertain how much of the Book of Revelation is appropriated to the "thousand years" by your expositors? If you have not, I do beseech you to institute the inquiry. In the meantime I will take the liberty to suggest my own recollections in regard to the matter. I have not time now to examine; hence I may err, but I think I can state pretty correctly. In the common method of interpretation, the 10th, 11th, 12th, 13th, 14th, 16th, 17th and 19th chapters are all supposed to terminate in the events connected with the downfall of Antichrist, which event is expected to mark the commencement of the millennium.—The 18th chapter is a wail of despair over falling Rome; and is not regarded as pertaining to the great "sabbath-day of time." The first four verses of the 20th chapter have reference to the binding and confinement of Satan; which event strictly marks the beginning of the *thousand years*; and then the 7th verse indicates the termination by the release of Satan. Thus we find that *three entire verses* are appropriated to the millennium!! Don't think me jesting here. I am in earnest. The fathers have appropriated just three verses to the eventful thousand years! If any of them have done anything more, it is simply by wresting a verse or two from their position, and throwing them in at random. Search and look; for I challenge scrutiny.

And what is to occupy this vacuum? The alternative has been to gather up a few random verses, as select gleanings from the prophets; a

very considerable part of which are of doubtful application. Indeed this view of the millennium reminds me of Dr. Kane's peep into the polar regions—it finds an *open sea*! Consequently everybody is in doubt about the peculiar characteristics of that time of *light*. A glorious time, no doubt, but, in accordance with this view, it is negative rather than positive. Yet everybody would fain know something about this "desire of every land;" and in the absence of definite information, we have a world of guessing. Here is a wide field for fancy, and she displays a rare variety of notions. Sometimes they look rather whimsical; but in the absence of well-defined ideas there is scarcely a criterion by which to restrain. Every one claims the liberty to manufacture notions for himself, and to interchange occasionally with his neighbors. I will take the liberty to specify some two or three samples of such guesses; not of the ordinary class, but select ones. And it is done with the highest respect for the memory of those who originated them. A Doctor of Divinity, an excellent man, fancied the idea of a "splendid railroad sweeping by the door of Jerusalem," in that day. Another "D. D." who graces the title well, suggested the idea of "caravansaries," in the midst of the deserts, for the accommodation and protection of traveling caravans. Another divine, not a D. D. as yet, I believe, but a notable divine, has conceived the idea of "balloons," as an ordinary method of conveyances in that day; and he christened the discovery to the missionary service! But why specify, when every one's memory is stored with specimens of the kind.

With your permission, Mr. Editor, I will suppose a kind of "world's convention" of divines in the closing scene of its deliberations on this general subject. I do this that every one may have a hearing. Thus—

Father Miller.—"Mr. Moderator, I believe we are about through with the affairs of Time. The prophecies are about all fulfilled; and as for those few scattering passages, which seem to lie beyond, they must all pertain to the other world: for there stands the seventh angel, whose trumpet will soon peal forth the knell of time. I, therefore, move that mankind do now adjourn, to meet again on the morning of eternity!"

Dr. Cumming (from the midst of the great Presbyterian family).—"I second that motion! and I know many, who are prepared to vote in the affirmative.

Mr. ——"Mr. Moderator, I! * * * I! * * * I! * * * (yields his preference.)

Mr. Conservative (of the old line).—"Mr. Moderator, I am opposed to this motion. It is certainly a very grave question; and I for one am opposed to agitating the public mind at the present time, with a subject so exciting and unmanageable. It may do harm, sir. At least such has been the history of such excitements in time past. I, therefore, think that such a subject ought not to be agitated; unless there be well founded testimony of its reality.

"I must confess, Mr. Moderator, that I am not very well posted up in these things. Having no special taste for researches so abstruse, as I have always supposed the prophecies to be, I have never essayed a personal investigation. In fact it has seemed to be rather unnecessary that I should encounter the labor of such researches; since we are well supplied with expositions of this kind. I consult Newton, Scott, Langdon, Junkin, &c.; and they seem to have done so well, that I could think of nothing better.

"But, sir, I am utterly opposed to the motion now before the house, for various reasons. 1st, it would utterly defeat the long-cherished hope of a conversion of the Jews, which is understood to be clearly predicted. Moreover it lays the axe directly at the root of that fair tree of promise, the conversion of all the nations, as the *fulness of the Gentiles*. As for the 'first resurrection,' which is one of the very pillars of the Pre-advent scheme, it is not at all necessary to suppose a *literal resurrection* at that time. The very principle of interpretation (the *figurative construction*) by which Dr. Cumming has recognized the monk of Wittenburg as a *resurrected witness*, would sufficiently account for all that. There is the *post-millennial period*. At the end of the thousand years, Satan is to be again turned loose; and . . . How is it? . . . Yes, I have seen the argument somewhere, and now I have it. Satan is to be turned loose, and there will be a shocking scene of wickedness and cruelty on the earth once more. What then is to become of those resurrected saints, who, it is supposed, will be still on the earth at that time? Will they fly? I believe we have no prediction to that effect; and the idea would be wholly an assumption. Moreover if our Saviour is to be literally present, would not his divine presence put an effectual check to such Bedlam-like proceedings? Sir, I have never yet found any literalist, who could give any tolerable account of these things. And as for the seventh trumpet: "It cannot mean that all time should immedi-

ately be at an end; for much remained to be revealed and done before the end of the world?" (I quote from Dr. Langdon, a favorite interpreter.) The Doctor says a good deal more on the subject, but I cannot give you his ideas fully. In fact, he criticises the passage, and turns it about in two or three different ways, so that upon the whole he makes his views look quite plausible. For more entire satisfaction, permit me, sir, to refer you to the Doctor himself. Perhaps the book may be scarce. I believe I never saw a copy except my own; and I should think a reprint very desirable just now. In conclusion, Mr. Moderator, I wish it to be clearly understood, that I am decidedly opposed to this motion, from *A to Izzard*. And I hope that every friend to the peace of the church will oppose it . . . in a quiet manner however."

The writer.—"Mr. Moderator, I am also opposed to the motion before the house; not that I would wish to impede for one moment the plans of Providence. I do not boast of preparation for eternity. The thought is a very serious one. But in so far as I am personally concerned, if God's time has come, I can be resigned to an instantaneous transformation, with at least as much cheerfulness as I could meet death itself. But, sir, in view of prophecy, I feel strongly persuaded that time is not destined to terminate so soon; and I dread the consequences of enthusiasm. Brother Cumming may start a stone very cautiously, which he could by no means control, when it comes to the 'rainbow bound immense.' If he is well assured that time will end speedily; then he is in duty bound to improve the time diligently, (as Noah;) provided he has fully and fairly investigated the whole subject. But, sir, there is one view of this general subject, which the good doctor has never yet examined; and I hope it may be kindly entertained, although coming from an obscure corner of the house.

I do heartily subscribe to all the arguments of Mr. Conservative, except the last: and that one I cannot abide. Through your agency, I would earnestly beseech him to remember that the 'mighty angel' was on oath, when he affirmed so distinctly, so unequivocally and emphatically, 'that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.' (Compare 1 Thess. 4:16 and 1 Cor. 15:51, 52.) And the presumption is that angels do not appeal to 'Him that liveth forever and ever' so irreverently as is often done by mortal men. I do respect Dr. Langdon very highly. Indeed had there been any one amongst all the expositors I ever read, that could have reconciled me to the Old Line, Dr. Langdon had been that man emphatically. But sir, the quotation adduced from that venerable expositor is nothing short of a downright contradiction of the angel's testimony, and of collateral testimony; disguise it as you may. He wove a very ingenious web of sophistry, wherein to swaddle it; but sir, the Ethiopian cannot change his skin! This remark is equally applicable to the whole catalogue of interpreters, (old lines); they all fell into the same dilemma. Now, Mr. Moderator, permit me to say, once for all; that in all cases where an interpreter finds himself under the necessity of telling the prophet, (the Holy Spirit rather,) what it behoved him to have said, there is something 'rotten in Denmark.' Did time permit, I could cite several places where this suggestion would fit.

"We must endeavor to find some other position for this seventh trumpet: and to do this it is necessary to make a general change in the relative position of other metaphors—a radical change throughout. It cannot be expected that a very explicit statement should be made within the narrow limits by which I am now restricted.

"Commencing with the *Seals*, the First symbolized the pristine ages of Christianity.—The Redeemer was then the only acknowledged Head of the church; and he is apparently symbolized by the triumphant rider on the 'white horse,' as he is again represented at the time of his future triumph. (Rev. 19:11.) In the former instance a figurative not a *visible*, manifestation was intended and so fulfilled; and I apprehend the same will be true of the future.

"The Second Seal symbolizes, as I think, the *pristine ages of Popery*. The Roman Bishop had usurped the supremacy, and had mounted the 'red horse.' The 'great sword' of Civil power was given him by Pepin of France, A. D., 756.

"For the 'black horse' and his crafty rider we must look to the *dark ages*. It is a matter of regret that we have not space for the more minute symbols ascribed to this *sable* dignity; for they are apparently very apt symbols of his policy and of the times in which he flourished.

"The 'pale horse,' rider and other associations of the Fourth Seal are the very symbols to paint the Crusades, Papal and Imperial wars, and the bloody persecutions. No figures could better suit those ages; and no other ages, since

the christian era, could suit the figures half so well.

"The pacific 'altar' of the Fifth Seal, with its suppliant Martyrs, is a very appropriate symbol of the pacific time, that has elapsed since those martyrs were slain.

"And now, Mr. Moderator, if my theory should fail to concur with Dr. Cumming's view of the final catastrophe; it will introduce him to an expressive type of that 'day for which all other days were made.' We are apparently just entering on the Sixth Seal; which seemingly anticipates about a century and a half to come. And what a Seal! Its figures are apparently taken from the final catastrophe; and the heart may well recoil to think of encountering the realities, of which they speak.

"Already has the Old World had a slight premonition of the 'great earth-quake,' and our own heavens have their murky shadows.—Such commotions may fan the spark of fanaticism into a flame. Mormonism, Rapperism, &c., have made their mark in a time of tranquillity. Therefore, 'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with a horse?' and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

"Finally, the Seventh Seal may be supposed to open with an introduction of the long-looked for millennium; and its trumpets will still insist on making their own reports; four of which pertain to the 'thousand years.' Consequently I have something with which to replenish the vacuum. But this is not all.—This theory supposes the 14th chapter to commence, just where it has been thought to terminate. Moreover, a highly gifted ministry of that time, as prefigured by the 'two witnesses,' is an essential element of my theory. Joshua and Zerubbabel were no doubt their types; but the figure looks very much like it had been cast in Elijah's mould. Such characteristics of that day are not exactly what fancy has been wont to depict. It was the Jew, who fancied one thing of the christian era, but realized something vastly different. We shall have, no doubt, just such a millennium as may be compatible with man's sinful state—grace abounding over sin!—Doubtless there will still be civil rulers; but I apprehend there will be a Sovereign Theocracy rising supremely over all. But we cannot conceive of a Theocratical regency, without the agency of gifted men—"and they lived and reigned with Christ a thousand years." (Rev. 20:4.) We thus find something more than three verses for the 'thousand years.'

"Hastening on toward closing scenes, we find that the Fifth Angel mars the picture, by opening Satan's pit; when suddenly the scene will be changed; and no wonder when all Bedlam breaks loose! My friends of the *old line* have been wont to say, 'O no! You certainly don't mean *Abaddon—Apollion*—the veritable *angels of the bottomless pit*.—Come, come! There is Mahomet. He'll do very well.' And here an array of sophistry is resorted to again, by which to drill the angels into the *old line*. Mr. Moderator, if my theory demands the exercise of such liberties in a solitary instance, I am not conscious of the fact; and you must allow me to claim this as a *significant* fact.

"Important events await the sounding of the Sixth Trumpet, especially the slaying of the 'witnesses;' for this barbarity belongs to this trumpet. And placing this trumpet where I do, (or rather where the angel takes his stand,) it is abundantly manifest they must commence their prophecy at the beginning of the thousand years.

"Last of all, yes, at the very last of all things earthly, will the echoes of the Seventh Trumpet awake the slumbering dead, and summon all to judgment? Such is my position. You will therefore perceive, Mr. Moderator, that I am far from regarding the prophecies as well nigh spent; and in this you will perceive why it is, that I do not favor the motion now before the house.

"The occasion is one of unusual interest.—Hence all parties should have a mutual understanding; in order to secure unity of action. Therefore, Mr. Moderator, in behalf of my friends of the *old line* and myself, I would respectfully ask liberty to withdraw for a few minutes, if it be not too great a departure from order."

Moderator.—"The request is granted."

EUNT.
(The writer again.) Brethren, It is worse than useless to keep up distinctions in the family at a time like this. Since the time when I left the *old line*, I have agonized in the mazy labyrinth of metaphors for thirteen long years; but have not met a right hearty, full-souled God-speed from any of you!—But no matter for that; I am not mexasable in time of an emergency like the present. You have probably suspected me for a fanatic, and being conservative men, you stood aloof. You also thought there could be no practical utility connected with such researches—that it was mainly a matter of curiosity, which suited some plodding

genius, (one in an age,) whose aspirations could rise to nothing more noble. My brethren, there is such a thing as 'present truth'—that which is especially called into requisition by the necessities of the times. Permit me now to ask you all one question; which possibly you may think very impertinent. If a six or eight year old enthusiasm should come down upon your churches, like an avalanche from the Alps, are you prepared to meet it? But think of this again. Time flies. Let us come directly to the point. Ye are many, but I am one alone. It therefore devolves on you to take the initiative step. And since I cannot conscientiously go over to you, I should exult to see you come to me. With a generous fusion on my principles, I do heartily believe we could vote down this ill-timed measure; the Scotch Doctor notwithstanding. What say you, brethren?

Respectfully yours, S. S. R.

Auburn, Mo.

We, of course, do not concur in the position of this writer, but we find nothing in the above sufficiently argumentative to demand a reply.

Ed. of Herald.

Editorial Troubles.

All men have their troubles of some sort—and if editors do not have more than any other class, they have a bountiful share—some of which, as they add to no one's comfort, or convenience, or estate, and grow out of thoughtlessness and inattention, might as well be removed. Every subscriber ought to observe these rules, whether he can see the use of them or not:

1. When you write to an editor, on your own business, always inclose a postage-stamp. It is as much as you can expect of him, to give you his time, ink, paper and services, without levying a tax of three cents extra on him for the privilege of neglecting his own business to attend to yours. You may think three cents is a small matter, and so it is. But if he has 6000 subscribers, and each one writes to him in violation of this rule once a year, it amounts to \$180.

2. When you write to the editor inclosing money to pay your dues, or when you first subscribe for his paper, write your name very distinctly. It would be well to put it down in full, to make every letter separate, or print it with the pen.

If your account is not correct, and your paper does not come, or is missent, don't get angry and be so foolish as to discontinue your support, for in nine cases out of ten you may be sure it is your fault.

3. Always give the name of the Post-office, and always the name of the State where you want your paper sent. If you say "send it to Lexington," the editor does not know whether you mean Lexington, Ky., or Lexington Mass., or some other place. A man writes "change my paper from Jefferson to Washington." Well, there are more than one hundred places in the U. States with each of those names and the editor is entirely non-plussed.

4. If you are a new subscriber, say so. The editor cannot ascertain whether you are an old or a new subscriber without looking over a list of several thousand names.

5. If your object is to change your Post-office, be very careful to give the name of the office and state you wish to change from as well the one you want to change to. Strange to say, this is perhaps the most important rule of all. Editors have no alphabetical list of subscribers' names. They are arranged according to your Post-offices and places, and if you do not say, where your Post-office is now, he cannot find your name and account, without reviewing his whole list, unless it may happen to be plainly enough printed on the outside of your letter to be read, or unless he may happen to remember where some of your name live. And then there may be two more of the same name on his list, and your letter may have been post-marked at an office where you have dropped it while away from home.

From the Newburyport Herald.

The Second Advent—The Dedication Sermon.

Some years ago a clergyman of this city, when abroad, being asked what his people thought of the Second Advent, replied, that he had never been able to convince them of the First Advent, and had therefore not thought best to enquire their opinions on the Second. Generally, however, people believe in what is termed the second advent; but are very far from agreeing as to the nature and time of that event. Some say that it has long passed; some that it is now transpiring; some that it will take place before the end of the world; and others that it cannot till the earth has been burned and reformed from the cinders and ashes that are left. Here they declare that it is a spiritual appearing; and there that it will be physical. Now it is affirmed to be in the simple form of enlight-

enment to every individual; and now that it will be with great pomp and ahow, when an absolute kingly government is to be set up on the earth to which all will bow. We care not to-day to dispute upon any of these points; but rather to mark the creed of a new denomination, who make a belief in the Advent their distinguishing trait, and call themselves Adventists. Theirs is not a new faith, but a revival of an old belief, yet it is new to this generation, dating but a few years back, and a house of worship has been erected in this city, where clearly, concisely and fully, their pastor, Rev. John Pearson, one of the first men in talent and influence in the new sect, declares their fundamental doctrines; and since it is well to note all new organizations, that hereafter we may follow them from the foundation they themselves lay down, we turn to notes of his sermon.

"Spiritual worship, alone acceptable to God" was the subject; and the first half hour was consumed in narrating the forms and manner of ancient worship, and the early rise and spread of the Christian religion. Men always worshipped, and from the earliest ages erected temples to their divinities. On the banks of the Euphrates, before Abram was, they built their tower 600 feet towards heaven; by the Nile are the ruins of temples that have seen more than thirty centuries; and in Greece and Rome were costly edifices and beautiful groves, sacred to the gods they worshipped. But only a faint idea was retained of the infinite one; and unconscious things and the lowest beasts and reptiles were bowed down to. In the midst of this degradation of powerful and polished people, Christ came, declaring—"God is a Spirit, and they that worship him must worship him, in spirit and in truth." Here was not only a declaration against all the obscene and ridiculous gods, but even against resisting in the external practices of the Jews, who alone had remains of the truth with them. It was the announcement of a new religion—of new opinions and new practices; it was a removal, of the sacred importance that attached to Jerusalem and the assertion that any and every place was alike holy for spiritual sacrifices.

The reverend speaker came then to a disclosure of the articles of their faith, some of which were distinctive and peculiar.

He thought it hardly necessary to dwell upon their belief in Christ's second, visible advent to this world; in the literal resurrection of the just and the unjust; in a general judgment, and a state of rewards for the righteous and everlasting punishments for the wicked. Thus far are what are termed 'evangelical' truths; but not so much in the generals as in the particulars, does this sect differ from others, and we have to look further for peculiar views.

First, the speaker declared, they make paramount the fact that Christ *will return* to this earth. The Christian church had always so believed and it is in all their creeds. The Apostles' creed reads, "From thence He shall come;" the Nicene, "He shall come again;" the Athanasian, "at whose coming, &c;" and a like article was in the faith of the Waldensian church. The Adventists continue the same trust, that "the same Jesus" shall come, and that his appearance will terminate the present and introduce another dispensation.—Till he comes, sin and misery, darkness, and desolation and despair will prevail; and then everlasting light, life, joy and love will fill the earth. This event is of incalculable importance, more so than death. Whether the appearing shall be after or before the millennium, was in dispute. The doctrine of the speedy advent had appeared in all ages, but the belief in the millennium could not be traced back of Dr. Whitty, who died in 1728. No ancient author advocated the world's conversion and a millennium, as now generally entertained.

A second distinctive feature was, that there would not only be a literal resurrection of *all* the dead, but that a thousand years would intervene between the rising of the righteous and the wicked. The popular belief was, that all should be raised together; but he endeavored to show from the scriptures that a day was as a thousand years; that the righteous would rise in the morning, but "the rest of the dead should not live again until a thousand years were finished." He quoted from Jewish and Christian writers of eminence, "that because God was six days in the creation, and a day with him was as a thousand years, that the world should endure in its present state but six thousand years, when should be the advent, the resurrection of the just, and the millennium for a thousand years; and then the raising of the wicked and their punishment."

A third point was, that the world was not to be destroyed by fire, but purified. He showed the popular theory to be destruction or annihilation and quoted the poets,

"The moon no more shall wax and wane."
"The great globe itself,
Yea, all that it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

Thus one and another were shown to have

dissolved, the sun, moon, stars, earth, and all. And Rev. Mr. Noel, a celebrated English divine, maintained that "the contrary supposition would surely destroy the consistency of the scheme of revelation, and render void the most solemn declarations of Jehovah." The Adventist takes issue with this, affirming that out of the old shall spring new heavens, and a new earth, for the happy, future habitation of the pious. The whole issue of the redemption of Christ can not be summed up, as many suppose, in the resurrection and translation of the saints. God has promised the *restitution of all things*, and this will be fulfilled in the purification of the earth, and the dwelling there of the saints; when "blessed are the meek, for they shall inherit the earth," or as David says, "dwell therein forever." Then will it be seen that God hath not swerved from his purpose of causing man to reign over and enjoy the creation. Redemption shall lift him up to possess God's image; he shall be more blessed, more secure, than he was before the fall—redeemed unto God to be kings and priests as well as reign on the earth.

The speaker was here emphatic as to the difference between Adventists and others. He believed in the establishment of a kingdom—not alone spiritual dominion over the hearts of men—where Christ shall exercise *all* power and possess the external government of the world, manifested as the one king over all the earth; and that kingdom is to be an everlasting kingdom, in which the saints are to reign with Christ.

The fourth point of difference with other Christians, was the discarding of the generally received opinions respecting the conditions of the dead. The intermediate state was comparatively an *obscure* point, and he would not advocate the doctrine of total unconsciousness after death, and this declaration he repeated emphatically; but the "light and immortality brought to light," was a *positive* revelation, and of vastly more consequence. He did not accept the orthodox view that death opened the door of everlasting glory to the virtuous. The promise of the scripture was—"the dead in Christ shall rise." The time of re-union with our departed friends, was when the Lord shall descend from heaven, and not before that day. If we hold that the saints, by death, are introduced to perfect enjoyment, then are the second advent and the resurrection robbed of all their real worth.

His views, the speaker claimed, were not new, but had been entertained in the church from the days of Justin Martyr, to the present, and it was for their advocacy that the house then dedicated had been erected.

The sermon was lengthy, though many points of interest were omitted for want of time, and the above is a very limited, but an accurate sketch of the sermon, and all that our limits will allow us to give. It was a bold declaration of doctrines, and a well considered and well written sermon. In very many respects he does not differ from Rev. Mr. Campbell, and other Millenarians; but it was far enough from the generally received opinions, and has, and will awaken a deep interest in those who heard it.



The Advent Herald.

BOSTON, MAY 17, 1856.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCREETMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE WATERS TO BE HEALED.

WILL the plain of Jordan, now submerged by the waters of the Dead Sea, it being within the boundaries of the land promised to Abraham, ever be restored?

There is little scripture bearing on this question. The prophet Ezekiel says of the symbolic waters that "issued out from under the threshold of the house eastward" (47:48) that they "go down into the desert, and go into the sea;" which being brought forth into the sea, the waters shall be healed—emblematic of the removal of the curse. And by the same prophet the Lord elsewhere says to Judea and Jerusalem, (16:53, 55,) "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and

her daughters, then will I bring again thy captivity of thy captives in the midst of them. . . . When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

By Sodom and Samaria, reference must be made to those *localities*, in distinction from their inhabitants who are denominated, by elliptical metaphors, their "daughters." But as those who perished in the overthrow of Sodom and Gomorrah, (Jude 7), "are set forth for an example, suffering the vengeance of eternal fire," those who are to be restored must be righteous Lot, the pious ones who had resided there previous to his day, and the infants of those countries who, never having voluntarily partaken of the sins of their fathers, have been ransomed by the blood of Jesus.

The London Quarterly Journal of Prophecy (Apr. 1856) has the following comment on this scripture:—

"The Lord speaks to Jerusalem and Judah, pronouncing their doom, in these terms (ver. 52), 'Bear thy shame'—that is, undergo a long period of desolation and reproach, the shame of centuries of ruin and degradation. Then when thou hast borne this thy shame, I mean to return in mercy, but so to return as to prevent thee boasting. It shall be thus, 'I shall bring back the captivity of these namely the captivity of Sodom and her daughters, and of Samaria and her daughters, and the captivity of thyself, in the midst of them.'"

"The passage foretells a restoration of Samaria, as is elsewhere done: but it also foretells a restoration of Sodom. Now, this is what is spoken of in Ezekiel xlvii., the healing of the waters of the Dead Sea. The Lord will yet remove from the site of Sodom those tokens of heavy curse that have rested on it for ages, healing the salt sea, and restoring fertility to the plains of Sodom. He will do this at the time when he restores Samaria and Judah, lifting from them the blight and curse of wrath."

"Thus, Sodom is put on a level with Samaria and Judah when mercy is distributed in sovereign grace. All three were shut up in unbelief, and the curse poured on all three; and now, in the latter days, mercy shall revisit these ancient spots, on which the burning thunderbolts fell. All the land shall present the aspect of a field that the Lord has blessed. It is to the *locality*, not the inhabitants, that reference is made."

This restoration, however, can only be in the restitution of all things to which Peter refers in Acts 3:21,—at which time all the wilderness shall again be like Eden, and the desert like the garden of the Lord."

ISRAEL SPOILING THE EGYPTIANS.

When it was predicted that the seed of Abraham should be in bondage in Egypt, Jehovah added (Gen. 15:14) "And that nation whom they shall serve will I judge: and afterward shall they come out with great substance."

Having been enslaved and made to serve with rigor for a long period, it was right and equitable that they should be remunerated with the goods of their task-masters, who had paid them no wages. Therefore when Moses was commissioned to proceed to their deliverance, Jehovah said to him. (Ex. 3:21, 22), "I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." Also in that night, in which there was not to be an Egyptian's house in which there should not be one dead body, Jehovah said to Moses, (11:2, 3) "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians." And (12:35, 36) "the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians."

The Egyptians were so urgent to hasten the children of Israel from Egypt, that they gave willingly and gladly, that they might be rid of them; and so great was the spoil which Israel secured, that from a state of abject servitude, they found themselves in possession of an abundance of gold and silver, and fine linen, for the construction of all the sacred vessels and the Tabernacle in the wilderness. This was a just reprisal on the Egyp-

tians, in accordance with the command of Jehovah who was the King and rightful Ruler of both nations, to whom belongeth all the silver and the gold, and who giveth it to whom He will.

Skeptics have instanced this as an act of deception and injustice on the part of Israel—supposing that the word *borrow* implied an expectation on the part of the lenders that their goods would be returned. There is no warrant for this supposition; nor evidence that by these *gifts* the Egyptians did not suppose they were *hiring* the Israelites to depart from their country. The word שָׁאַל (*shah-al*) rendered *borrow* in the above texts, occurs in the Old Testament in 171 places and is elsewhere rendered *borrow* only in the following instances of its use:—

Ex. 22:14 if any man *borrow*

2 K. 4:3 *borrow* the vessels abroad

2 " 6:5 Alas, master! for it *was borrowed*

Elsewhere it is rendered, to "ask," to "ask counsel," to "ask or" "asking," to "beg," to "borrow," to "lay charge to," to "consult," to "demand," to "desire," to "enquire," to "greet," to be "lent," to "pray," to "request," to "require," to "salute," "straitly," "surely," and "wishing."

The following are examples of its use:—

Gen. 43:7 The man *asked* us straitly

44:19 My lord *asked* his servants

Josh. 19:50 gave him the city which he *asked*

Jud. 5:25 He *asked* water, and she gave him.

8:26 the golden earrings that he *requested*.

1 Sam. 1:20 I have *asked* him of the Lord

2: 20 the loan which is *lent* to the Lord

1 K. 3:11 "Because thou *hast asked* this thing, and *hast not asked* for thyself long life; neither *hast asked* riches for thyself, nor *hast asked* the life of thine enemies; but *hast asked* for thyself understanding."

1 Ch. 4:11 God granted him that which he *requested*

Psa. 27:4 One thing *have I desired*

137:3 They that carried us away captive *required* of us a song

Pro. 20:4 Therefore *shall he beg* in harvest

Ecc. 2:10 Whatsoever mine eyes *desired*

Lam. 4:4 The young children *ask* bread

Ezek. 21:21 he *consulted* with images.

Gesenius defines the word to mean, 1st, "to dig, to excavate, to hollow out; and 2d, "to ask, to enquire, to ask for, either by way of demand or entreaty."

In accordance, therefore, with the true meaning of this word, we may understand that the children of Israel *demanded* of the Egyptians what they asked of them, as their just dues, and that the latter were glad to be rid of them on such terms.

THE EPOCH OF ISRAEL'S DELIVERANCE.

The epoch of this event, is definitely settled in the Scriptures. Abraham came out of Haran, as before shown (Acts 7:4) "when his father was dead," who died A. M. 2084. And Abraham (Gen. 12:4) "was seventy and five years old when he departed out of Haran," and began to sojourn in the land of promise; soon after which (Gen. 12:10) he "went down into Egypt to sojourn there." He was (Gen. 21:5) "a hundred years old when his son Isaac was born unto him," A. M. 2109. Five years later, or thirty years after the Call of Abraham, is supposed to have been the time when Ishmael (Gal. 4:29) "persecuted" Isaac (Gen. 21:9) by "mocking" him, and thus commenced the "four hundred years," (Jb. 15:13) that the seed of Abraham was to be "afflicted;" and which would thus end four hundred and thirty years from the commencement of Abraham's sojourn in Canaan. "Now" (Ex. 12:40, 41), "the sojourning of the children of Israel [and of their fathers] which they sojourned in the land of Egypt [and in the land of Canaan] was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." A. M. 2514.

"This period of 430 years," says Dr. Hales, "included the whole time from Abraham's migration to Canaan, during the sojourning of their fathers there, for two hundred and fifteen years; and their own in Egypt for two hundred and fifteen more. The foregoing insertions, therefore, in the Massoretic text, [which Dr. Clarke says are *lost* out of the Hebrew,] warranted by the Samaritan and Septuagint version, are absolutely necessary to adjust the Chronology of this period."—*New Anal. Chro.*, v. 2. p. 200.

Of the first period of 215 years, 25 years preceded the birth of Isaac. He was (Gen. 25:26) "three score years old" at the birth of Jacob, and died (35:28) at the age of "an hundred and fourscore years"—ten years before Jacob went down to Egypt. Jacob (Jb. 47:9) was "a hundred and

thirty years" old when he went to Egypt, making, with 25 years to Abraham and 60 to Isaac, 215 years. Nine years before this,—there having intervened seven years of plenty and two of famine—(Gen. 41:46, 53, and 45:6) "Joseph was thirty years old when he stood before Pharaoh," and was therefore born when Jacob was 91 years old. As he was born at the end of Jacob's fourteen years' service with Laban (Gen. 30:25), Jacob was 77 years old when he went to Padan-aram. Dr. Hales places the marriage of Jacob with both his wives at the commencement of his service with Laban, though the text seems to place it at the end of his first seven; and he quotes from Abulfaragi that Levi, the third son of Jacob and Leah (Gen. 35:23), was born when Jacob was 82 years old. Abulfaragi states also that Kohath was born when Levi was forty-seven years old, which would have been the year that Jacob went to Egypt: and Amram when Kohath was 75, or five years after the death of Joseph, who was (Gen. 50:26) "an hundred and ten years old." If so, Moses being born 80 years before the Exode, it must have been when his father was 61 years old—sixty-six years after Joseph's death. Jacob died (Gen. 46:28) aged "an hundred forty and seven years." "The years of the life of Levi" (Ex. 6:16-20) "were an hundred thirty and seven years;" those "of Kohath were an hundred thirty and three;" and those of Amram "an hundred thirty and seven years." And Moses (Ex. 7:7) was fourscore years old, and Aaron fourscore and three years old, when they stood before Pharaoh, A. M. 2514.

MY JOURNAL.

Saturday, April 12.—Brother Lankfort took me in his carriage from Princess Anne to Deal's Island, 22 miles. We put up with Captain Parks, by the sea-side, on the shore of Tangiers Bay. We had every attention from him and his hospitable family.

By conversation with Captain P. I found that he entertained views on the Advent and Millennium, similar to my own, though he had not read our publications, or heard our preachers. It was cheering to me to hear him discourse on the subject with so much intelligence and faith.

Deal's Island is about three miles long and one broad. It has about twelve hundred inhabitants. There are about 500 negroes, half of whom are free. The people are engaged chiefly in the oyster trade. As I now sit, I can see some fifty vessels in the sound engaged in taking oysters, from deep water. They are sold mostly to Northern vessels, at 15 cents per bushel. They supply the most of the markets in New England from this sound. The quantities taken are enormous, and make a heavy and profitable trade for the inhabitants on the shores of the sound. Fishing Bay at the head waters of Tangiers Sound, Wyeomoco, Nanticoke, Menokin and Anemesic rivers, all empty into this sound, which is 25 miles in length and five in breadth. In these rivers and all along the shores of the sound, the oysters are inexhaustible. It is a remarkable fact that they were not discovered so as to make a business till within the last fifteen years.

There are on this Island two M. E. Societies—one composed of the colored people. Both are well attended. I preached in the new chapel, Sunday, April 13, part of the day, and at Rock Creek, on the main land, at 3 P. M. The audiences were good, and I had the best attention, as a stranger, and with most of them a strange subject. I have not seen so much deep feeling and weeping for a long time as was manifested under my first discourse on the "blessed hope." We look for good results. The lectures were continued on Monday and Tuesday nights with encouragement. If this work is followed up, there will not only have been good seed sown, but it will bear fruit, which may be gathered by other laborers. I feel sure that this labor will not be in vain.

I am informed that the people of this Island and neighborhood were once a very pious and devoted people. But latterly since the oyster trade has flourished, it has brought among them a foreign and depraved population, which has, with worldly prosperity, seriously affected the manners and morals of the place. God's people flourish best in the "furnace of affliction."

INCIDENTS.—I learned by one of the brethren who had been about among the people, that many were very much disappointed on Sabbath morning, on hearing my discourse, on the "blessed hope." They said that they expected to hear "Millerism!" But, said they, "we heard the gospel;" and were wonderfully blessed and delighted. I need only say to the readers of the Herald, that this sermon contained a full and clear view of the advent faith and hope.

A man of some feeling and spirit, in the place, on hearing that a "Millerite," was coming to

preach, said to some of his associates, "Let us egg him!" Before I left, I had the pleasure of selling him the work, entitled the "Time of the End." The eggs were saved for a better purpose.

I find an "open door," in this State thus far, and the only difficulty which I labor under is the want of time. Could I stay even on this Island several weeks, I should be able to accomplish much. But I must go to other parts. A missionary of the right stamp in Maryland would be well sustained, both in doing good, and, after a time, in receiving a support. Public sentiment here is such, that any Northern man can travel and preach, without molestation, unless he makes an open attack on their laws and institutions.

When I first came into the State, some evil minded persons made the attempt to get up some feeling of disaffection by reporting me an abolitionist. But they failed to accomplish their object. My sentiments are known on this subject, and the object of my mission among this people is also known. I conceal nothing, and speak as freely on all subjects as I do at home, and thus far have the respect and confidence of society with which I am associated.

Wednesday, April 16.—In company with brother Pinto, I spent this day with Elder Z. Webster, a local preacher, at Rock Creek, with whom we had an interesting conversation on the reasons of our hope. He had clear views on the subject, and is a believer in the personal coming of our Saviour, and that we are living in the last days. The Lord reward him for his hospitality.

Thursday, April 17.—Took leave of brother Webster, and his family, and proceeded to Princess Anne on my way to my next appointment. Here I tarried a few hours, in which time I had a chance to read and answer my letters. It was truly refreshing to hear from friends in different parts of the great vineyard.

At 2 o'clock P.M. we took carriage for Potato Neck, 17 miles. On our way we called upon brother Brittingham, who is confined at home by poor health; I was glad to find him much better. After a short, but interesting call, we proceeded, and arrived at Captain Henry Scott's, where we put up, and received from him and his family Christian hospitality during my stay of several days. On our arrival we found by some misunderstanding, that notice was out that I would preach in two places in the evening,—one at the M. E. chapel, and the other at the Methodist Protestant chapel, about three miles apart! As I could be in only one place, and as the first appointment was made at the latter. I went to the Protestant chapel, and found quite a good audience to whom I preached, and made a good beginning. But some went to the other, and others were in doubt where to go, and so lost the introductory lecture. The next evening we had a large audience, mostly of men, to whom I spoke on the kingdom. It was a good season indeed. I visited during the day on Friday and Saturday, and had interesting interviews with many, some of whom took much interest in my visit among them. Saturday evening we had a heavy rain-storm so that the people could not get out. I had rest, which I much needed, and the earth had a refreshing which made the farmers rejoice, as everything was suffering for rain. The Lord doeth "all things well."

Sunday, April 20.—The storm subsided, and we had a good audience all day. I gave three discourses on the subjects relating to the signs of the near coming and kingdom of our Lord, which were well received. There is nothing so encouraging to a preacher as to see a deep and undivided attention to the word of God. May God bless this people, and cause his gospel to produce among them "thirty, sixty and a hundred fold."

Monday, April 21.—We had a heavy rain-storm, but my time was now out and work was done, on the eastern shore, and in order to get to my next appointment in Baltimore, must face the storm. So we took leave of Captain S. and his kind family, and set our faces for Princess Anne, and arrived at brother Pinto's about noon. This place had been my home—it was a home indeed. Brother P. and family spared no labor or care to make me happy. The servants were very attentive, and seemed to be much interested in my preaching. They were anxious to do everything in their power which they thought would contribute to my welfare. I shall never forget the kind attentions of brother P. and his family, or his liberality to me. In the evening, in company with brother P., we made a visit to brother Brittingham. We had a pleasant meeting, but it being our last interview, a solemn sadness came over me. It is hard parting with friends. Brother B. had manifested a noble and generous friendship to me, and had made me very welcome, and with brother P. had generously met the expenses of my visit. May heaven reward them. At an early hour, we took the part-

ing hand, in hope of meeting soon in the kingdom of God.

One of the Dark Spots of London.

THE Daily News, in alluding to the low parts of St. Clement's Lane as a "London fever hole," thus draws this abode of men and women of merry England.

"A track through the heart of the Black Forest, or a pass through the bowels of a mountain in Arabia Petrea could not be more close and dreary. You might walk here in a good stiff hurricane and hardly know it; a summer shower might pass and leave you dry. You are in the region of perpetual shadow, and the women and children who sit and sprawl upon the door steps, are scarcely less in-doors than when languishing in their dark and fetid rooms; and no wonder, for, according to actual measurement, the courts vary in breadth from six to twelve feet. Here are the holes in which our fellow creatures swarm like vermin. According to a report published in the Daily News of May 1st, no less than fifty inmates were found to reside in one of the houses in Middle Serle's place (formerly Little Shire-lane,) and in Shippard many of the houses are built back to back, entirely preventing thorough ventilation.—The gentleman who made the examination states that water-butts are kept in under-ground cellars, the walls and flooring of which are continually damp to the touch, and where the water, imbibing the filthy exhalation of the place, acquires a dreadful odor; that the ceilings of some of these cellars are actually below the level of the roadways, so that the inhabitants are obliged to burn candles through the whole day, with the exception of a few hours; and that terrier dogs are kept in many of the houses as a protection against the rats. Yet out of these hideous tenements, considerable sums of money are drawn every year by letting and sub-letting. Hideous women, foul and slatternly, loll out of windows, or lean against door-posts, overcome with lassitude and indolence, which cannot fail to arise from the influences by which they are surrounded; not impudent and brazen, but oppressed with the hopeless burthen of their lives. The children sullen, dirty and fierce—young tigers, without their beauty or their health—lie or fight in the roadways amidst the cabbage-stalks, potato-peelings, oystershells, and standing puddles. Men are very seldom seen. And over the young and old tower the melancholy house-fronts, shutting out the sky and the breeze, and, black and saturated with the pestilent vapors which, rising unseen around them, 'Hang their poisons on the sick air.'"

PARTLY TRUE AND PARTLY FALSE.—The Hartford Religious Herald says:—"Among those whose disappointment in the war is perhaps most to be pitied, are our Second Advent brethren, whose prophecies somehow will never come true. They predicted the success of Russia, the defeat of the allies, the subjugation of Europe by the Czar and we know not what beside that they imagined to be mapped out by Ezekiel and Daniel, but God's providence has paid no attention to their exposition of Scripture and now the peace comes to destroy all their hopes. We fear that after all, prophetic interpretation is not their forte, and that like many other men they have mistaken their calling."

It is not unlikely that the writer of the above has come in contact with individuals who have taken positions like the above. We have also fallen in with such, and had occasion to oppose them, as speculators on the words of Inspiration; nor have we any reason to dissent from the judgment of Mr. Patten as expressed in the last sentence respecting them. There are such self-confident men who never hesitate to vaunt their rash notions as undoubted realities; and therefore the above is partly true.

As it reads, however, it is affirmed of "our second Advent brethren," and thus imputes to all of them what is true only of a part, and is repudiated by a majority; and thus it is partly false. Now as the Hartford Herald has this paper in exchange, and is well aware that we have never made any such predictions respecting the late war, but have invariably rebuked such, will it do us the act of justice to notice that that change is only applicable to a limited number of "our second Advent brethren?"

We have never taken the position that Russia was the predicted king of the north—but have held that Turkey is that power—it being located in the ancient Thrace.

"AMENING."—An out-of-place "Amen," on the part of an enthusiastic, inconsiderate hearer, must be very annoying to a preacher. In the winter of 1844-5, a man who had been a Presbyterian minister in Akron, O.—an eccentric, wandering planet, known as J. D. Pickands—made a visit to the East. While preaching in the Tabernacle in Boston on

one occasion, a man who sat near the pulpit kept up a constant response of Amen! Pickands endured it as long as he could keep his patience, but when that was exhausted he stepped to the end of the pulpit nearest the man, and exclaimed, "You just shut up your amenizing, you don't help the matter any!" The man's mouth at once closed for the rest of the service. The last we heard of this Pickands he had gone into infidelity, and was just getting through the other side of it into spirit-rapism.

BEAUTIFUL EXTRACT.—The late eminent judge Allen Park, once said at a public meeting:—"We live in the midst of blessings until we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history and what could his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around you which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy and healthful parts, to the Gospel."

HINDOO IDEAS OF THE ENGLISH.—The Rev. G. Pearce was once crossing a river in India, when he met with a native carpenter, and entered into conversation with him about idolatry. "O," said the man, "the gods I believe in are the English people."—Mr. Pearce told him it was wrong to say so. "Why look," rejoined the man, pointing to an iron steamboat, "when we put iron into the water it sinks; but when you put it in it swims! Then look at that iron bridge which you have made! All our learned men could never have made it." And then he spoke of a balloon that had been sent up a short time before, and added, "Do not the gods live up in the sky? One of your people went up in that round thing, I do not know where, flying up where the gods dwell. Then Mr. Jones, who built your house yonder: why, he was walking in the fields, and he smelt coals, and said, 'Dig down there; and they dug down, and found coals.' All this was said in a breath, to the great astonishment of Mr. Pearce.

A CONFIRMATION OF SCRIPTURE.—One of the most interesting of the monuments of ancient Rome is the triumphal arch erected to commemorate the conquest of Jerusalem by Titus, who after the destruction of the temple, made a triumphal march to Rome, bringing with him a long train of captive Jews and the spoils, among which were the sacred vessels of the temple. This procession is represented in the sculptures on the beautiful arch, which thus furnish an illustration of the Bible nowhere else to be found, these being the only representations that exist of the sacred vessels, the table of the showbread, the golden candlestick with its seven branches, and the silver trumpets used by the priests to proclaim the year of jubilee. The Roman Senate and people little thought, when erecting this monument to a deified emperor, that they were erecting a monument to the true God in the verification of prophecy and divine history. A recent traveller says, not one of the Jews of Rome, of whom there are about 6,000, will, even at this day pass under the arch of Titus, although it spans one of the thoroughfares of the city; they shun it as a memorial of the subjugation of their nation, which has never yet been retrieved, and regard it with aversion.

The wife of a small farmer, on the property of John Beecher, Esq., of Hollybrook, several times observed their horse, when brought into their cottage to be fed, as usual with this class of Irish farmers, to paw with his foot on a particular spot of the floor, and, prone to superstition, as the Irish peasantry all are, she got impressed with the belief that there was some reason for this occurrence, and one day, casting her eye on the spot, she saw something glance in the sun like a brass button, and went to take it up, where the floor had been worn by the horse's shoe. She found, on getting it out of the earth, that it was some gold coin. She opened a small hole, about six inches deep, in which, to her great surprise and joy, she found fifteen guineas in gold, two half-guineas, and three seven shilling pieces—in all seventeen guineas (a guinea is \$4.66 2-3). The guineas are of the reign of George III., some seventy, and some sixty years old. They are all said to be fresh in appearance, and do not seem much worn.

IRRITABILITY IN ILLNESS.—Those who are blessed with health can never know, till they are in their turn called upon to suffer, what heroic strength of

spirit lies hidden under the mask of silent uncomplaining suffering; how strong the temptations are to be unreasonable, pettish, or repining; how difficult it is to be grateful, and still more to be amiable, when the irritation of every nerve renders the most skilful attendance irksome, and the dearest presence a burden; when the irritated frame loathes the sunshine of a smile and dreads the tear and the cloud, where all is pain, and weariness, and bitterness. Let the healthy lay these things ever to heart, and, while they scrupulously perform their duty—while they reverence the fortitude and patience of the gentle and resigned, let them have pity upon many a poor and querulous sufferer; upon their side let the sick not forget that the reverence and love thus excited are as the elixir of life to their often wearied and overtaxed attendants; quickening them to exertion by the sweetest of influences, instead of exhausting them with the struggle to perform an ungrateful duty.

A PETRIFIED INDIAN.—While engaged in excavating recently upon the Milwaukee and La Crosse railroad near Schlesengerville, Iowa, the workmen came upon the petrified remains of an Indian, and with the remains some singular relics of olden times. The body was perfect, not having suffered by decay. His height at the present time would be considered gigantic, measuring seven feet two inches. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the meaning of which can hardly be imagined. But they are a record of the past. Could these hieroglyphics be read, they might, perhaps, unveil some of the mystery which hangs like a dark cloud over the history of the red man. An arrow of considerable strength, and curious construction, was also found with him, and especially invites the attention of antiquarians.

WHEN Æschylus, the Greek poet, was condemned to death, his brother, an orator and hero, was summoned to plead his cause. While the audience were gazing with intensity of interest to hear what would be said, he silently lifted up the stump of his dismembered arm, which he had lost in the service of his country, and said not a word. The multitude burst into shouts of applause, and the poet was saved. The dumb eloquence of that limb spoke more powerfully than words that burn.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the Herald a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 48.
The Tempter.	" 52.
The Temptation.	" 54.
The Culpits and their Sentence.	" 56.
The Judge.	" 60.
The Earth and Man under the Curse.	" 62.
Cain and Abel.	" 68.
The Church Before the Flood.	" 70.
The Church in the Ark.	" 76.
The Epoch of the Flood.	" 80.
The Earth that now is,	" 84.
Noah and his Posterity.	" 88.
The Post-Diluvian Apostasy.	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" 120.
The Waters to be Healed.	" 124.
The Trial of Abraham's Faith.	" 128.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" 144.
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.

There will follow in the following order:

The Institution of the Sabbath.
The Giving of the Law on Sinai.
The Divine Presence.
The Mosaic Typology.
Jehovah's Guidance of Israel.
The Mission of the Spies.
Israel's Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

Letter from S. A. Beers.

BRO. HINES:—I left home on the 22d to spend a few days among the quiet solitude of the mountains; and as the music of the Sabbath bell cannot be heard, even in the distant valleys, from this place, I decided to spend a few hours of this sacred morning in rural meditations, and as I take a seat upon the moss covered stone with the colossal arms of the beech, the birch, and the evergreen twining their branches far above my head; while their rugged trunks stand clustered around me like so many guardian angels; my thoughts, ere I am aware, have taken the wings of the morning, and not only do they fly to the uttermost parts of the earth, but the glory, the goodness and mercy, of God in Jesus Christ pass in review before me with surpassing loveliness.

How wonderful, indeed is the mechanism of the human mind—how illustrative of the power and goodness of the great Creator! With what facility does it embrace and personify, the various objects of our love and esteem, in the distant heavens, or on earth, though they be.

How sad to reflect, that while a few of the creatures whom God has made, that they might enjoy the blessings of His hand in the present life, and the glory of His presence in the age to come, are at this moment worshipping before Him; the great majority who partake of his bounty, and share in the riches of His love should seem to be living without God in the world!

How sublime the thought, to stand alone among those stupendous monuments of creative power and wisdom, and contemplate the measure of condescension through which we are permitted to enjoy the love and compassion of our Father in heaven! And still how soon do we turn from these solemn contemplations, to the objects of our earthly affections, and the loved ones at home rise up in familiar imagery before our minds; and again we recur to seasons of spiritual enjoyment, with which we have been favored while meeting with congenial minds to offer up our united thanks, and supplications to the throne of divine grace; and in reviewing all his mercies we would not forget to render thanks to God that he has been pleased to raise you up, to cheer and encourage us on our journey to the land of rest, by your weekly counsels through the Herald; and that your life and usefulness, as well as that of your worthy associates, may still be continued, is the prayer of your unworthy brother in Christ,

S. A. BEERS.

Mount Forrest, Ulster Co., N. Y., April 27, 1856.

Letter from J. Croffut.

BRO. HINES:—I still hold on to the truths of the advent and its nearness. "That blessed hope," is my only hope, and I pray God that I may be kept through faith to the enjoyment of it in that glorious and everlasting kingdom. Trials and troubles here are many, but there all is rest and peace.

J. CROFFUT.

N.B. It is some months since I have heard anything of my brother Peter Croffut. If this should meet his eye he will know that I am very anxious about him, and hope he will immediately write to me.

J. CROFFUT, M.D.

108 Columbia street, New York.

New York, May 5th, 1856.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

THE DELAWARE CATASTROPHE.

DEATH OF HENRY LELARGE.—On the night of the 13th of last March, there occurred on the river Delaware opposite Philadelphia, one of the most terrible catastrophes which has for many years transpired among us. The steam ferry boat New

Jersey, belonging to the Camden and Philadelphia Ferry Company, left her wharf at about 8 o'clock for Camden, with probably more than a hundred passengers on board. A large mass of floating ice in the canal through which the boats usually cross to Camden, compelled them to change their course and go up the river to find a place to cross. They had gone up but a short distance, before the boat was discovered to be on fire around the smoke stack. The boat was then directed toward Arch street wharf, Philadelphia: but before reaching it, the fire had spread so rapidly that a large number of the passengers were driven into the water, the pilot house was enveloped, so as to drive the pilot from his post and the boat was only able to reach within 8 or 10 feet of the wharf; a few jumped ashore from that point but many came short, and fell into the water. The boat then floated away from the wharf and nothing remained but for the passengers still on board, to take to the water, many to find a watery grave; and some it is supposed were consumed in the cabin of the boat. Boats were got out from the wharves and vessels, as soon as possible and saved a few. But between sixty and seventy perished either by fire or flood.

And among the victims was our beloved brother,

ELDER HENRY LELARGE.

Brother Lelarge was about 39 years of age, a resident of Camden, N. J.

In 1850, he was burnt out during the most terrible desolation ever produced by fire in the city of Philadelphia, and escaped with the loss of the greater portion of his household goods. He then removed from the city to Camden, where he resided until the time of the calamity which resulted in the termination of his earthly pilgrimage. Before his conversion to the advent faith in 1843, he was connected with the M. E. Church, and was active in getting up and sustaining what might be called a ragged Sabbath school, composed of a neglected class of children, whom he found around the wharves. He labored in this department with great success for some time, until the church expressed a desire to have it under their own more immediate superintendence; when it languished and failed. After he embraced the advent faith, he commenced speaking occasionally, both in the city and country. About three years since, several of our friends expressed a wish to have an advent meeting in the lower part of the city; and accordingly organized a church in that section, under the name of "The Second Advent Church of South-work," and elected brother Lelarge as their pastor; and by their request he was ordained to the work of the ministry in January, 1854. From that period he has been a faithful shepherd of the little flock, up to the time of his death. He had by his meek and quiet spirit, greatly endeared himself to the church of his charge, and through evil and good report had battled manfully for the faith once delivered to the saints. He was a man of God, and knew by experience the power of the faith he preached to others. His occupation in life was that of a seagr maker. But rarely could you enter his shop, but the Bible would lay open before him. So that while he was engaged in laboring with his hands he might meditate on God's word. And often would he take up the precious volume, and pressing it to his bosom exclaim, "Precious Bible!" But it had been observed by his family, that for several months past, his fellowship with God had become more perfect and abundant than formerly. It is evident the Lord was ripening him for the garner. For several weeks he evidently had a presentiment of his fate. He had often spoken of his dread to go on board the ferry boat, and had spent several days in Philadelphia, in trying to find a suitable place of residence, that he might not have to cross the river. He had also spoken of what he should do in case of an accident on board the boat. But all his efforts to find a house, and all his arrangements as to his course of action in case of accident were in vain. The stroke fell, and although from the state of his body he evidently carried out his plan, he fell a victim. His body lay in the water five days before it was recovered. Brother F. Gunner attended his funeral and addressed the assembled multitude on the Christian's glorious hope. He has left a wife and three children to mourn his loss, as well as other dear friends. But they sorrow not as those who have no hope. Although several copies of the *Advent Herald* which he had in his pocket at the time, were so soaked as to be unreadable, there was one little slip found in his pocket, dry and perfect. It was evidently very recently cut from an old *Advent Herald*, of 1843 or '44, and seemed as if preserved to comfort the weeping friends:—it is as follows:

"What music will be made when the general assembly, and church of the first born shall be arranged on the sea of glass, having the harps of

God, harping with their harps, and singing as it were a new song before his throne, while they outshine the angels in the kingdom of their Father. And beloved, if we be Christ's, such are our prospects, such the blessedness of our hopes!

'There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in.

'Yes and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.'

"In view of such a prospect, how the disciple wasting away with disease, and sinking into the grave; or the poor saint pining in want, and clothed in rags, or groaning under persecution, should exult with joyful triumph! What consolation should the bereaved derive from this subject when they resign to the dust the remains of beloved friends! What solemn admonition does it give he unconverted whose bodies in that dread day will come forth with shame and everlasting contempt, when they will see the righteous shining forth as the sun in the kingdom of their Father."

The body when taken from the water was perfectly natural and unutilized, and seemed almost as if alive and ready to speak, with a heavenly smile upon the countenance. And thus sleeps in Jesus another whose hope was "The resurrection of the just."

JOSIAH LITCH.

Philadelphia, May 1st, 1856.

DIED, at Lawrence, Mass., on the 24th of March, of pulmonary disease, ISRAEL P. JAMES, aged 24 years.

During his sickness he was not heard to complain, but patient and resigned, he waited submissively the hour of his dissolution. He died believing that they which dwell in the dust of the earth shall "awake and sing" when the earth shall cast out her dead. An affectionate mother's heart mourns his loss—but weeps not as those without hope. His companion, Mary Jane Butler, of Fitch Bay, Stanstead, C. E., died in faith, January 7th, 1855, aged 22 years, when he accompanied her remains to that place that she might repose among her friends. For this reason the remains of brother James were removed to Stanstead where they were interred March 27th, there to slumber till the morning of the resurrection, when "this mortal shall put on immortality, and this corruptible shall put on incorruption."

DIED, in this city April 4th, EMMA JANE, only daughter of George and Mary J. Jones, aged 1 year and eight months.

Emma, who now in Jesus sleeps,
Shall soon awake no more to weep,
And rise among the just at last,
When grief and tears and death are past.
Providence, May 4th, 1856. G. JONES.

DIED, at Boston, April 21st, 1856, BETSEY ANN, youngest child of Dana and Mary J. Flanders, aged 4 1-2 years.

"We watched her breathing thro' the night,
Her breathing soft and low,
As in her breast the wave of life
Kept heaving to and fro!

"So silently we seemed to speak,
So slowly moved about,
As we had lent her half our power
To eke her living out!

"Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died!

"For when the morn came dim and sad,
And chill with early showers,
Her quiet eye-lids closed—she had
Another home than ours."

We notice in the Yarmouth, Nova Scotia, Tribune, the following notice of the death of the wife of Mr. A. C. White, formerly of Haverhill, Mass., and a subscriber of this paper.

On Tuesday, April 29th, Sarah, the beloved wife of Mr. A. C. White, the 40th year of her age. She feared the Lord from her youth, and through life enjoyed the sustaining influence of a "good hope through grace." As a wife and a mother she was affectionate and devoted, as a member of society she was ever ready to do good, and as a Christian she adorned her profession, with "the ornament of a meek and quiet spirit," and a course of life becoming godliness. During her brief but severe illness she was patient and submissive, and was willing rather to be absent from the body and present with the Lord. Her end was truly peaceful.

Pocket Deep.

I WOULD like to see this in the Herald, and send it to you for it if you please.

I. C. W.

Yes—say does your religion go pocket deep? Were you converted only in the upper story—the old man only scalped,—or was he killed dead? Does your religion reach only down about that little "unruly" member, so that, cut your head off, and soul and body would both be damned;

or were you converted right down through, from head to foot, "soul, body and spirit," pocket, pocket-book and all? Not merely the coppers, three cent pieces and smooth fourpences; but these dollars and Eagles and Vs and Xs? Say, friend, when God converted you did he convert house, barn, cellar, corn-cribs, potatoe-bins, meal-bags and all? You have been praying for "a deeper work of grace"—how deep will you have it? pocket deep? You have desired to "feel more deeply"—how deep? pocket deep? or do you feel skin-deep? You don't feel as you want to, well, perhaps you never will till you feel in your pocket more.

Just think about these matters, will you? You feel for your brother—well, just feel in your pocket. You feel for the poor,—well, feel in your pocket,—you feel for "the cause"—well, feel in your pocket. And if you feel there you will make others feel and feel very thankful too that God has some servants whose religion is pocket-deep.

"O I don't believe in talking so much about pecuniary matters" you don't eh? Ah, well, I guess your religion is not quite pocket-deep yet. Try again—get a little nearer him who "was rich" and "became poor" for you. You feel rather pleased when God's blessings come rolling in to your purse and dwelling,—that's all right, but the Lord Jesus said, "It is more blessed to give than to receive." Now don't shrug your shoulders so—I'm not going to beg a sixpence from you,—don't be alarmed,—I wouldn't ask you to give me a dollar for all the money you have in the world. Don't fret, all I want to know is whether your religion is pocket-deep, or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming so that you could not use it,—but whether you are as ready to open "the bag" now when it can be of use, as at some other time, when it will be scattered in haste and fear, do no one any good, and perhaps will do much hurt, as has often been the case in time past.

In a word is your religion pocket-deep,—or is it only skin-deep?—*The Cross and Crown.*

A Remarkable Denial.

THE new Bishop of South Carolina denies that the Bishops of the Protestant Episcopal church are the "Successors of the Apostles." He says, the apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This outspoken denial of the doctrine of the Apostolic Succession, by a Bishop of the Episcopal church, is somewhat extraordinary; but the Protestant Churchman, of this city, edited by the Rev. Drs. Tyng and Anthon, receives it with rapturous applause. In the leading article of last week, that journal speaks as follows:—*Examiner.*

When will there be boldness and light in our church sufficient to stand upon the high platform which Bishop Davis has gained, and to cast this figment of salvation through an apostolic succession forever away! It is a modern pretence, and the farther back you go, the less are you able to find any foundation or countenance for it. The Church of England never knew or heard it till Bancroft started it, and Laud encouraged and cherished it in the seventeenth century. The nonjuring Bishops found it convenient, and made it a familiar war cry. The little Episcopal body of Scotland perceived its importance as their only claim in that land of ministers and churches. The Oxford sect have lately dug it up again in England, where it had been buried long—we had hoped forever. And imitative Americans immediately imported it with the other congeries of European fashions and forms. It has been "a passion rather than a principle" here. But it has gained such extent of dominion and influence that moderate men opposing it, have been silenced by the violence of its cry, and feeble men have sought its support as a prop by which their emptiness may be sustained and concealed. Wiser men have sometimes been caught for a season by its assumptions and assertions; crafty men have seized it as an instrument of power; and our church has been made a reproach and a gazing-stock by the extravagance of the claims which, under its influence, have been propounded by men whose other claims for respect were least of all to be regarded. We confidently hope that this dark period is rapidly passing away; and we hail such testimonies as Bishop Davis has given us as orient springs of a better time approaching, when notions shall yield to truth, and sectarian bitterness shall be absorbed in the universal spread of love for the gospel, love for the church of Christ, love for every one who bears his image, love for all those who love him in sincerity.

An Impressive Admonition.

THE *Pittsburg Herald* tells the following anecdote of the Rev. Dr. Plummer, late of that city: Dur-

ing a visit to the hot springs, on a certain occasion, he was invited by the company gathered there to preach for them on the Sabbath. He consented. The ball-room of the hotel was prepared for religious worship, and the audience assembled. The speaker announced his text, and began his discourse; but was mortified to find that by some of the young and more frivolous of his hearers, of both sexes, the whole performance was looked upon as a good joke, and to be treated accordingly. Some were smiling, some were whispering, and an unseemly levity prevailed throughout the congregation. For a few minutes he endeavored to withstand it by a simple presentation of the truth, but to no purpose. Stopping short in his discourse, he at once arrested their intention by the question: "My friends, do you know how these hot springs are said to have been discovered? I will tell you: Many years since, an old Dutchman and his son were passing along down the valley, where the road now runs that you see out there (pointing to it through the window), when, observing the spring, they stopped their team to water the horses. The old man took up the bucket, and went to the spring and dipped it in, when some of the water dashed up on his hand and scalded him. Instantly dropping the bucket, he started for the wagon, running and calling to his son, in the greatest consternation, 'Trive on, Hans, trive on; Hell ish not far from dish place.' At this his audience burst out laughing—when immediately assuming a look of deep solemnity and dropping his voice to the lowest tones that in him are like muttered thunders, he made the application, "I tell you, my friends, hell is not far from this place." There were no more smiles in that congregation that day. Some who heard it, said it seemed to them as if the terrors of the Day of Judgment had come.

PANEGYRIC ON BEDS.—The almost forgotten French romancer, Clemence Robert, thus warmly expressed himself on the comforts of the bed:

"A bed is certainly the most precious and most favorable asylum found here below. In fact, when I look at it, and when I think, when I step into it, how one is suddenly, as if by enchantment, rid of fatigue, cold, wind, dust, rain, importunate visitors, tedious conversations, common place remarks, pompous assertions, bragging, putting forth headstrong opinions, contradictions, discussions, travelling stories, confidential readings of a poem or a whole tragedy, explanations of systems in long words, interminable monologues, and that in place of all these one has pictures, thoughts, memories to be called up, that he is in the midst of a chosen society, or phantoms and visions, just to the mind, and all these dreams, which a foreign writer calls 'moonlight of the brain;' when I think of all this as I look at a bed, I know not what words to make use of to express my enthusiasm and veneration, and I am almost ready to bow in adoration before it."

A SINGULAR RELIC.—We were shown, on Saturday, by Col. Ogle, of this county, a small copper tobacco-box, about two by six inches.—The history of this box is interesting. When William Penn first began the settlement of Philadelphia, he gave it to an Indian chief, as a present. The box then was perfectly plain. Long afterwards, it was procured from the Indians by a white man, and then it was discovered to be rudely carved all over. One part of it represents Penn treating with the Indians, and the figures of Indians are scattered in many places. The carving has evidently been done with a sharp stone—the cuts seem to be scratched out. It is a living illustration of the artistic skill of the aborigines.—The box has been in the possession of the family of Col. Ogle for over one hundred years.—*Terre Haute (Ind.) Express.*

A PRIESTLY INTERDICTION.—A number of young men of the Roman Catholic churches in this city and Brooklyn held several meetings, a few weeks since, to organize an association for mutual improvement, supposing not only that they had a right to form such a union, but also that there would be nothing wrong or wicked in the enterprise. Several priests, on hearing of the proceedings, remonstrated with the young men and discouraged the movement. The organizers, however, were proceeding to perfect their scheme, when suddenly they received the bishop's mandate to stop, drop their tools, and retire from the field. He denounced and prohibited the undertaking. This stroke of tyrannical authority not taming the young men into immediate submission, several bold speeches were made in favor of making a direct crusade against John Hughes, and the question of resistance was put to vote. But the bishop's intimidating decree was obeyed—the men of courage being in the minority; and this promised advance of progress fettered at its first step.

It would be interesting to hear the prelate's explanation of this interdiction.—*Independent.*

A WAGGISH CHAPLAIN.—The Fairmount Virginian says the Rev. Henry Clay Dean, the present Chaplain to the United States Senate, was some years ago a resident of North Western Virginia. While preaching one day at a church situated a few miles from Fairmount, he was annoyed by the inattention of his congregation, as manifested in turning their heads to see everybody who came in. "Brethren, it is very difficult to preach, when thus interrupted. Now, do you listen to me, and I will tell you the name of every man as he enters the church." Of course this remark attracted universal attention. Presently some one entered. "Brother William Satterfield!" called out the preacher, while that "brother" was astonished beyond measure, and endeavored in vain to guess what was the matter. Another person came in. "Brother Joseph Miller!" bawled out the preacher, with a like result; and so, perhaps, in other cases. After awhile the congregation were amazed at hearing the preacher call out, in a loud voice—"A little old man, with a blue coat and white hat on! Don't know who he is! You may look for yourselves!"

It appears from the *Edinburgh Review*, that the total number of immoral publications issued in Great Britain is 26,000,000 annually, being more than all the publications of the different religious societies and the seventy religious magazines. The present circulation in London itself of deeply immoral publications amounts to 4,000,000 weekly, and in one large manufacturing town alone the weekly issue of an impious, blasphemous paper exceeds 23,000; the editor and proprietor of the paper both deny the existence of a God.

AN AFFECTIONATE DOG.—Recently a dog in the family of the late Mr. Isaac Pearson, died from actual grief for the loss of his master. The dog was over ten years old, and Mr. Pearson had always taken the utmost care of him, giving him meat and drink with his own hand, at certain hours of the day. After the death of his owner, he went into the house and appeared, as much as any person there, to know the event that had taken place, and from that hour he refused to eat or drink, and went mourning about till he pined away and died, without any appearance of disease. Do dogs reason!—*Newburyport Herald.*

THE CONGRESSIONAL BURYING GROUND.—There are one hundred and twenty monuments in the Congressional burying ground at Washington, which were erected in memory of those members of Congress who have died at Washington. In some instances the graves beneath them are tenantless, as in the cases of Henry Clay, John Quincy Adams, and others, but most of them have not been disturbed since the remains of the great men of the nation were deposited there. The inscriptions on these monuments are uniform, and give simply the names of the dead, the States from which they came, and the dates of their deaths.

N. Y. POST OFFICE.—Some idea may be formed of what the business of New York is, from the fact stated by the Herald that the gross amount of the receipts of the New York Post Office, on account of the government, for the two last fiscal years, amount to the enormous sum of \$2,501,221.22. On the occasion of each of the two annual settlements with the Post Office Department, the accounts of the Auditor were found to agree to a penny with the statements furnished by the Cashier of the Post Office there.

A MOTHER'S PRAYERS.—Every one who has thought on the subject must know how great is the female character. My honored mother was a religious woman, and she watched over and instructed me, as pious mothers are accustomed to do. Alas! I often forgot her admonitions, but in my most thoughtless days, I never lost the impressions which her holy example had made on my mind. After spending a large portion of my life in foreign lands I returned again to visit my native village. Both my parents died while I was in Russia. Their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before. But my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eyes caught a sight of the spot where my sainted mother, forty years before, took my hand and said, "Come, my dear, kneel down with me, and I will go to prayer." This completely overcame me. I seemed to hear the very tones of her voice, I recollected some of her expressions, and I burst into tears, and arose from my bed, and fell upon my knees just on the spot where my mother knelt, and thanked God that I had once a praying mother. And, oh! if every parent could feel what I felt then, I am sure they would pray with their children as well as pray for them.—*Family Scrap-Book.*

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

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It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.
My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it, and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN PERBENT.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LINT.

Baltimore, July 15th, '54.
My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)
THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 & f

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uphold disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under them; see the late leprous that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with humors and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devil of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock; the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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The Organ-Harmonium is an entirely new (patent) musical instrument of the reed species, having two manuals, or rows of keys, and eight stops, as follows: 1, Diapason; 2, Dulciana; 3, Principal; 4, Flute; 5, Bourdon; 6, Hautboy; 7, Expression; 8, Coupler. It is designed more especially for the use of churches, lecture-rooms, and other large public halls, having power nearly equal to a thousand dollar organ! It is also capable of many solo-effects, and has great variety in the property or quality of tone. It is especially adapted to the use of organ-teachers and students, being an admirable substitute for organ practice. Examination from all interested is respectfully solicited.

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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

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NEWBURYPORT, MASS. Dea. J. Pearson, 247 Water-street.
NEW YORK CITY. Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, No. 47 North 11th street.
PORTLAND, Me. Alex. Edmonds.
PROVIDENCE, R. I. A. Pearce.
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WORCESTER, MASS. J. J. Bigelow.

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BY JOSHUA V. HIMES.

TERMS—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person: and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

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ADVENT HERALD.

BOSTON, MAY 17, 1856.

The Seventeenth Annual Conference.

The seventeenth General Annual Conference of Adventists will be holden in Boston and commence May 27th, at 10 o'clock A.M., and continue three days. Services will be held all day and evening, till the close.

The exercises will consist in sermons on the distinctive views of Adventists, together with reports from all parts of the country on the state of the cause.

Some time in the week the Anniversary of the General Missionary Conference of Adventists will be held, when a report and addresses will be made.

The friends and members of the Advent body have no need to be informed that this annual gathering is one of the most important means of cheering and encouraging one another in our work, as also of diffusing knowledge on the near coming and kingdom of Christ.

Our meeting will be held during Anniversary Week, when there will be a large gathering of all classes from all parts of the land. This will give opportunity to see many of other views, and to exchange salutations, as also if any desire, to attend any important meetings other than our own, from which we may derive instruction:

For some years we have not had a full and efficient gathering of the representatives of our Israel. But the time has come for such a gathering. Our own wants,—spiritual wants—demand it. We have need to see each other, and talk together on the subjects of our faith and hope, as also, of our trials and joys, and of the best means of spreading the gospel of the kingdom to the uttermost parts of the earth.

Our work is well begun, but not done. Light is now breaking upon us, and doors wide and effectual are being opened to us. We must labor more abundantly, give more liberally, and throw afresh our whole being into this work. The waste-places of Zion must be repaired, the ignorant must be enlightened, and sinners must be called to repentance, that they may be prepared for the kingdom.

We must lay aside irrelevant matters, and give all our energies to the great work of publishing and sustaining the gospel of the kingdom.

The period we occupy in prophecy is more important than any since the world began. Great Babylon is on the eve of its final overthrow, and the time is nigh when the morning shall burst upon us, bringing a bright and glorious day. Our peculiar age is full of hope. Glorious lights strike through the dark clouds. And now at eventide it grows light.

Come, then, one and all, to this feast.

Friends will call at the Advent Chapel, 46 1-2 Kneeland street. We shall do all we can for the accommodation of the friends.

Conference in Illinois.

The Semi-annual Conference of Adventists of Northern Illinois will be held, Providence permitting, at Shabbona Grove, commencing Friday, the 30th of May, and hold over the following Sabbath.

P. B. Morgan, W. Pratt and others are expected to preach the word. A general invitation is extended to all to come and hear the reasons of our hope.

Come, dear brethren and sisters, to this Conference, praying that the blessing of God may rest upon us, and that this may be the best meeting ever held in the West.

Teams will meet all who wish to attend the meeting at Waverly on the Chicago and Burlington Railroad; also at De Kalb, on the Galena Air-Line Road on Thursday evening, to convey them to the meeting.

Homes will be provided for all who come. There will be a good supply of Advent publications at the Conference for all who wish.

N. W. SPENCER, Secretary.

NOTE.—I shall not be able to attend the above meeting, as desired. I shall meet the friends West, in June and July, if God permit.

J. V. H.

ALL SORTS OF MINDS.—There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society. A person who takes a strong common-sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist, who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who feels exquisitely the fine feelings of the heart, and is alive to nothing else; whereas, talent is talent, and mind is mind, in all its branches! Wit gives to life one of its best flavors, common-sense leads to immediate action and gives society its daily motion; large and comprehensive views cause its annual rotation; ridicule chastises folly and impudence, and keeps men in their proper sphere; subtlety seizes hold of the fine threads of truth; analogy darts away in the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations, for the sorrows that come from without. God made it all! It is all good! We must despise no sort of talent, they all have their separate duties and uses—all the happiness of man for their object; they all improve, exalt, and gladden him.—*Sydney Smith.*

At a public meeting recently held at Epworth, England, the birth-place of John Wesley, it was unanimously resolved—"That a statue, in accordance with a design submitted to the meeting by Mr. Henry Tilbury, artist, Doncaster, to be erected in some convenient place in the town of Epworth, the birth-place of the late John Wesley; the requisite fund to be raised by a national penny subscription." A committee was formed, with Mr. G. Dunn, M. D., of Doncaster, at the head, for the purpose of carrying out the the object of the meeting; and in furtherance of the foregoing resolution a lithograph of the intended monument was ordered to be prepared, and arrangements were made to facilitate the collection of subscriptions by duly authorised agents. The design of the proposed monument represents John Wesley attired in a gown, with a Bible in his hand, and preaching from a tomb-stone, he having once delivered a sermon from the stone over his father's grave in Epworth churchyard.

AYER'S CHERRY PECTORAL.—Amongst the many nostrums that are daily heralded forth to the public as panaceas for nearly all the ills which afflict humanity, there are, no doubt, many entirely worthless, and others that possess all the merit which is claimed for them. Among this latter class stands foremost the invaluable family medicine, the name of which heads this paragraph. This is no idle puff. We speak knowingly, having tested its efficacy on several occasions within the last year, in our own family. At this season, when colds and influenza are so prevalent, we confidently recommend the free use of this preparation. It will be found equally efficacious in diseases of the throat, and in all pulmonary affections.—*Virginia Recorder.*

DANGERS OF VACCINATION.—A correspondent writes to the *Hartford Times* that about twenty years since the resident physician of the place now called Old Saybrook, vaccinated three children belonging to different families, two boys and a girl. The vaccine virus used proved to be a virulent poison; it destroyed the health of one of the boys, who was partially restored by the immediate use of efficient remedies; the other was made a cripple for life, and cannot now walk without the aid of crutches. The effect of the virus on the girl was not so immediately perceptible, but increased with her growth, and after years of great suffering, she died on the 26th day of October, 1855, aged 22. The parents of the children were remarkably healthy, and are now living, except the mother of one of them.

A couple of Germans were married, the 23th ult., in Cincinnati by Esq. Rowekamp. The husband came to this country some time before he sent for his wife. She came by New Orleans, while he had gone to meet her in New York. They never met until a few weeks ago. In the mean time both had obtained divorces, both had married again, and both had lost their partners.

HORRIBLE TRAGEDY.—The Galena (Ill.) *Advertiser* relates that on the 19th ult., while the steamer *Golden Era* was lying at Dunleith, and while the passengers were at supper, a man by the name of Willard H. Brown, formerly resident of Worcester, Mass., and who had a ticket from Dunleith to Hastings, Minnesota, rose from his chair at the table and inflicted upon himself several wounds with a bowie knife before it could be wrested from him, which wounds have terminated fatally. Mr. Brown also cut several of the passengers badly before he could be secured. He had traveled from

North Adams, Mass., in company with his brother, Lyman J. Brown. The cause of the sad affair is unknown, but it was probably a fit of insanity.

AMUSING EXCITEMENT.—A rumor reached Abingdon, Va., a short time ago, that a case of small pox had taken place at the College near that town. Instantly, the court-house bell was rung, the Town Council summoned, and the strictest measures taken to prevent all communication with the College, and to provide against diseases generally. On the next day to the great relief of the inhabitants of the little city, the disease proved to be measles, and all was quiet again.

SPLENDID LIKENESS OF DR. JOHN CUMMING.—We expect to get out a likeness of Dr. C. by the Anniversary week, the last of this month.

It will be copied from a splendid steel engraving from Edinburgh, got up by the Doctor's friends, at a cost of \$5 a copy. Ours will be about as good for \$1. Any who wish to secure copies will send in their orders. Four copies or more to any one address, and also to agents at 75 cents per copy.

We shall arrange to send safe by mail, at \$1, including postage.

NEW TRACTS.—No. 1, on the Study of Prophecy. No. 2, on the Signs of This Time.

Will be got out by the time of the Conference.

PHILADELPHIA DAILY TIMES.—In another column is an advertisement of the *Philadelphia Daily Times*, which is conducted with spirit and ability, and is just the paper which those need who wish for a daily from that city.

NEW AGENTS.—Baltimore, Md., Wm. Paul. Morrisville, Pa., Wm. Kitson.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00	.19
" " " " " gilt	1.50	.19
<i>Bliss on the Apocalypse</i>	.60	.12
<i>Bliss' Sacred Chronology</i>	.38	.08
<i>Hill's Inheritance of the Saints</i>	1.00	.16
" " " " " gilt	1.37	.16
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33	.05
<i>Hymns of the Old Harp</i>	.38	.06
<i>Preble's 200 Stories</i>	.38	.07
<i>Life of Chrysostom</i>	.75	.13
<i>Lord's Ex. of the Apocalypse</i>	2.00	.33
<i>Memoir of P. A. Carter</i>	.31	.05
<i>Litch's Messiah's Throne, &c.</i>	.75	.12
<i>Miss Johnson's Poems</i>	.50	.08
<i>Army of the Great King</i>	.40	.07
<i>Taylor's Voice of the Church</i>	1.00	.18
<i>Lord's Gengnosy</i>	1.25	.19
<i>E. H. Derby on Catholicism</i>	.75	.17
<i>Daniels on Spiritualism</i>	1.00	.16
<i>The New Harp (Pew Ed.)</i>	.80	.16
" " " " " gilt	1.50	.16
" " " " " (Pocket Ed.)	.70	.12
" " " " " gilt	1.25	.12
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00	.17
<i>Wellcome on Matt. 24, 25</i>	.33	.06
<i>Time of the End</i>	1.00	.21

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00	.24
" <i>the Apocalypse</i> (1st Series)	.75	.21
" " " (2d ")	"	.22
" <i>Seven Churches</i>	"	.21
" <i>Daniel</i>	"	.20
" <i>Genesis</i>	"	.16
" <i>Exodus</i>	"	.18
" <i>Leviticus</i>	"	.16
" <i>Matthew</i>	"	.19
" <i>Mark</i>	"	.14
" <i>Luke</i>	"	.20
" <i>John</i>	"	.20
" <i>Miracles</i>	"	.19
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14
<i>Benedictions</i>	"	.15
<i>Church before the Flood</i>	"	.17
<i>Voices of the Night</i>	"	.13
" <i>of the Day</i>	"	.15
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16
<i>Minor Works</i> (1st series)	"	.20
" " (2d ")	"	.19
" " (3d ")	"	.19
<i>Evidences of Christianity</i>	"	.12
<i>Signs of the Times</i>	"	.18
<i>Family Prayers</i> (1st series)	"	.19
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18
<i>The End</i>	"	.18

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40	.38
<i>Eternal Day</i>	.50	.10
<i>Night of Weeping</i>	.30	.07
<i>Story of Grace</i>	.30	.06

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50

<i>Advent Tracts, bound.</i>	Vol. 1	.25	.05
" " "	" 2	.33	.07
<i>Facts on Romanism</i>	"	.15	.03

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1 50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I have appointments as follows:—London Village, the 2d Sabbath in May; and at West Boscawen, in the Christian meeting-house, the last Sabbath in May.

Bro. Thomas Holland will attend to the following appointments: May 11th, at 11 o'clock A.M. at the new meeting-house on the 1st Fork, in the neighborhood of Esq. McEntyre; at the school-house near Daniel Miller, 18th, at 11 A.M.; and at 3 P.M. at 2d Fork;—with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock A.M.; at Benetette, 5 P.M.; June 8th, at Pine street, 11 A.M.; and at 7 P.M.; with the church in Rich Valley the 15th, at 10 A.M.; at the Portage at 3 P.M.

Providence permitting I will preach at Marsh Creek, Centre county, Pa., Sunday May 11th; Coopers Settlement, 18th; Bush Neighborhood and Unionville, 24th and 26th; as brother Wm. T. Irwin may arrange. Snow Shoe June 1st as brother Hinton may arrange.

I will preach at Springfield, Vt., Sunday, May 11th; Mount Holy, 14th; Densmore Hill, 15th; Tumbidge, 18th; Fayston, Sunday, 25th.

I H Shipman will preach at North Springfield, Vt., May 25.

Enter D I Robinson will preach in the Advent Mission Church, No. 39 Forsyth st., N Y city, Sunday, 18th and 25th inst.

My P O address is Salem, Mass.

My P O address is Boston, Mass., care J V Himes.

My P O address is Cedar Falls, Black Hawk Co., Iowa.

G. W. BURNHAM.
O R FASSETT.
E. B. DUNHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. D. Mansfield.—Have charged you \$10 65 for the 19 Harps, which is one-fourth off from retail prices. And charged \$6.75 to J M C.

J Lull, \$5—Sent books \$1.59 with postage; two new subs. \$2, each to 315—ending Jan. 1—and bal. on your account to No. 789. A C Brown—Your papers are sent to "Oakdale," but as you date your letter "Holden" and it is post-marked there, perhaps you wish your papers directed there. We have sent the missing numbers to the former place, and send the paper this week to each place that you may inform us which is the right address.

S H Withington, \$6—Sent books the 8th inst.

H Oswald—We cr. you \$2 in Decem. from No 716 to 768—\$1.61 will pay you to next Jan.

B Sheffer, \$2—Credited \$8 on G to No. 126, sent G, book, \$1 to 815 on Herald and 24 cts. balance to donations.

R Call—Sent tracts and papers to W. C.

A Chase, Jr., \$5—Sent to W. Boscawen the 9th.

E L Douglas—Your six copies are paid to No. 820.

I C Welcome—To fill that order we have had to order 100 to be bound, for which it will delay a week.

The P Hedrick—Sent bundle to your direction on the 13th inst., to care of Jos Wilson, Cincinnati. Since the above yours of May 7 has come to hand. The money was acknowledged in Herald of Ap 12th. We afterwards found the charge of the books to you—your name being omitted on the index of the ledger. We have sent such books as we judged best.

B S Reynolds—Left bundle 13th inst.

RECEIPTS.

UP TO MAY 13TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited p.s. No. 763 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name, of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

C. P. Dow.—We credit you \$10, received April 30th, in a letter that had no date, signature, town, county or state to it. But we judged from a reference to a bundle ordered to Rouse's Point that it was from you?

Rec'd, in April, a \$3 bill on the Ship Builder's Bank of Rockland, Maine, uncurrent. Will the sender of it redeem it?

A package directed to "Rev. R. K. Dossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

J D Boyer.—You say "Brother John sends one dollar," and give Shippen, Pa. as his P.O. address. We send to three John's at that place. Which of them sent it?

N W Spencer, 25 cents for G. to F O Sherwood. What is his P.O. address.

J Taylor 789; S Cogswell (by F R C) 794; A Chapman (extras and to No) 776; S A Howe 815; S Trumbull 796 and book; C Matthews 789; J Tooker 815; G W Lewis 795 and book; H A Lord 805 W J Newkirk 815—each \$1

W Weeks 820; E Smith 815; J Dodd 815; J Beamen 815; R T. Rust, 828; S Young 841; L Webster 841; Mrs Bridges 841; G Burwell 805; A G Matthew 830; R Rider 815; W H Eastman 794—each \$2.

A Jackson 815 and 2 Gs to 126—5 Nos due E J being transferred to your cr; J Thorp 815; A. Merrill on account; A. Hayes 716; L Curtis 840—each \$3.

O Chesman, sent books and cr. G W C to No. 803—each \$4 — Mrs L Holt 930; W J Sweet 805; D M Kinney, sent book, G to No. 114 and Her to 807—\$2 cts will pay to Jan. 1, 1857 N. Hughton 763—each \$5—P V West on acct; \$8; J S Brandeburg, 763—\$10



Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 784.

BOSTON, SATURDAY, MAY 24, 1856.

VOLUME XVII. NO. 21.

A NEW SONG.

Shall the songs which I am singing,
Always be of earthly things,
When the air and woods are ringing
With thy praise, O King of kings!
Shall my gaze be ever downward,
While the giver is above!
O forgive my wilful blindness,
God of boundless, tender love.

Shall I sing love's shadow only,
While its day-star is on high;
Shall I sing my loneliness,
When thou hearest every sigh:
Shall I sing of flowers and beauty,
And forget that thou hast given
All these things in tender loving
But to bind us to thy heaven?

Nay, my Father, I will give thee
Thanks for every gift divine;
I will evermore remember
Every joy I have is thine;
I will not forget the giver
In my joy o'er what he gives,
Who has called me to his dwelling,
Where his love for ever lives.

Presbyterian.

How Shall We Escape?

BY JOHN CUMING, D.D.

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

Concluded.

WHAT is in danger of being lost? Of all losses the most terrible is that of man's soul. If I lose my health, by the skill of the physician, and by regimen, I may recover it; but if I lose my soul, it is irrecoverable. If I lose my sight, the hearing becomes more sensitive; and if nature's bright panoramas be all shrouded in dark night to the blind man, God removes every stop and opens the stores and rich treasures of sound; and the ear compensates the blind for the loss of his sight. But if I lose my soul, there is no compensation, there is no alleviation. The soul's capacity of joy is the measure of its capacity of misery; and because heaven is so unspeakably glorious, hell is so indescribably awful. Now, I am not giving opinions, but stating what God has written in his blessed word. Well may I ask, with an emphasis with which it was never asked before, "How shall we escape, not if we reject, but if we even neglect so great salvation?"

Perhaps some are thinking of escape, but of erroneous ways of escape. They are, probably, saying, "Let the worst come to the worst, we think we shall be able to escape." I ask, how, seeing you have not tried the only way, and have rejected the only Saviour that this book knows? and if you are calculating on escape—and surely we cannot be calculating upon ruin as a dead certainty—then I ask you, what is your way of escape? Will you say at the judgment-seat, and are you calculating upon saying so, "I never thought that all this was reality?" When you behold the great white throne, with the agitated groups that stand around it, and when you see that those things you thought the mere ornaments of a sermon are the realities of life and death, will you say, "I was not aware of this—I did not think that all this was reality; I thought that a sermon was the preacher's trade, and that hearing was a hearer's duty; I never thought he meant what he said, — I never thought the Bible meant what it said?"

Dear reader, you cannot say so; you know that these words are true; every word of God has an echo in every conscience that hears it. You know it is true; you dare not deny it; you may avoid it; you may put it off; you may supersede it by other thoughts; you may dislodge it by others;—but true, you know, is every word that is here printed, and you cannot escape the conviction that, whether you like it or not, what you here read are the words of soberness and of truth. Or do you hope to escape upon this ground, that all men will be saved? If all men are to be saved, then the Bible deceives us.—Where did you learn this? Show me the text

that asserts it. Bring to me the testimony of God that sustains it. But if you have no text, no testimony for it, then what folly, what infatuation, to risk inexhaustible issues upon a possibility, or, to take the brightest view of it, a probability! But do you say, I cannot believe, I cannot be a Christian? That cannot, translated into language we can understand, is simply *will not*. Did anybody ever shut the Bible in spite of you? Did any one stand at the church door and thrust you out when you tried to enter? Has anybody ever interposed when you approached God in prayer, and stifled your heart's thoughts, and muffled the expression of your lips, and made prayer, not a moral, but a physical and a literal impossibility? You know it is not so. You know that you are not a Christian because you will not; because other subjects absorb you; because other thoughts interest you; and these expel from your minds all sense of your responsibilities. But will some one say, I am not one of the elect, and therefore I am lost? Who told you upon earth that you were not one of the elect? Have you seen into God's hidden book; have you read your name there? You know you have not. If you be one of the elect, I have no Gospel to preach to you; I have a Gospel for sinners and the worst of sinners; but I am not commissioned to preach the Gospel to the elect only; it says, "Go and preach the Gospel to every creature;" not as elect or non-elect, but as sinners that stand in need of a Saviour. Leave election for the light of everlasting heaven; feel the responsibility that now devolves upon you of accepting this blessed Gospel.

But, perhaps, you will say, you are so occupied that you have no time for religion. Perhaps you say, when I get this settlement made, this fortune accumulated, then I will think about religion. But is not this insulting God—is not this treating the Sovereign of the universe in a way that no subject would treat an earthly sovereign? Is not this saying, the things of earth have the pre-eminence, the things of eternity may be put into the background? Is not this settling your heart upon things that perish, not on those things that endure for ever and for ever? Or, perhaps, your reliance is looking for mercy at the judgment-seat though you have neglected the offers of mercy and salvation now. That is impossible. Time is the apprenticeship of eternity; this is the seed-time; what you now sow you must reap for ever and for ever. Character is formed on earth—it is fixed in the world to come; as the judgment-seat finds you, so must you be for ever and for ever. Heaven begins on earth, and it is only perpetuated at the judgment-seat, and fixed for ever: ruin begins on earth, and it is only perpetuated and fixed for ever at the judgment-seat. Those infinite capacities of joy which a believer has will be enlarged and filled. Those terrible capacities of misery which a lost sinner has will be expanded and filled. Death has no waters of ablation; there are no absolutions at a judgment-seat for them that for the first time seek them. Now the greatest sinner may have instant pardon; then the least sinner cannot have the least forgiveness. But, perhaps, you say you have had great privileges, and these may save you. Many will come in that day, and say, "Lord, in thy name we have done many wonderful works, and cast out devils; but he will say, Depart from me ye that work iniquity, I know you not." There is a Gospel to-day for the greatest sinner. No man knows whether tomorrow will be the judgment-day. Nobody knows what may be in the future. The past is gone—it is not ours; the future is not come—it is not ours; the present is ours, and for it alone we are responsible before God. The ark now rides on the wave ready to set sail for a better hill than the ancient Ararat; are you prepared to enter and escape from the flood that will soon depopulate and dismantle our world? The Saviour is lifted on the cross; do you look to him and draw from him healing and everlasting hopes? Now is the sweet, the soft spring-time, when seeds may be sown that will grow into golden harvests; now, and now only,

deeds are done that may have their echoes amid the music of the blest, instead of ceaseless crashes amid the misery and wretchedness of the lost. Now character is formed that will endure for ever. What a tremendous importance is given to this present moment by this one fact, that we are here taking in a character that will last throughout everlasting ages; that we are here being shaped in a mould for a life we are to live for ever and for ever; that we speak, we act, we hear, we think, for eternity. Associations are begun today that will last for ever. The very briefness of the moment gives it unspeakable intensity.

Oh, may he who inspired this blessed book, who gave us rich salvation, enable us now to accept it. So every day will be a festival; earth itself will be a Tabor, and time itself, instead of being the workshop of man that perisheth, will be transformed into a porch of eternity, a vestibule of glory.

The Murder of the Albigenses by the Papists.

A conference had assembled by mutual agreement, the points to be debated determined, and the moderators on both sides had taken their seats. On the part of the Albigenses, a preacher by the name of Arnold was selected to conduct the debate. The points for discussion were these: The mass and transubstantiation are idolatrous and unscriptural,—the church of Rome is not the spouse of Christ,—and its policy is of a pernicious and wicked tendency. Upon these points Arnold drew up certain propositions, and presented them to the bishops, who requested fifteen days to answer them. The time asked was granted, and at the day appointed, the bishop appeared and read his answer from a large manuscript. Arnold requested permission to reply extemporaneously; this was granted, and fair promises of a patient hearing were given. "He then discoursed four days on the subject," says Jones, "with such fluency and readiness, such order, perspicuity, and forcible reasoning, that a strong impression in his favor was produced on the audience." He then called on the papal party to make their defence. They pretended to do so; but while engaged in a weak attempt to meet Arnold's arguments, the conference was abruptly terminated by an announcement from one of the Catholic moderators, that "nothing could be determined, because the army of the crusaders was at hand!" Thus were these unsuspecting people, while engaged, as they supposed, in a fair discussion of their principles, entrapped and destroyed. The "army of the crusaders," who had been rallied for the purpose, appeared in force at the place of conference, and by fire and fagot, soon decided all the points in the controversy; and in the space of a few months, say all the writers on this period, "the armies employed by the Pope, destroyed above two hundred thousand of them!"—i. e. the Albigenses. This perfidious and cowardly act was, however, in perfect keeping with the principle long before adopted by the papal hierarchy, that fraud and deception of any kind were justifiable in promoting the interests of the church. The Pope had previously instructed the bishops and inquisitors that "no faith was to be kept with heretics." The consent of the bishops, therefore, to discuss the points of difference with the Albigenses, was only given with the view of collecting them together, and amusing them a few days, till the "army of the crusaders" could be gathered for their extermination. "And in this manner," says Benedict, "the crusading armies of the Pope went on in the work of death, until the multitude of people now under consideration were either put to the sword, or driven into exile. The war continued about twenty years, in which time, it has been computed, that ten hundred thousand persons bearing the name of Albigenses, were put to death." Besides, at this period, the vigorous measures which had been adopted for their destruction, had so intimidated the Princes

who had before protected them—they being themselves visited with all the severity of papal displeasure—that they withdrew from their protection. Then the work of death went on without let or hindrance, until the name of Albigenses was in a measure lost.

A few incidents, illustrating the spirit of the people under their severe persecutions, will close our account of this branch of the Waldenses. In one instance, the alternative of becoming Romanists or being burned alive, was presented to them. They almost unanimously chose the latter, and about four hundred cast themselves into the flames, "joyfully yielding up their spirits in the hands of God." In another instance a similar proposal was followed by a similar result. On still another occasion, the commander of the crusading army directed a friar to preach to a company of Albigenses, who had taken refuge in a certain castle, urging them to recant their sentiments, and become Catholics; but they interrupted him by exclaiming: "We will not renounce our religion: you labor to no purpose, for neither life nor death shall induce us to abandon our profession." On this, one hundred and eighty men and women were committed to the flames. "These went," says Clarke, in his Martyrology, as quoted by Jones, "cheerfully praising God that he was pleased to confer on them the honor of dying for his sake. All who witnessed their courage and constancy were astonished." On yet another occasion, they were offered life on condition of renouncing their faith. They replied, "that they hoped never to be ashamed of, nor forsake a faith by which they had been taught the knowledge of Christ and his righteousness, and, at the hazard of eternal death, barter it for a religion which annihilated the merits of the Saviour, and rendered his righteousness of none effect—that they were fully persuaded that God could, if he pleased, protect and defend them: but they were as fully persuaded that, if it were his good pleasure to be glorified by the confession of their faith, it would be a high honor conferred upon them to sacrifice their lives for righteousness' sake." On this occasion, twenty-three thousand were sacrificed as an offering to papal intolerance. And such was the spirit in which the million of persons before mentioned, "took joyfully the spoiling of their goods," and "counted not their lives dear, so that they finished their course with joy."

This tragical detail brings us to about the middle of the 13th century. The name of Albigenses is now lost. Those that survived the terrible slaughter in France, united with the Waldenses proper, whose principal residence, as we have seen, was in the valleys of Piedmont. These valleys were under the dominion of the dukes of Savoy, a succession of mild and tolerant Princes, who considered the Waldenses the most peaceful, the most upright, as well as the most loyal of their subjects, and until the latter part of the 13th century, they steadfastly resisted the repeated solicitations of priests and monks to disturb or molest them. But the Waldenses were not confined to these valleys. In the latter part of the 13th century they had increased, according to Orchard, to three millions. And if Catholic writers of the highest authority are to be credited, they had in this century founded churches throughout Italy, Spain, Germany, the Netherlands, and several other parts of Europe. Thus, despite all the persecutions of the Romish church, the cooperation of papal princes and kings, the destruction of a million lives, the dispersing of the officers of the inquisition throughout all Catholic countries: yet with such boldness and perseverance did these witnesses for truth declare the counsel of God, that multitudes were obedient to the faith, and every where the precious seed of the kingdom sprang up and flourished. How manifestly does this prove that God was with them, aiding them as instruments in preserving the pure and simple truth of the gospel, in opposition to the corrupt dogmas of popery. And, as they were everywhere dispersed, propagating and defending the truth, so they were everywhere sufferers for the

truth's sake. Thus in Germany they were greatly oppressed, and many suffered death. Yet so rapidly did they increase, and so numerous did they become, says Perrin, as quoted by Jones, "that, in travelling from Cologne to Milan, a distance of six hundred miles, they could lodge every night with persons of their own profession." This was in the 15th century.

But the principal churches of the Waldenses, after the 13th century, were in the valleys of the Alps and Pyrenees. And here, too, was the scene of their principal sufferings. In these valleys they had provided themselves with dens and caves, that they might be more effectually concealed from their enemies. And so well were they protected, that it was not until after about thirteen years' search, that they were discovered by the popish inquisitors. And then followed a succession of brutal massacres, such as the pen almost refuses to record. In one of these valleys, after they had been thus discovered, two hundred and fifty persons of both sexes were apprehended and burned. In another they were driven from their subterranean dwellings in the dead of winter, and forced to take refuge on one of the highest mountains of the Alps. Says Jones: "Many of them were murdered: others were starved to death; one hundred and eighty children were found dead in their cradles, and the greater part of their mothers died soon after them." In another valley, the women and children having taken refuge in a cave, while the men were defending themselves in the mountain passes, the inhuman butchers placed a quantity of wood and straw in the cave's mouth, and set it on fire, and the occupants, to the number of four hundred children, with their mothers, were suffocated! In two other valleys, the Waldenses so defended themselves in the passes of the mountains, that their papal besiegers were compelled to retreat.

In the valleys of Piedmont, also, the civil authorities, being impelled by the more potent arm of spiritual power, withdrew their protection from the Waldenses, and as the result, dreadful cruelties were inflicted upon them, and many were put to death. "The fires continued to be kindled," says Milner, "till the year 1488, when the method of military violence was adopted, and the persecution continued, with a greater or less degree of violence, until the dawn of the Reformation in Europe, in the 16th century. But during all this period of almost inconceivable suffering, they continually increased. "They defended themselves," says Milner, "with courage and success: the priests left the country, and the mass was expelled from Piedmont;" and, though the people had hitherto had the New Testament in the Waldensian tongue, with some books of the Old, and these in manuscript, now in 1535, they sent the whole Bible to the press. "They procured at Neuf Chatel, in Switzerland, a printed Bible from one who published the first impressions of the Word of God which was seen in France."

Thus, then, have we given a brief history of the origin, spread, and persecution of the people called Waldenses, derived from the statements of the most reliable historians who wrote of the age in which they lived.

The Saint's Glorified Body.

We shall be like Christ in those spiritual bodies in which we shall arise. The Scripture does not leave us in uncertainty on this point. Hear the chief apostle, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body,—how the assurance begins to make his speech glow—our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able," (is he not speaking of an omnipotent power?) "able to subdue all things unto himself." Did not that other disciple, whom Jesus loved, mean to include this same transcendent change, when he also looked forward to the consummation of all things—saying, "Beloved, now are we the sons of God, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is?"

"Whom he did foreknow," declares Paul again, "he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Is it altogether of a moral likeness that this scripture discourses?—Why is it then added, in such significant language, "that he might be the first born among many brethren?" This is language that refers to Christ's resurrection—as he was the first fruit of them that slept, his resurrection in the body, delivering the corruptible dust from the grave. And as a prelude to this sublime assertion of God's eternal purpose to make us like his Son, it is the Apostle himself that sighs forth this long desire and expectation—"we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It cannot be doubted, then, that this is a Scripture hope—a revealed and accredited truth. And we see a new meaning, thus in that final resurrection ar-

gument of Paul, which is not so much a piece of reasoning, as a flash of Heaven's own light, a sunbeam of inspiration—"We shall not all sleep, but we shall be changed. *** For this corruptible,"—of what is he speaking, the soul or the body?—"must put on incorruption, and this mortal must put on immortality."

Jesus rose from the dead with his rescued body; from the Mount of Ascension he went up with that body, the disciples being witnesses, through the parting heavens, till a bright cloud, his chariot of glory, received him from their sight, and with that spiritualized, glorified, deified humanity, sat down at the right hand of Majesty. Our body is to be "like unto his own glorious body."

Something of that gloriousness he deigned once to reveal to mortal eyes. Three chosen followers stood with him on Mount Tabor—they knew not for what august display of his power or his grace. And while they waited with palpitating heart and quickened breath, he was transfigured before them. They saw for a little, as long as their dazzled vision could bear the overpowering splendour—his glorious body—the model of that with which they too should be clothed, when they should finally and forever see him as he is. And what was it they saw? The record is, "his face did shine as the sun, and his raiment was white as light." Was not this the same form that one of them gazed upon again in the Apocalypse, and sketched it on that wondrous canvass, that we too might behold at least the portraiture?—"Being turned," he says, "I saw one like unto the Son of Man." And this is the sketch his pencil drew. "His head and his hair were white as snow, his eyes were as a flame of fire, his feet like unto fine brass, as if they burned in a furnace, ** his countenance was as the sun shineth in this strength." And he could gaze no longer, but fell at his feet as one dead.

So shall our vile bodies be changed. From this handiwork of God, all grossness shall disappear. Every infirmity shall be gone. That which is mortal in us the grave shall hide for ever. No more shall there be any inlet to disease or pain. No more wasting of strength and vigor—no more withering of bloom and beauty. No quick, declining youth—no fleeting of prime manhood—no tired sinews—no aching loins—no encroaching old age. There shall be no lame—no halt—no blind—no deaf—no hectic flush—no feeble knees—no pallor on cheek or lips. There shall be needed no couches for outworn frames, no opiates for restless pulses, no panacea for fleshly ills, no more bondage unto the fear of death, no ghastly coming of the pale, remorseless king, no ignominy of burial. The last enemy, whose all obtruding, everywhere hunting presence has shadowed the life that now is in all its years, is vanquished forever. Forever invulnerable shall we be to mortality. This vile body, where the fevers lurk, whose humors so clog the soul, whose beaded drops pay tribute to the fiery summer sun, wrapt now in furs, and, now cooled by sea baths or mountain airs, breaking down in some of its forces with every strain, obliging us to stop and repair, against whose weakness we contend all life through, by-and-by to be food for worms—our vile body, vile in the charm of its utmost symmetry, softness and grace, because mortal and corruptible—the grave's odor hanging around it, however decked and beautified and scented, shall be fashioned like unto his glorious body. And there we shall walk the pave of the city, visible to all the gathered residents, like the King's Son. The angels will not be like him thus, the immigrants from other shores of starry worlds will not be like him thus, *we only*. He took on him the seed of Abraham. This will be our distinction, unshared, seen of all the heavenly hosts like the glorious body of the Master. Each of us will have his own individual face, on which will shine and speak the lineaments of his own individual soul. Paul will be Paul, grand and heroic, John, John tender and loving, Peter, Peter ardent and eager, we shall be our own sanctified selves, but all will be clothed and garmented in Christ's glorified humanity, that external nature, of which the Bible speaks in paradox, that "spiritual body." Surely, surely, we shall be satisfied with this. The sense of beauty, the sense of vigor, the sense of elastic and joyous health, the sense of lightness, and swiftness and strength, the sense of an unencumbered matchless vehicle for the soul, immortal as the soul, instead of this groaning, crumbling, burdensome, panting earthwork, and patterned after that to which no other creature may aspire, we "shall be satisfied when we awake with his likeness"—*Congregationalist*.

The Vial upon the Euphrates.

The Seven vials of wrath are evidently those judgments which are visited upon Romanism. Even Papists allow that Rome is the Babylon mentioned in Revelation. But they affect to believe that Anti-Christ has not yet come. About a hundred years ago, President Edwards

expressed the conviction that the Sixth Vial was then a future judgment, which would dry up the resources of the Papacy, and by thus weakening, would expose her to an easy conquest.

The Euphrates was two things to old Babylon. First, Fertility. Its waters enriched all that plain through which they passed. This was the cause of its immense fruitfulness. For this reason millions of inhabitants gathered along its banks, and those swarming millions early made their military and political power felt throughout the East. Second, The Euphrates, in passing through the heart of Babylon, was also a means of defence. Cyrus could not enter the city until he had dried up the ordinary channel, by turning its waters elsewhere. Drying up those waters prepared the way for the kings of the East to destroy Babylon. So the Sixth Vial will destroy Romanism.

But do facts correspond to this sketch of the views of President Edwards? Is the angel pouring out this vial in our day? Behold one half, and the better half, of Europe lost already to Rome. England and Prussia, and Sweden, and Norway, Switzerland and Germany have cut off those vast revenues which once they poured into the coffers of the Pope. France does not support one half as many slaves of Rome as she did when President Edwards wrote his views. Paris, that "all of France," instead of the one hundred and fifty well-filled churches of 1798, now only contains only about one-third that number.

Behold Spain and Sardinia. Spain has confiscated about three hundred millions of church property, and passed a law, that all correspondence between the Pope and his priests in Spain, shall pass under the censorship of a committee of laymen. So that in Spain the Papacy is more restrained than in England or America. Sardinia has confiscated fifteen millions of church property. See the the waters of the Euphrates drying up.

Behold the fact that the resources of the Papacy for missions, are only about one million a year, while Protestants raise four times that sum.

Behold the fact that Rome has lost two millions from her communion in these United States. Learned bishops have figured it up, that the Papacy which first settled this country, and which has, year after year, poured nearly half a million immigrants upon our coasts, ought to be able to muster at least four millions of living Romanists. But, to their sorrow, they confess they cannot count the half. The Free Institutions of America dry up the waters of Rome!

But behold the decrepid man of sin himself! The rustling of a leaf in Rome scares him into a castle! He fled to Gaeta before there was even an organization against his tyranny! He refused to return to the very people Rome had educated, unless foreign soldiers should guard his person! If his own children will not support him; if his very Capital would cast him off, the Pope cannot live elsewhere! The days of the Papacy are numbered! Her waters are fast drying up! The Pope is the mere tool of Napoleon. He is no successor of Gregory, nor Leo, nor Hildebrand! The Babylon over which they reigned, has long since lost its waters.—*Banner and Adv.*

M. Guizot on the Bible.

The following is from a speech delivered by M. Guizot, late Minister of Louis Philippe, before a French Bible Society of which he is the President:—

We place faith, entire faith, on the one hand, in the Divine origin and the Divine inspiration of the holy books, and on the other, in their efficacious action and their salutary influence over the human soul. Those two convictions, those two faiths, are intimately connected with each other. How is it possible not to believe in the moral efficacy of the Old and New Testament, when we believe in their Divine inspiration? How is it possible not to confide in their influence over man when we believe that they emanate from God? If you encounter anywhere doubts as to the moral efficacy of the holy books, hesitation or indifference to propagate them among men, you may be certain that faith and confidence in their Divine inspiration is wanting or tottering. Whoever believes God to be present, and acting and speaking in those books cannot but wish that men should assist at that presence of God, hear that voice of God, and feel its effect in their soul. We are aware of the difficulties that may arise from the reading and study of the holy books, and of the bad use that may be made of a number of its passages and recitals. We know the obscurities, the problems which the learned may meet with in them, and the inconveniences which prudent persons may anticipate from them.

But those are mere embarrassments of human science and conditions of human infirmity.—

Above those embarrassments and inconveniences rises and soars the Divine character of the holy books, the Divine spirit which fills and animates them. The meaning is sometimes obscure,—difficult to understand, explain; but God is everywhere present—God is everywhere to be seen, heard, and felt; and through all the obscurities and difficulties to be met with, the continual spectacle of the presence and action of God, the constant sound of His voice, cannot fail to strike, move, enlighten and command mankind.

Facts confirm that confidence of faith. Whether we consider the history of nations or the private life of individuals, the moral efficacy and salutary power of the holy books glowingly manifest themselves. Undoubtedly, even among nations where it is most assiduous and general, the reading of the holy books has not the effect of stifling the bad passions of men; it does not obviate all errors and faults. Man remains full of weakness and vice, even when conscious of the presence of God. But the habitual reading of the holy books preserves nations from the greatest perils; it prevents them from forgetting God. It has this advantage—that God remains for them, not an idea, a name, a system of philosophy, a riddle, but the real and living God under whose eyes they constantly live, amid the struggles and casualties of this world.

Religion and Christian faith have been and are still most ardently and obstinately attacked. What efforts have been made and are still making—how many books, serious or frivolous, clever or scurrilous, have been and are still circulated for the purpose of destroying religion!—Where has that fearful struggle been maintained with the greatest energy and success? Where has Christian faith been better defended? It was where the reading of the holy books was a general and assiduous practice—in churches, in the interior of families, and in solitary meditation. It is the Bible that contends and triumphs most efficiently in the war between incredulity and faith.

Enemies of the Bible.

The Bible, just now, is assailed by a most remarkable multiplicity and diversity of enemies.

Antitheism—denying God; Atheism—doubting God; Deism—dreaming of God; Pantheism—generalizing God; and Polytheism—analyzing God: are all, with nearly equal inveteracy, still as ever opposed to the True Revelation of God.

But, besides these ancient and gigantic hostilities, innumerable inferior and yet arrogant and artful agencies of Infidelity are constantly at work around us, insidiously sapping the foundations of our highest and noblest hopes. In all Art, Science, Literature, and Philosophy, the influences alluded to are painfully obvious to every pious and vigilant observer. The people, however, and especially christian people, do not seem to be aware of the extent and evil of the facts in the case. The poison enters their homes in beautiful and attractive forms, and effects a deadly result before its presence is suspected. Parents wonder at the skepticism of their sons, especially; and yet minister to it themselves by the very means which they employ for their instruction and improvement. In many instances—alas for them!—even when the cause of corruption is made manifest to them, they underrate its force and decline to remove it. An author has a high reputation, simply as a writer, or as an orator and writer both, and so secures admission, attention, admiration, and even affection—becoming, in a word, a household power for harm; a devil in the disguise of an angel of light; an infidel, it may be, with the name of a Christian—impairing faith, encouraging impurity, and preventing salvation. Many a door which is closed against debasing novels, yet opens with a welcome to infidel art, infidel science, infidel history, infidel philosophy, infidel poetry, and other forms of deception, all taking their places in schools, parlors and libraries, as appropriate and trustworthy authorities.

But these secondary agencies are not all. A third class has made its appearance. Countless fantastic dwarfs of unbelief spring into temporary existence, playing strange pranks of rueful mischief, and turning, inevitably, the laughter excited by their first grotesque exhibitions into tears of final sorrow, or the vain execrations of outraged and indignant virtue. Mormonism, Mesmerism, Spiritualism, and other delusions and abominations are prominent here. Now and then a distinguished name occurs in connection with them: not, indeed, distinguished by christian intelligence, zeal, and good works, but by some kind of secular or professional skill or position. But, generally speaking, the dupes are found among those over whom every enlightened and sympathetic disciple of the Redeemer is constrained to mourn the most—the ignorant, the shallow, the vain, the idle, the poor, the oppressed, the friendless, the bereaved, the unthought-of, the uncared-for and neglected masses, whom all ordinary means of grace fail to reach. The Bible! the Bible! the Blessed Bible con-

tains their whole hope, their only hope, their infinitely glorious hope!—and yet they are led, by the false influences daily perverting them, to discredit, reject, and even revile and denounce the Bible.

And is there no refuge? "When the enemy" comes "in like a flood" shall not "the Spirit of the Lord lift up a standard against him?" Shall there never ensue a holy and happy rest in pure and saving truth? Surely a better time must come; and it may be that it is near at hand. In immediate connection with the passage just cited, it is predicted that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." And then the text proceeds—"As for me, this is my covenant with them, saith the Lord; My spirit that [is] upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." We make no pretension to discernment in regard to prophetic periods. But, in the midst of all enchantments and agitations, we gratefully rejoice in the assurance, that, if the world will thus suffer itself to be led into captivity, the Lord still has a covenant-people, faithful to his truth, and hopeful, with good reason and in good time, of entire and eternal redemption.—*Bible Times*.

Attempted Assassination in Kansas.

The latest bloody deed in Kansas is the attempt to assassinate Mr. J. N. Mace, formerly of Newburyport. The only instigation to the act seems to have been the fact that he had given his testimony before the Congressional Committee—a mode of intimidation entirely in keeping with all the acts of the Missouri party. We give the particulars of this affair from the Lawrence correspondent of the New York *Tribune*. The letter is dated May 2:

"On Wednesday last, Mr. J. N. Mace, formerly of Newburyport, Mass, who resides alone upon a claim four miles north-west from here, on the prairie, testified before the Congressional Commission, now in session at this place, relative to the invasion of the polls at Bloomington, at the election of the 30th of March, 1855.

He gave a plain straightforward statement of what he saw and heard. Among other things, he exposed the villany of bogus 'Sherif' Jones, the lately shot-at on that occasion, who was then Postmaster of Weston, Missouri, but who left his home, and crossing the border into this Territory, proceeded, with a gang of ruffians from his own State, to Bloomington, and there took possession of the polls—driving Free State men away by brandishing weapons and threatening their lives. He held his watch in his hand and notified the Judge of the election that they could have five minutes to retire and would be shot if they failed to obey! The Free State Judges did not budge an inch, but remained at their post. The five minutes expired, and the chivalrous Southern Jones extended the time to one minute more; that they might have an opportunity to bless themselves. Before this minute expired, however, Jones was called out of the room where the balloting was going on, and did not return to complete his contemplated murderous work. This was the kind of testimony given by Mr. Mace, and has been corroborated by other witnesses. We will cut the story short, and come at once to the sequel.

About 9 o'clock on Wednesday evening, Mr. Mace was called to the door of his cabin by the barking of his faithful Newfoundland watchdog, which was tied just outside of the cabin. He untied the string and let the dog go holding on to the other end of the string himself, it being so dark that he could not see very well. He supposed the dog had seen a wolf. The animal led him to the brow of a bluff, the descent from which led down into a deep ravine. Here Mr. Mace stopped, and instantly two pistols were discharged at him from below. The flash developed the presence in the ravine of two men. One shot grazed his right shoulder, and the other entered his left leg below the knee. He instantly fell, when the men gave a hellish 'ha! ha!' and one of them exclaimed: 'There is more abolition bait for the wolves.'

Mr. Mace occupying a position upon the brow of the bluff, could easily be seen from below, so great was the contrast between an object and the horizon. Seeing him fall, and supposing him dead, the valorous 'Border Ruffians' fled chuckling to themselves no doubt, that they had done a brave thing. Mr. Mace crawled to his cabin, his faithful dog and only companion keeping close by his side. He sat up and bathed his wound, and bandaged it as well as he could, and suffered through the remainder of the night, expecting every moment another attack from the same party.

Morning came at last, and suffering though he was, he succeeded in reaching Lawrence, where he obtained medical aid, and is now doing well.

A band of Lecompton ruffians, said to have

been ordered out by Gen. Shannon, have been encamped up on the Delaware Reserve, for the purpose of seizing and annoying Laurence men. One man from this city was pursued by five of them a few evenings since, and was shot at, and but for the fact that his horse suddenly leaped into a deep ravine, from which he could not easily extricate himself, he would probably be overtaken and murdered. The leap into the ravine suddenly misled the party upon another train."

Gov. Robinson has promptly offered a reward of \$500 for the conviction in a United States Court of the would be murderers of Mace.

Reform in Turkey.

ONE of the most radical and important reforms which history ever recorded has just had its inception in the Turkish empire. It might be called a revolution, if that term was not associated with convulsions, anarchy, and bloodshed; whereas this has been so still and quiet, so free from noise, and angry passion, and outbreaks, that they who are living in the empire hardly see or feel the change. For some time this reform had been expected; but when it comes it exceeds all the hopes which had been entertained. The liberal concessions which the Sultan has made to his Christian subjects, and the principles of future administration which have been solemnly proclaimed, will give a new face to the empire, and exert an influence even beyond its limits.

February 18, 1856, inaugurates a new era in the history of Turkey, and will be regarded as a date not less memorable than that of the Hejira. The present Sultan, Abdul-Medjid, who seems to have entertained early thoughts of delivering his empire from the abyss in which it had been plunged by ages of abuses and corruption, at the commencement of his reign entered upon a career of reform, which a recent act gloriously consummates. In 1839, he proclaimed a charter called the firman of *Gul-Hane*, from the palace from which it was issued, which Europe applauded as the first attempt for the regeneration of the empire. In the interval which has elapsed, the work of reform has not been discontinued, although checked by difficulties from within and from without; but advancing surely if slowly towards the end proposed, has at last reached a triumphant completion.

February 18, 1856, the ministers of State, the members of the Grand Council, the dignitaries and high officers, together with the Greek and Armenian patriarchs, the archbishops, bishops, the Jewish chief rabbi, and the leading men of the different religious sects, and a crowd of people of all nations, met in the hall of the Grand Council at Constantinople to hear a new firman or decree read, which is called a *Hat-Houmayoun*—two Arabic words meaning a Sublime Writing—i. e., a decree of great importance, just as a *Hat-Sheriff* means an important decree, but one less so than a *Hat-Houmayoun*. It was listened to in the profoundest silence and received by the Christians with enthusiastic gratification, while only the "old fogy" Turks expressed any disapprobation. Copies of the firman were then distributed to the crowd, and all parted in peace and good feeling, when in other ages that decree would have cost the Sultan his head and Christians rivers of blood. The largest liberty is now granted to Christian subjects of all sects; they may build churches, maintain public worship, found schools and propagate their religion to any extent. They may also be admitted to any office of honor or profit, and their children enter any of the civil and military schools established by the government. At the same time important steps are taken for the reform of the civil and judicial administration, while measures are to be pursued for the encouragement of industry, agriculture and commerce, and the construction of railroads and canals, and other works of public utility. Henceforth a wide and effectual door is opened for Christian missions, the circulation of the Bible, and every enterprise of progress and humanity. Believing that your readers will be interested in this wonderful document, which is destined to work such changes in this eastern world, I have translated it entire.—*Beirut Cor. Bost. Trav.*

HAT-HOUMAYOUN.

Let it be done in conformity with the contents! To you, my Grand Vizier, Mehemet Emin A'ali Pasha, decorated with my imperial order of Medjidie of the first class, and of the order of personal merit: may God bestow upon you greatness, and double your power!

My greatest desire has been to secure the happiness of all classes of the subjects whom divine Providence has placed under my imperial sceptre; and since my coming to the throne I have not ceased to direct all my efforts to this end. Thanks be tendered to the Almighty! These incessant efforts have already borne numerous and useful fruits. From day to day the happiness of the nation and the riches of my States continue

to increase. Desiring now to renew and enlarge still more the former regulations instituted for the purpose of arriving at a state of things conformed to the dignity of my empire and the position it occupies among civilized nations; and the rights of my empire having also, through the fidelity and laudable efforts of all my subjects, and the benevolent and friendly co-operation of the great powers, my noble allies, received a consecration from without which must be the commencement of a new era, I desire to augment the welfare and prosperity within, to secure the happiness of all my subjects, who in my eyes are equal, and equally dear to me, and who are bound together by the hearty relations of patriotism, and to assure the means of making the prosperity of my empire increase from day to day.

I have, therefore, ordained, and order to put in execution, the following measures:

The guaranties furnished on our part to all the subjects of my empire by the *Hat-Houmayoun* of *Gul-Hane*, and in conformity with the *Tanzimat*, irrespective of classes and religions, for the security of their persons and property, and for the preservation of their honor, are this day confirmed and consolidated; and in order that they may receive their full and entire effect, efficacious measures shall be taken.

All the privileges and spiritual immunities accorded *ab antiquo* on the part of my ancestors and down to subsequent dates, to all Christian communities and other non-Mussulman sects established in my empire, under my protecting aegis, shall be confirmed and maintained.

Every Christian community and other non-Mussulman sects shall be held to proceed, in a fixed time, and with the concurrence of a commission formed for this purpose within themselves, to the examination, with my high approbation and under the superintendence of my Sublime Porte, of their present privileges and immunities, and to discussing and submitting to my Sublime Porte the reforms required by the progress of light and time. The powers granted to the patriarchs and bishops of Christian sects by Sultan Mehemet II. and his successors, shall be put in harmony with the new position which our generous and benevolent intentions secure to these communities. The principle of election for life of the patriarchs, after a revision of the regulations of elections now in force, shall be exactly applied according to the tenor of their firmans of investiture. The patriarchs, metropolitans, archbishops, bishops and rabbies, shall be sworn at their entrance upon their functions, after a formula agreed upon between my Sublime Porte and the spiritual heads of the different communities. Ecclesiastical rents of every form and nature, shall be suppressed, and replaced by a fixed salary of the patriarchs and heads of the communities, and by the grant of allowances and salaries equitably proportioned to the importance, the rank, and the dignity of the different members of the clergy.

There shall be no interference with the property, whether personal or real, of the different Christian clergy; yet the temporal government of Christian communities and other non-Mussulman sects shall be placed under the safeguard of an assembly chosen by each of the different communities from the members of the clergy and the laity.

In the cities, villages, and small boroughs, where the whole population belongs to the same sect, no hindrance shall be made to the repairing, after their original plan, of edifices designed for religious worship, schools, hospitals, and cemeteries. The plans of these different edifices, in the case of new erections, approved by the patriarchs or heads of the communities, must be submitted to my Sublime Porte, which will approve of them by my imperial order, or make observations within a certain time.

No sect, in localities where there are no other religious confessions, shall be subject to any *Rid* of restriction in the public manifestation of its religion. In the cities, villages, and boroughs, where the sects are mingled together, every community inhabiting a distinct quarter, shall be alike permitted, by conforming to the prescriptions indicated above, to repair and improve its churches, its hospitals, its schools and cemeteries. When new edifices are to be erected, the necessary authority shall be requested, through the organ of the patriarchs or heads of the communities, of my Sublime Porte, which will make a sovereign decision in granting the authority, unless there are administrative obstacles. The intervention of the administrative authority in all matters of this nature, shall be entirely gratuitous. My Sublime Porte shall take energetic measures to secure to every sect, whatever may be the number of its adherents, full liberty for its worship.

Every distinction or appellation, tending to render any class whatever of the subjects of my empire inferior to another class, by reason of religion, language, or race, shall be forever abolished by a governmental ordinance. The laws shall punish the use, whether by individuals or on the part of the authorities, of every injurious or offensive epithet.

Since all religions are and will be freely practised in my states, no subject of my empire shall be restrained in the exercise of the religion which he professes, nor shall he in any manner be disturbed in this respect. No one shall be forced to change his religion.

The nomination and choice of all the officers and other employes of my empire being entirely dependent upon my sovereign will, all the subjects of my empire, without distinction of nationality, shall be admissible to public offices which they are competent to fill, according to their capacities and merits, and conformably to the rules of general application.

All the subjects of my empire shall be received, without distinction, into the civil and military schools of the government, if they fulfil the conditions of age and examination specified in the organic regulations of said schools. Moreover, every community is authorized to establish public schools of the sciences, arts and industry. Only the mode of instruction and the choice of professors in the schools of this description, shall be under the control of a mixed board of public instruction, whose members shall be appointed by a sovereign order on my part.

All commercial, disciplinary and criminal matters, between Mussulmen and Christian subjects and others not Mussulmen, shall be referred to mixed tribunals.

The hearing before tribunals shall be public; the parties shall be present, and produce their witnesses, whose testimony shall be received without distinction under an oath administered according to the religious law of every sect.

Processes connected with civil affairs shall continue to be tried publicly, according to the laws and regulations, before mixed councils of the provinces, in presence of the governor and judge of the place. Special civil processes, as those of inheritance and others of this nature, between christian subjects or of another non-Mussulman sect, can, if they request it, be sent back to the councils of the patriarchs and other communities.

The penal laws, civil, and commercial, and the rules of procedure to be applied in mixed tribunals, shall be completed and codified as soon as possible, and translations shall be published in all the languages in use in the empire.

With as brief a delay as possible, the government will proceed to reform the penitentiary system in relation to houses of detention, of punishment, or correction, and other establishments of the same kind, in order to reconcile the rights of humanity with those of justice. No corporeal punishment, even in the prisons, can be inflicted but conformably to the disciplinary regulations emanating from my Sublime Porte; and everything which resembles torture shall be entirely abolished.

Violations of this rule shall be severely repressed, and shall besides, most deservedly, drag to punishment, in conformity with the criminal code, the authorities which ordered and the agents which committed them.

The organization of the police in the capital, in the cities of the provinces, and in the country, shall be revised in such a manner as to give all the peaceable subjects of my empire the strongest guaranties of security to their persons and property.

An equality of taxation bringing with it an equality of rights, Christian subjects and other non-Mussulman sects, must, as it had been previously resolved upon, as well as the Mussulmans, fulfil the requirements of the law of enlistment. The principle of compensation or of redemption will be admitted. A complete law will be published as soon as possible, on the mode of admission, and the service of Christian subjects and others not Mussulmans in the army.

The government will proceed to a reform in the formation of the provincial and commercial councils, in order to secure honesty in the choice of delegates from Mussulman, Christian and other communities, and freedom in voting in the councils. The Sublime Porte will take the most effectual means to know exactly and to verify the results of the deliberations and the decisions given.

As the laws which regulate the purchase, sale, and disposition of real estate, are common to all the subjects of my empire, it will be allowed to foreigners to possess real estate in my empire by conforming to the government, and discharging the same burdens as the natives, after arrangements shall have been made with foreign powers.

Taxes shall be exacted alike of all the subjects of my empire, without distinction of class or religion. The government will devise means the most prompt and energetic to correct abuses in the collection of taxes, and especially of duties. The system of direct collection shall be hereafter, and as soon as possible, substituted for the system of farming them out, in all the branches of the revenues of the State. While this system shall remain in force, all agents of the authorities and members of the court will be forbidden, under the heaviest penalties, to become bidders when the farming is announced

publicly for competition, or to have any part in their management. Local taxation shall be calculated, as far as possible, so as not to injure the sources of the production, or obstruct the movement of interior commerce.

Works of public utility shall receive suitable government aid, in concurrence with the particular and special taxes upon the provinces called to enjoy the establishment of ways of communication by sea and by land.

A special law having already been enacted, which orders the budget of receipts and expenses of the State to be made out and published every year, this law shall be observed in the most scrupulous manner. The government will proceed to a revision of the salaries assigned to every office.

The heads and a delegate from every community, to be appointed by my Sublime Porte, shall be called to take a part in the deliberations of the Supreme Council of Justice. In all the circumstances which shall interest the generality of the subjects of my empire, they shall be especially called together by my Grand Vizier. Their commission shall last for a year. They shall take an oath when they enter upon their duties. All the members of the Council, both in their ordinary and extraordinary meetings, shall freely give their advice and their votes without ever being disturbed for so doing.

The laws against extortion, bribery, and malversation, shall be applied, according to legal forms, to all the subjects of my empire, whatever their class and the nature of their functions.

The government will take measures to establish banks and other institutions, in order to reform the monetary and financial system, as well as to create a foundation for the increase of the material riches of my empire. It will also engage in constructing roads and canals in order to render communication easier, and increase the sources of the wealth of the country. It will abolish whatever shackles commerce and agriculture. To attain these ends, it will seek to profit by the sciences, the arts, and the capital of Europe, and thus to put these plans successfully in execution.

Such being my orders and my will, do you, my Grand Vizier, publish, both in my capital and in all parts of my empire, this imperial firman; and do you watch carefully and take all the necessary measures that all the orders which it contains may hereafter be executed with the most rigorous punctuality.



The Advent Herald.

BOSTON, MAY 24, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE INSTITUTION OF THE SABBATH.

ISRAEL departed from the Red Sea (Ex. 15:22) "into the wilderness of Shur" a three days' journey, where the people murmured because the waters were bitter. The Lord made the waters sweet; and then (v. 27) "they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped by the waters," till (16:1) "They took their journey from Elim" and "came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt;" which was just four weeks from the seventeenth of Adan.

There (v. 2) "the whole congregation" murmured against Moses and Aaron, because they hungered; when the Lord [Jehovah] said to Moses (v. 4) "Behold I will rain bread from heaven for you," that "I may prove them, whether they will walk in My law or no." Moses said to the people (v. 8) "The Lord [Jehovah] shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord [Jehovah] heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the Lord [Jehovah]." And as "the whole congregation" (v. 10) "looked toward the wilderness, behold the glory of the Lord [Jehovah] appeared in the cloud." "And it came to pass" (vs. 13-15) "that at even, the quails came up and

covered the camp: and in the morning" "there lay a small round thing, as small as the hoar frost on the ground; and they said it is manna; for they wist not what it was. And Moses said, This is the bread which the Lord [Jehovah] hath given you to eat." Thus the Elohim (Psa. 78:24-27) "rained down manna," gave "them of the corn of heaven," and "man did eat angels' food." He also "rained flesh upon them as dust, and feathered fowls like as the sand of the sea."

This manna they gathered every morning for six days; and (v. 22) "on the sixth day they gathered twice as much," at which they wondered and went and told Moses. He replied (vs. 23-30) "This is that which the Lord had said, To-morrow is the rest of the holy sabbath unto the Lord [Jehovah] . . . six days shall ye gather it; but on the seventh day which is the sabbath, in it there shall be none. . . The Lord hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

This is the first recorded instance of the formal observance of a day of rest by the descendants of Abraham. The manna had fallen six days, and on the day preceding its fall, Israel had taken a long journey (v. 1) from Elim to the wilderness they were then in; which day, therefore, was not observed by them as a day of rest, as it would have been had they regarded it as their established sabbath. The day of this journey, "the fifteenth day of the second month," was the thirty-first, from "the fourteenth day" of the first month, when they departed (12:37) "from Rameses to Succoth." As they encamped at Succoth the first night, in the edge of the wilderness the second (13:30), and crossed the Red Sea during the third night, which was the commencement of the seventeenth day,—their time being reckoned from even to even—it was on the seventeenth day that they sang their song of deliverance (15:1) on the eastern shore of the Red Sea. From the seventeenth day of the first month to the fifteenth day of the second, the day of their journey from Elim, would be just twenty-eight days, or four even weeks; and therefore the seventh day, from the day of that journey, the seventh day after the manna had fallen six, and the first of its cessation, would have been the fifth sabbath in regular order, after they left the Red Sea, had they celebrated that as a sabbath in which they sang their deliverance.

The institution of the sabbath was coeval with the creation. (Gen. 2:3) "God blessed the seventh day and sanctified it; because that in it He had rested from all His work." To sanctify, in the sense of the word here used, is to separate, to set apart, or appoint to a holy, sacred, or religious use. By a formal appointment, God thus distinguished from the other six, one day in every seven, and commanded it to be observed as a day of rest,—not as a local, but as a universal observance.

Whether there was an observance of the Sabbath during the period from Adam to Moses is not distinctly indicated in the Scriptures. In Gen. 7:4, 10 and 8:10, 12, the days are numbered by sevens, which is of some significance; and in Gen. 29:27, the week is known as a division of time. The earliest Greek poets make distinct reference to the week as a cycle of time, as do the ancient Chaldeans, Romans, and Egyptians; and it is inconceivable how a period, not marked by any natural division of time, should have become universally known unless it was observed from the creation and transmitted among the heathen by tradition.

"The Sabbath," said the Saviour (Mark 2:27) "was made for man." This declaration clearly refers to its original institution as a universal law. It was made for man: not as he may be a Jew, or a Christian, but as a man, a creature on trial for eternity, and under obligation to love, worship and obey his Creator. It was made for man's comfort and convenience: it gives him opportunity for that physical rest which his bodily nature imperatively demands, without which the race would speedily deteriorate, and it gives him opportunity to call his thoughts away from earthly cares and objects, and to center them on God. It is a reprieve, during one seventh part of his probationary existence, from the sentence which would otherwise doom him to constant toil; and is so much left of what was given to man before the fall: to remind him of the Eden which he has lost, and to typify to him the Eden that is to be restored, when all toil and weariness shall forever cease. His well-being in this world and the next, is thus subserved by God's having blessed the seventh day and hallowed it.

Dr. Clarke happily remarks, "God has spoken well of the Sabbath, and good to them who conscientiously observe it." And Bishop Patrick says: "The more pious any people were, the greater respect they had to this day." As men became wicked, the observance of one day in seven,

doubtless, became mostly, if not entirely disregarded; and the children of Israel, in their Egyptian bondage, must have been unable to gain time from their "task masters" for its observance; and they had probably become careless, if not indifferent, respecting it. But now that Jehovah their Elohim had taken them under His special guidance, He re-instituted the Sabbath, re-consecrated and sanctified it, and again gave it to them; so that Moses said (Ex. 16:29), "See, for that the Lord [Jehovah] hath given you the sabbath."

Whether, or no, the day designated for their observance, coincided with the seventh in regular succession from the paradisaical week, there are no means of determining; but as it was the seventh, after six days' work in the gathering of manna, its observance answered all the purposes for which the sabbath was instituted; and which were of a two-fold nature:

1. The Sabbath was commemorative of God's great work of creation in six days; which those do not commemorate, who keep no Sabbath. And those who pretend to keep one, but deny the Mosaic cosmogony of the earth, do not keep it as a day commemorative of God's creative power. One of the most prominent of the ten commandments is, (Ex. 20:8-11) "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh is the sabbath of the Lord thy God [Jehovah Elohim]: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord [Jehovah] made the heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord [Jehovah] blessed the sabbath day and hallowed it."

The words of this command are positive and unequivocal, that after six days of labor there must follow a day of rest. But no intimation is given of the point of time at which the enumeration should set out, and the weekly cycle begin. Had the command indicated this, it would have been accompanied by some rule so that all nations might observe the same hours. But the law is not fettered with that circumstantial exactness which would require difficult and sometimes astronomical calculations to insure its uniform and simultaneous observance, and which now varies according to the latitude and longitude of different places. As there are no means of learning the day that corresponds to the original sabbath; and as nothing is added respecting the commencement of the days for work, it cannot be reasonably disputed that the command is truly obeyed by the observance of every seventh day, after six days of labor, independent of any particular method of computing the septenary cycle.

2. The seventh day is also typical. There is "a promise" left (Heb. 4:1) of entering into God's "rest;" "for" which, the apostle says (v. 2), "unto us was the gospel preached, as well as unto them." He also (v. 5) quotes Psa. 95:11, "If they shall enter into My rest," as evidence (v. 9) that "there remaineth therefore a rest," or, as in the margin, a keeping of a sabbath "to the people of God;" and he exhorts Christians to labor (v. 11) "to enter into that rest, lest any man fall after the same example of unbelief," by which the Jews failed to enter in. Because the day of rest is thus typical of the future, and because one day with the Lord is as a thousand years, the belief has been generally prevalent, that at the close of six Chiliads in the work of redemption, the seventh millennium would usher in the "rest" thus typified.

This commemorative and typical significance of the Sabbath being of universal application, a seventh day of rest is needful to be observed by all who worship Jehovah. But it is not left to every individual to decide for himself where his week shall commence, or at what place in the weekly cycle his rest-day shall fall. The day has its public as well as its private uses; and these require that some day shall be observed by all in the same community. God indicated to Israel where their week should commence and end, by withholding the fall of manna; and there was a propriety in the selection of that day for them; for that day had a national significance, which it was profitable that Israel should commemorate, in addition to its universal significance. God said to them (Deut. 5:15) "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God [Jehovah Elohim] brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath holy." How sweet to them must have been the remembrance of that first resting day from their Egyptian bondage—the first they had ever enjoyed from their cruel trials and fatiguing flight—when they sang their song of deliverance on the seashore! And therefore there was no more appro-

priate epoch from which to count their weekly cycle than that on which they rested from their pursuing task-masters.

As the particular day designated for its observance, by Israel, was needful only for its national significance, it follows that should it cease to be a national and come into universal observance, its universal significance might be commemorated on any other succession of seventh days that should be regularly preceded by six days devoted to secular pursuits, provided God should change it. And as God indicated the day He would have the Jews observe, it would be expected—should any event transpire of more general interest than one that affected only a single nation—that, either by precept or by His Providence, He would designate a day that should commemorate that, while it should still retain its original significance.

Such an event did occur: He who instituted the Sabbath asserted His prerogative over it to change, abrogate, or to perpetuate its observance, when He declared (Mark 2:28), that "the Son of man is Lord also of the Sabbath." He did not abrogate it, but re-affirmed it when He acknowledged the binding force of the entire Decalogue, which, written on two tables of stone, He denominated, (Matt. 22:36-40,) the "two" commandments. He was the end of all those observances which typified His death: but the Sabbath typified the Rest that He will give at His second coming, and therefore it is to be observed till then. Being of universal significance, it survives those observances which were merely national. The observers of the Jewish day crucified the "Lord of the Sabbath:" and while they were hypocritically keeping the day that commemorated their deliverance from Egypt, His body was the tenant of a tomb. He passed over their day; and on the First Day of the week, He who (Rom. 4:25) "was delivered for our offences, was raised again for our justification;" which event was of more momentous interest to the whole race than any that had transpired since He first rested from His work of creation.

This event was worthy of universal commemoration, and it was a type of the future resurrection of all the redeemed; and as such, its day was more fitting for Christians of all nations to observe, than a day that commemorated only the national deliverance of the Jews. By resting on it, it was no less "the seventh," after six days of labor, than had been the last day of the week: and therefore, as well as that, its observance was commemorative of God's rest from His work of creation and was typical of the future rest reserved for His people.

After this there is not on record any marked Christian observance of the Jewish Sabbath: apostolic practice is equally significant with apostolic precept; and since then the First day has been universally recognized as "The Lord's Day." The Saviour recognized it twice (John 20:19, 26) by meeting His disciples on it. It was honored as the Pentecostal season when the Holy Spirit was poured out. "The first day of the week" (Acts 20:7) was observed by the apostles in coming together to break the bread that commemorated the death of Christ. They commanded that on that day (1 Cor. 16:2) their brethren should lay by for those poorer than themselves according as the Lord of the Sabbath had prospered them. And that was the day that John, in the isle of Patmos (Rev. 1:10) had a view of his risen Saviour.

The first day of the week was thus honored by Christ and His apostles; the voice of the Church has ever since uniformly testified to its observance; the Providence of God has abundantly indicated, that this is the day that He has sanctified for Christian worship and communion; and, as those who observe no Sabbath, neither commemorate God's work of creation nor typify His promised rest, so those who do not keep the Lord's day as the Sabbath, neither commemorate Christ's resurrection from His work of atonement nor symbolize their faith in the resurrection of the just at His second appearing. To keep Jehovah's Sabbath, it is needful to observe the day that He recognizes, and which is significant of all the truths, for the perpetuation of which He has instituted it.

The First Resurrection.

On another page a correspondent continues the discussion on this subject, which he solicited us to commence some months since.

He asks, in 3d paragraph, if it is not better to attend to one thing at a time, than to introduce into one article a multiplicity of topics? It undoubtedly would. And had he not affirmed in his previous article that if Rev. 20th does not prove a priority in the resurrection of the just, no Scripture can, we should not have met that point by showing from other Scriptures, that that doctrine is proved irrespective of the Scripture in question—which is the digression of which he complains, but which his affirmation made necessary.

To his argument as presented in this paper, we object, first, that he does not distinguish between the symbol, and the inspired interpretation of the symbol. The symbol, he attempts to square by grammatical rules, in which, to our view, he misapprehends the significance of the language, and the inspired explanation of the meaning of the symbol which is *always* literally expressed, he first modifies by the symbol, instead of understanding the symbol by it, and then he treats it as tropical language, without attempting to show any law or reason for such a usage of trope, or any denomination of the kind of trope used.

2d. In the dragonic symbolic monster, he fails to discriminate between him when possessed of political insignia, and when divested of these.

3d. He makes synchronous a *partial* loss of power on the part of the dragonic monster, and a *total* suppression of it.

4th. In making the dragon Rome politically, he fails to show its suppression, as he claims, by the suppression of paganism; for the Roman empire long survived that suppression. If he makes it paganism without the empire, as his interpretation in opposition to his theory makes it (for while he incorrectly denominates it "Pagan Rome," he only treats it as Paganism in Rome) then he fails to show any casting of it into the abyss in past history; for after its loss of power in the 16th chapter, it was still able to invest the symbolic Decem-regal Rome with its power, seat and great authority. Farther, Paganism in Rome, instead of being entirely suppressed, succeeded in causing the apostasy of the church to its embrace, and in that form seated itself on the scarlet colored beast.

We have but a little space for this subject this week, and will devote the remainder of it to the language of the symbol in Rev. 20th.

Prof. Stuart says: "Those who are beheaded for the testimony of Jesus, are clearly placed in high relief by the writer of the Apocalypse; but possibly he does not limit the promises merely to these. He may mean to include all who have not received the mark of the beast, nor done him homage." Whether it is limited or not to the martyrs, he says, "cannot, as it seems to my mind, be made out with entire certainty from the text"—i. e. from the symbol independent of the inspired interpretation of it. The text, he says, is not "entirely explicit." And then he attempts to argue from other Scriptures—overlooking entirely the inspired interpretation—that only martyrs and those distinguished for their piety are included! Thus the ablest philologist of our land, and one too who sought to limit the symbol to only a part of the righteous, confesses that the grammatical structure of the language does not necessitate any such limitation; and if he could not find it, the criticism of any others on that side are of little value,—particularly when it is not on the language of the symbol, but of that of the inspired interpretation of it, that its significance depends.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter.	" 52.
The Temptation.	" "
The Culpits and their Sentence.	" "
The Judge.	" 60.
The Earth and Man under the Curse.	" "
Cain and Abel.	" 68.
The Church Before the Flood.	" "
The Church in the Ark.	" 76.
The Epoch of the Flood.	" "
The Earth that now is,	" "
Noah and his Posterity.	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation.	" 108.
The Plain of Jordan.	" 116.
The Destruction of Sodom	" "
The Waters to be Healed.	" 156.
The Trial of Abraham's Faith.	" 124.
Manifestations and Promises to Jacob.	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration.	p. 132.
The Commission given Moses.	p. 140.
The Obstinacy of Pharaoh.	" "
Deliverance of Israel from Egypt.	" 148.
Israel's Spoiling the Egyptians.	" 156.
The Epoch of Israel's Deliverance.	" 156.
The Institution of the Sabbath.	" 164.

There will follow in the following order:

The Giving of the Law on Sinai.
The Divine Presence.
The Mosaic Typology.
Jehovah's Guidance of Israel.

The Mission of the Spies.
Israel's Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

MY JOURNAL.

Tuesday, April 22.—At an early hour, I took leave of Bro. Pinto's family, and he conveyed me to Whitehaven, where I was to take the steamer for Baltimore. We arrived just in season, and so we were suddenly parted, after an intimate Christian association of nearly three weeks. I shall never forget Bro. P. Every day's acquaintance added new endearments. It was hard to part; but we hope to meet soon, where parting will not be known.

Our beautiful and fleet steamer the Wilson Small, in about nine hours, landed us safe in Baltimore, where I was kindly received by Bro. Blake and others, and made truly welcome. Here I received letters which I made it my first business to answer. Among them, one from Bro. Pearson, of Newburyport, respecting the dedication of their new chapel. I exceedingly regret that I cannot be with them, on the 30th inst. to enjoy that service, agreeable to his request. But it is otherwise ordered in the providence of God, and so I submit. But both Bro. P. and his precious flock will have my prayers for their happiness and prosperity.

I learn from correspondents that some changes have taken place in the ministry since I left home. Bro. Osler, after many years of hard and continuous toil in Salem, Mass., has asked and received a dismission from the church of Adventists in that city. When he commenced his labors there the cause was a comparative wreck. He began with a few families, and by indefatigable effort he has raised one of the best societies we now have among us. Last year they built a commodious chapel, and they are in a prosperous way. The church were very unwilling to let him go, but the church of Adventists, in Providence, R. I., presented reasons that satisfied him that it was his duty to remove to that city. I have no doubt of his success there. That field of labor is a desirable and promising one.

The church in Providence have given me the best evidence of high moral worth, and Christian liberality, that will not suffer by a comparison with any Christian society in the land. I can but rejoice in their good fortune in securing a pastor after their own heart. All blessing and success attend them. While the Salem church have lost the pastor that built them up, I am happy to learn that they have been so favored as to obtain our beloved Bro. G. W. Burnham. They will not fail to prosper under the labors of one so faithful and devoted to the interests of the church. The great Shepherd, I must think, has overruled in these changes, and the beloved and faithful flock in Salem, will still flourish, and shine as a light in the darkness of the "last time." We wish them all success. And, while referring to these changes in the ministry, I may add, that in my absence the church of Adventists in Boston have secured the labors of Bro. O. R. Fassett, as an associate Pastor. This may be regarded as an indication of divine favor to this faithful flock. I am truly rejoiced to hear this result. It seems to me that we shall not have occasion to regret this arrangement, as we have others in past times. Our present position is full of hope, and light seems to strike through the dark clouds to cheer us. I shall hold my relation to the church and help my brother F. all in my power, but it will be in his labor, wisdom, and faithfulness, that we shall look for prosperity. And now at length, I do not doubt but God will send it, to cheer and gladden our hearts.

Wednesday, April 23.—I commenced my labors in this city (Baltimore) in the Temperance Hall, and lectured three successive evenings. The weather was very unfavorable, but we had in attendance a goodly number of the "remnant" of what once was. In '42, and '3, there were six or seven hundred, who cherished the faith of the Advent high, who were raised up chiefly by the labors of Brn. Litch, Gates and Osler. But they have been scattered! A few are left, as true and faithful as any in the land. They do not find either home, or food, but with the Adventists, in their faith and hope. I do not know who enjoyed the most,—whether I, in preaching to them, or they, in the rich enjoyment they had in hearing the pure Advent doctrine again after so long a fast. We had a mutual feast. I should in this connexion notice the fact that the Rev. Mr. Seis, a Lutheran minister, has just finished an interesting course of lectures on the prophecies, in this city, in which he assured his audience, that some of them would

live to see Jesus come in the clouds of heaven, to set up his kingdom. I had a very agreeable interview with him. He informed me that his lectures would soon be published. From what I can learn they will add much to our pre-millennial literature. Some of our brethren have been much edified under the ministry of Mr. S. We have reason to be thankful that God is raising up men in all denominations to proclaim the speedy coming of our King.

Saturday, April 26, I took for rest. But the members of Congress having set apart this day to visit the steam frigate Merrimac, lying in Annapolis Roads, many of the citizens of Baltimore arranged to visit the ship, and spend a few hours at Annapolis, the State capital. By invitation of Bro. Speights, I found myself among the number. We had a very pleasant sail down the Bay, and landed at Annapolis by noon. We visited the capitol, Navy School, and other places of interest, after which we went on board the Merrimac. She is regarded as one of the noblest ships of war in the world. We had a glance at the members of the Senate and House of Representatives, together with many naval officers, and some members of the Cabinet, who were on the visit by invitation of the Secretary of the Navy. The gunners showed their skill in the art of war, in which they gave some idea of the terrible havoc which these modern engines of desolation can make in case of a naval engagement. Oh, when will the Son of David come, and set up his kingdom, and fill the world with peace and good will! Then "wars shall cease to the ends of the earth."

Rejoice, rejoice, the promised time is coming;
Rejoice, rejoice, the Prince of peace shall reign;
And lambs may with the leopard play,
For naught shall harm in Zion's way.
Rejoice, rejoice, the promised time is coming;
Rejoice, rejoice, the Prince of peace shall reign;
The sword and spear, of needless worth,
Shall find no place in the new earth;
For peace shall smile from shore to shore,
And nations shall learn war no more.
Rejoice, rejoice, the promised time is coming;
Rejoice, rejoice, the Prince of peace shall reign!

We returned in the evening without any accident, or even unpleasant occurrence. How different from a similar visit of members of Congress, to the Princeton in the Potomac, some twelve years since, when the mammoth gun exploded and killed several members of the Cabinet, with others. Being in Washington at the time with Father Miller, the scene was brought fresh to mind. We attended the funeral at the President's house, and saw the mutilated forms of the illustrious dead. Human pride and greatness was laid low, and was taught a lesson of humility, and the vanity of all earthly greatness.

Sabbath, April 27.—I gave three discourses to intelligent and very attentive audiences. This is by far the most interesting Sabbath I had since I left home. Strangers became interested in our faith, and the old friends who had long been in a tried state, and many of them entirely discouraged, began again to lift up their heads, and hope for better days. It was an unspeakable blessing to me to witness the happy influence of the proclamation of the near coming of Christ in his kingdom, with the evidence of its truth.

We have a goodly number left in this city out of the hundreds, once interested in the cause, who, though they have "passed through fire and water" are yet true and faithful. And had we a proper and devoted minister for them, a church could be gathered and sustained. My visit has been most satisfactory. The Lord reward this tried and waiting flock for their kindness and liberality.

Monday, April 28.—Took leave of brethren Speights, Blake, and Paul, who had accompanied me to the cars, and came to Washington. I was warmly welcomed by Bro. Connor, whom I baptised about twelve years since. The old man, as well as his family, were overjoyed to see me. It would be difficult to tell whether I or they were the happier. What a happy thought to contemplate a day when all the poor pilgrims shall meet in the kingdom.

"And sweetly rest at home."

As my letter was not received no notice was given of my expected meetings. So I had a respite for Monday evening, but arranged a lecture for Tuesday night. I spent the afternoon in visiting old friends, and in making new acquaintances. Quite a number called upon me also in the evening, who manifested much interest in this cause.

I also took a ramble about the city, and visited the Patent office, Smithsonian Institute and Washington Monument. There is a great change in the appearance of the city since I was here. The Capitol, White House, Post-office and Treasury buildings all appear the same but all about them, is changed by various improvements. But Washington as a city, will not compare with our northern cities for enterprise or wealth; or in rich and

costly buildings (except the public ones). Most that reside or have buildings here, are transient, and have no interest to improve the city as permanent residents would.

The American Organ of April 28, in view of this fact, makes the following remarks:

"Washington was projected on a grand scale by the Father of his Country, for grand purposes. Let it never be said that the present generation, with a revenue of seventy millions, refused to execute the magnificent conceptions of its illustrious founder. Let the vast disparity between what Washington is, and what Washington ought to be, no longer exist to furnish a subject of mirth to the malicious traveller, and a standing reproach to the American people."

Tuesday, April 29.—I took part of the day to visit the U. S. Senate and House of Representatives, Supreme Court, &c. Here I had the privilege to see those whom Providence had placed at the head of the nation, to make and administer its laws. There was no subject up in either branches of any interest to me. And having no duties there I did not remain very long in either place, having business of importance connected with the coming kingdom of God, calling me elsewhere.

In looking over these assemblies of distinguished men, I saw those who stood at the head of the prominent political parties, who are soon to engage in the struggle for Federal power. The old Democratic party, the new Republican party, and the American party. Things now look as though the divisions among the two latter would give a succession of power to the former. If so, the friends of liberty have nothing to hope. The policy of this party is to extend the area of dominion, and the institution of slavery. On any view of public matters we have but little to hope. The only real and substantial hope of good government, is in the reign of the Son of David. The "government will be upon his shoulders." And of the increase and peace of his kingdom there shall be no end. May it be hastened.

In the evening I gave a lecture on the seventh of Daniel, to a very good audience. The door was open for a course of lectures, but this I was obliged to defer, and take my leave of them, for other engagements. They have my thanks for kind attentions.

April 30.—Took cars for Philadelphia, where I was received as usual by Dr. Wardle my old host. I preached in the evening to quite a good number, although it was stormy. It was very pleasant to me to see so many old friends and believers in the speedy coming of the Lord. At the close of the lecture Bro. J. Fulton was set apart to the work of the ministry, Elders Litch and Gunner participating in the service. Bro. F. will no doubt be of essential service to the church in P. I preached again May 1st in the evening, but the storm being severe, but few were out. The season however, was not a lost one. The severity of the storm prevented me from visiting many old friends. The Advent church in this city have removed from their place of worship in Schuylkill, 7th, to the corner of 10th and Filbert st., where their meetings are now held regularly. Though this church have passed through many discouragements, they are not yet destroyed. Though faint, they are pursuing. Bro. Litch is with them a part of the time. It is to be hoped they will prosper in their new location.

Friday, May 2.—Took the steamer for Morrisville, Pa., preached in the evening to a good audience, considering the storm. This faithful church still hold fast, and sustain themselves. They enjoy the transient labors of Bro. Litch and others. But they need a pastor. I had a very kind reception, as always. May the Lord give them a pastor "after his own heart."

Saturday, May 3.—came to New York, and being much exhausted I put up with Bro. S. A. Beers, in Brooklyn, for repose and preparation for the Sabbath. Here I enjoyed every comfort and Christian kindness that a wayworn pilgrim could desire.

Sabbath May 4. — I gave three discourses in the Advent chapel in Forsyth st., New York. The attendance was good, and the meetings encouraging. Things are rather trying with this people at present. They need a pastor very much at this time. Yet they are not discouraged, and are determined to keep up their meetings. Their help is only in God.

Monday, May 5.—Returned to Boston, after an absence of forty-one days, in which I had traveled over 2000 miles, and averaged a lecture a day, besides visits and various conversations. If any one has been benefited by my poor services, performed in feeble health, I shall not regret my exposure and toil for the good of the Advent cause, which I love above all others.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE FIRST RESURRECTION—BINDING OF THE DRAGON.

BRO. EDITOR:—I have received and carefully read your lengthy reply to my article on the resurrection of the dead.

Little good, it seems to me, can result from that kind of India-rubber discussion, of this or any other subject, so common in this age of the world,—a discussion in which one person takes hold of one end of a subject, and another hold of the other end of it; both pull; and when it breaks, both claim the largest piece.

To avoid this, and to concentrate the minds of our readers upon as few points as possible at a time, I selected from the several passages quoted by you for the purpose of proving the priority of the resurrection of the just, that passage which you, and others agreeing with you, seemed most disposed to rely upon—saying "If this does not sustain your position none other will." I said this, not by way of disparagement to your other proofs; but simply because I supposed this to be more confidently relied upon than any other.

Besides the passages which you had previously introduced—enough, in all conscience, if their testimony were relevant, to prove anything—you now introduce some five or six more. To properly cross-examine all the witnesses you have already introduced upon the stand, would call for an article as long as a Governor's message. Besides, the reader's mind would be so divided between a multiplicity of topics, that nothing would be appreciated.

Do you not think, my dear sir, that our friendly discussion would be better calculated to elicit truth, were we to attend to one thing at once,—not get too "many irons in the fire," at a time?

In relation to all the passages you have quoted, save Rev. 20:4, 5, I have, at present, but one remark to make, viz.:—They do not, in my judgment, when correctly interpreted, teach the priority of the resurrection of the dead. More on this point in due time.

1. You and I are plainly at issue in the interpretation—the grammatical construction of Rev. 20:4, 5. You make the relative pronoun "they" represent two classes of persons: "And they lived and reigned with Christ a thousand years." You say: "The text not only includes those who were 'beheaded for the witness of Jesus, and for the word of God,' but also those 'which had not worshipped the beast, neither his image,' and who had not 'received his mark upon their foreheads or in their hands,' which would embrace all the saints."

But in so construing the passage, you do violence to its grammatical structure. The relation "which" (who) has for its antecedent, "them that were beheaded for the witness of Jesus." "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which (the same persons "that were beheaded") had not worshipped the beast, neither his image; neither had received his mark upon their foreheads or in their hands; and they (none but those "beheaded" persons) lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." None but martyrs were raised. This, is the fair grammatical import of the language.

My first objection to your views, therefore, remains in all its force.

2. Whether or not you have successfully disposed of my second objection, will be apparent by a careful examination of what is contained in the book in relation to the dragon. We will systematically examine this point.

1. Rev. 12:1, 2, presents a beautiful symbol of the Church—"A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth and pain to be delivered."

2. In the next verses we have Pagan Rome—the first great persecutor of the Church—symbolized by the "Great Red Dragon." "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail

drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." By the good providence of God, however, the church and its seed were protected from the power of the persecutor.

3. The next event in this series is the war between this dragon, and his ministers, and God and his ministers, resulting in crippling the pagan power in Rome. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world, and his angels were cast out with him."

4. Next in chapter 13, Papal Rome, symbolized by a beast: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads the names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and his great authority. And I saw one of its heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?" The revelator, then, leaving for the time being the dragon, proceeds with his delineation of the beast. &c. There are only two allusions to "the dragon," from the 13th to the 20th chapter.

5. "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon (the same dragon as before described) that old serpent, which is the devil and Satan and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be finished."

The history of the dragonic monster is briefly this, 1st. He is presented as the great enemy and persecutor of the church. 2d. He wars with Michael, is overcome and "cast out into the earth." 3d. He resigns "his power and his seat, and his great authority," to the beast, the counterpart of himself. 4th. He is cast into the bottomless pit, and shut up, and a seal put upon him.

It is, I humbly conceive, entirely impossible for you to break this chain. There is not a particle of evidence that John referred to more than one dragon. Indeed, all the evidence is to the contrary. Your remark that "the war was not between the church and Rome politically, but with Rome theologically," is not, I think, strictly true. The Pagan Roman Hierarchy fought only through the civil authorities. When free toleration was given to all religions, then was the dragon cast out into the earth. This took place early in the reign of Constantine, when near the close of his life he published "edicts for destroying the heathen temples, and prohibiting sacrifices," then was the dragon cast into the bottomless pit, he then went into political obscurity, and lost his persecuting power. Not immediately, not instantaneously, but gradually, his "power, seat and great authority," were assumed by that great apostacy, which, even in Paul's day, had begun to manifest itself.

You say of the dragon in Rev. 20:—"He is expressly defined to be the ancient serpent, who is the devil and Satan, God's great enemy, and the corrupter of our race, who under the circumstances here recorded can symbolize only himself." But, sir, the same terms are applied to the dragon of 12th chapter (v. 9), "And the great dragon was cast out, that old serpent, called the Devil and Satan."

The identity of this dragon will be apparent from an examination of the occurrences of the word dragon in this book. In chapter 12 verse 3, he is minutely described as "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." In verse 4 he is called (*ho drakon*) "the dragon," the definite article pointing with unerring certainty to the same definite dragon. In verse 7, he is again twice called "the dragon." In verse 9, he is called "the great dragon—called the devil and Satan." In verse 12, he is simply called the "devil"—i. e. the same devil just alluded to, "the dragon, (figuratively) called the devil and Satan." In verse 13 he is again called "the devil." In verse 15, he is called "the serpent." In verse 15 and 17, he is called "the dragon." In 13:2, 4, he is called "the dragon." In verse 12, it is said the beast that came up out of the earth "spake as a dragon." In 16:13, he is

called "the dragon." In 20:3, he is called "the dragon, that old serpent, which is the devil and Satan."

From these data I again conclude:

1. That in "the first resurrection" of Rev. 20, (if the language be interpreted literally) none but martyrs could participate.

2. That it was to take place in connection with the suppression of paganism in Rome, (symbolized by the binding of the dragon,) an event which has taken place several centuries since.

There are a few incidental remarks in your article to which I will now reply:

1. You speak of the entire demolition of all his (Satan's, i. e. literally Satan, for so you evidently here use it,) forms of false faith, their entire removal from the earth, and the full protection of mankind from all his wiles, during the period designated. You then say—"As our correspondent only asserts, and has failed to show, such a subversion of Satan's wiles 'many centuries ago,' &c. Now it so happens that I have asserted no such thing. I have only asserted that Paganism in Rome, symbolized by the dragon, also symbolically called Satan, had been suppressed many centuries ago."

2. You proceed—"And to make identical, the event in Rev. 20th and that in Rev. 12th, he must explain," &c. Now I have no where intimated that those events were identical; I do not believe they are.

3. Of Pagan Rome you say—"And as his power has, ever since Constantine's day, been still exercised," &c. This I deny. How could he exercise his power, when he has been sent into the bottomless pit; and his "power, seat, and great authority," assumed by a successor, represented by another symbol?

I have only one more suggestion to make. You have two or three times quoted the expression, "This is the first resurrection." You will please to bear in mind that I have not yet attempted to give an explanation of this; or to explain what I understand "the first resurrection," to consist in. I will only say at present, that the mere occurrence of this language is no proof of an actual and a real, literal resurrection. You think there is no impossibility in understanding it literally. But if, as I think is now fully apparent, it refers to events that have passed many centuries since, it strikes me it will be rather difficult to understand it literally. Yours in the love of the truth, E. E. ORVIS.

Question Explained.

BRO. HINES:—In the answers given in the Herald of April 26th and May 10th to the inquiry respecting Gog & Magog in H. of March 22d, I find that neither of your correspondents apprehend the question, and consequently I gain little light from them on the point of inquiry. They do not quote the question alike, nor either of them as it is stated in the Herald of March 22d. Perhaps it was not expressed intelligibly. It reads thus:—"Are the events predicted in the 38th and 39th of Ezek. to be classed with those respecting Gog, &c., in Rev. 20, or with those in Rev. 19 and the battle of Armageddon as recorded in Rev. 16?"

There is a typographical error in saying Rev. 20th, but as there is no 29th of Rev., and the predictions respecting Gog are known to be in the 20th, it might easily have been perceived that the 20th was the one referred to.

I class together the events of the 16th and 19th, not because I am sure they are precisely the same, (those of the 16th being under the sixth vial, and those of the 19th at the coming of the Lord with all the saints;) but because they seem to be in close connection, and I understand that they are to be fulfilled before the thousand years of Rev. 20th, and that those respecting Gog of the 20th will occur after that period. And my inquiry was, with which of the two are the events of Ezek. 28th and 29th to be classed? L. W. classes them with both; and if D. W. S. does not come nearly to the same point I do not understand his argument, but as he seems not to be aware of it, probably I do not. My wish is for information not for controversy. I think it rather a difficult question to decide, and should be glad of information from any who have thoroughly investigated the subject.

I think I understand the views of L. W., they are so fully presented in the Herald of March 1st as well as in his "answer," but for the reasons above stated they do not settle the point of inquiry.

I understand Dr. Cumming to apply Ezek. 28 and 29 to the same events as Rev. 16; and the Gog and Magog of Rev. 20th to another event a thousand years later. Whether he is correct I am not competent to decide. But whether correct or not, he has furnished much interesting information respecting the geographical application of the names of agents represented in Ezek. 38 and 39.

His views on this subject may be more fully learned from his work entitled "The End," than from the one to which L. W. refers.

His views on this point may be found on pages 98 and 99, together with his seventh lecture. Yet he is far from expressing himself positively. The modesty with which he introduces this subject at the commencement of his seventh lecture, to me seems admirable. Please let me quote a few sentences. "In explaining to you predictions of the future, I candidly own I may err in details, I may mistake references; the subject is difficult; I presume not to dogmatize or to dictate, but to furnish data for conclusions, and you can then say the data prove, or they do not prove, that the predictions relating to this world's eve are fulfilling. If you are not convinced, it is either that I have failed to render my meaning as I could desire, or that the subject is still too difficult for me successfully to penetrate. If I do convince you, (and I think there is the highest possible probability that I shall,) then we shall look together into the future with that confidence with which Christians may hopefully look; we shall see God irradiating the past with His deeds, the present with His glory, and storing the future with the fulfilment of His brightest and His dearest promises." c. s.

Letter from R. Roberts, n.

MY DEAR CHRISTIAN BROTHER:—It is indeed truly painful to behold the great tendency, on the part of Christian brethren, to "depart from the faith," (1 Tim. 4:1,) but such is obviously the fact, and more especially amongst those, where the "glad tidings of the kingdom of God" has been, and still is, graciously appointed to be proclaimed. I have for a very long time, grieved to witness the ardent love of truth in many promising Christians "wax cold" (Matt. 24:12); but such defections are our sure waymarks, pointing unmistakably to the "perilous times," in which it is our privilege to exist; nor is it less indicative of the signs of these times, to behold our legislators artfully striving in the Senate to obtain full liberty for polluting the Sabbath, that sacred emblem of holy rest, by desecrating it to carnal pleasures,—but "Great men are not always wise," (Job 32:9) and the multitudes of men would daringly violate the divine precept "Refrain from doing thy pleasures on my holy day," (Isa. 56:2, and 57:13) because, they are "lovers of pleasures more than lovers of God," (2 Tim. 3:4).

These, and numerous similar instances, such as the unprecedented exertions now being made to diffuse knowledge, at a time when the facilities of transition to and from one country to another, are increased. Read Daniel 12:4. The eager and corrupt pursuit after riches, (see James 5:3, and 1 Tim. 6:10). The universal desire of professing Christians, to "turn away their ears from the truth, and to heap to themselves teachers, having itching ears," (see 2 Tim. 4:3, 4) are, doubtless, incontrovertible evidences that we have, verily, arrived at "the time of the end."

Be patient, therefore, under all afflictions, my dear brother, "for the coming of the Lord draweth nigh."—James 5:8. The jubilant day of Israel's redemption is at hand,—the days of their mourning are nearly ended (Isa. 60:20), for they shall be "turned into joy."—Jer. 31:13. Ah, and should it then be our happy privilege, joined to the "Israel of God," to glide together up the glorious heights of Zion and from thence behold the once sterile wilderness "blossoming as the rose," and the whole earth "filled with the knowledge of the glory of the Lord, as the waters cover the sea," (Isa. 11:9; Hab. 2:14), how bitterly shall we feel the sin, of ever having once doubted the exceeding great and precious promises of our beneficent God, to clothe us with the wedding garment of immortality ("for this mortal, must put on immortality," and we can be made like unto our risen Lord;) and desire His further grace, to wipe away the falling tears of sacred joy from all faces. Isa. 25:8; Rev. 7:17; and 21:4.

Ever yours, very faithfully, in the blessed hope of immortality, RICHARD ROBERTSON.
London, March 28th, 1856.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

SWEETLY fell asleep in Jesus, in Hamburg, Erie county, N. Y., on the 23d of April, 1856, ELIUD HERRON, aged about 53 years.

The humble subject of this notice was made a

happy recipient of God's grace and mercy, in early manhood, among the Methodists. He heard with gladness the blessed invitations of the gospel, and became a follower of Jesus; enjoying the happy tokens of divine favor and acceptance, and living near to God.

Subsequently, seduced by the blandishments of the world and the greed of gain—the snare and ruin of so many souls, in the church and out,—he lost his first love, grew cold, and wandered far from God. Giving up his faith, he forsook the assembly of the saints, and accompanied with worldlings and the ungodly. Yet some degree of seriousness, even in his greatest abandonment, never entirely left him. Dwelling in the midst of Sodom, for filthy lucre's sake, he became, for a while, the companion of scoffers and blasphemers, though not himself profane; and, though no drinker, he associated with the intemperate and drunken, ministered to their appetite, and trafficked in their ruin:—in this, and in other ways, countenancing sin and encouraging wickedness by his presence and example. To such depths will man sink, when he forsakes his God. But, blessed be his holy name, his mercy and love are infinite; and no depths are too deep for his arm to reach—to raise and save the fallen,—no defilements too great for him to clean. Let us then magnify the goodness and mercy of the Lord in loving the lost and saving them from their sin.

In 1842, God again had compassion on him, calling him out of Sodom and its defilements, and bringing him to rejoice in *The Blessed Hope*, by the preaching of the coming of Christ at hand. In much sorrow for his sins and wanderings he set out anew to serve the Lord;—this time, with fuller, firmer purpose of heart, with clearer conceptions of God's truth, and a better understanding of his blessed promises. The blessed hope was now to him more blessed than ever before; for it had come nearer to him and closer to his heart, than when he first believed, and shone with greater vividness and power.—*The Saints' Inheritance*—almost in sight—appeared radiant now with superior brightness and beauty; for it had a tangibility, a reality, a glory, he had never seen before. And the clustering evidences from the Prophetic Word—the unmistakable signs, in the natural, moral and political world—of the glorious appearing and kingdom of God our Saviour at hand, to consummate this hope, and bring in this glorious and everlasting inheritance, added strength to his faith—warmth to his love—fervency to his longings—fire to his zeal, and devotedness, and sweetness, inexpressible sweetness, to his joy. And so it has been with every true believer, who has received this heavenly truth in the love of it. Brother H. loved it with his whole soul; and its sanctifying, transforming power and effect was visible in his life and conversation, from the moment he embraced it till his death.

Unschooling, uneducated, deficient in ability and knowledge, he yet had learned Christ, and knew God, and the way of truth and salvation. The weakest in the things of this world, he was strong in faith, waiting for the glory of God. He had but one talent; yet, small as it was, he improved it, and his greatest fear was that he should let it lie hid or buried,—ye that have more, obey his example. He loved to talk of Christ—his coming kingdom—its glories and blessedness. He loved his Bible; it was his Book of books—his sweet food—his precious treasure—his heavenly guide. He loved the brethren; and so precious to him was the preaching of the Word—the good news of the Kingdom,—so sweet, the holy communion of saints, assembling themselves together to stir up each other's pure minds by way of remembrance to exhort one another and so much the more as they see *The Day* approaching,—so sweet and precious was this to him, that, even when too feeble for exposure, no storm, wet, cold nor weakness, could keep him from the assembly of believers, even when miles away. His whole soul seemed absorbed, filled, swallowed up, in the things of God and the kingdom; and he was willing to spend and be spent in the service of his Master, if he could by any means save some. Enfeebled by sickness, and unfitted for labor, he spent much of his time during the latter years of his life in Buffalo and Philadelphia, going among the poor, the ignorant and forsaken, in the by-lanes and alleys, distributing tracts, gathering children to Sabbath School, finding the needy, the sick and suffering, and procuring relief for their wants; talking with them, and exhorting them to give themselves to Christ and prepare for his coming and kingdom. With many deficiencies and impediments, with much bodily and mental infirmity, and feeling himself to be the very least of his brethren, he was yet abundant in labors, and sincerely and heartily devoted to his Master and the good of souls; and it is believed that some, among the poor and despised

of this world, will come up in the resurrection of the just and call him blessed. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works shall follow them."

In his sickness, Jesus was with him, his comfort and his hope. His whole thought and theme was Jesus—our blessed Saviour—our coming King. His meditations of Him were sweet, and his conversation and exhortations edifying and quickening. No longer able to read, nothing gave him so much delight as to hear his friends read to him from the Blessed Word, and frequently from Cummings' "Apocalyptic Sketches" and "Blessed Life," &c. His appetite for this heavenly food was insatiate—he could never get enough. Unable to attend the meetings, he loved to have the brethren call upon him and mingle their hearts and voices together in prayer and praise.

When the final hour seemed drawing nigh, he looked down into the Dark Valley without a fear; for his trust was in God his Saviour, who has promised to bring him again from the land of the enemy. And when death came, he sunk to rest—like one who falls into a sweet and peaceful sleep—in the blessed hope of waking again, to a happy and glorious resurrection, in the bright Morning of everlasting day.

His funeral was attended in Buffalo by the brethren, and a suitable and excellent discourse preached by brother McWilliams, from Proverbs 14:32:—"The righteous hath hope in his death." WM. B. HERRON.

Lines on the Death of Almira Dutton.

I would like to have these verses come in the Herald if you please. S. PAYNE.

She has fallen asleep, she is taking her rest,
And her spirit has flown to the home of the blest;
No cares can annoy her, no danger alarm,
In the arms of her Father she is safe from all harm.

Her form now is sleeping within the cold tomb;
Her heart, no more beating, is hushed in its gloom;
Her hand, so oft raised to help the distressed,
Lies pulseless and cold on her motionless breast.

Her toils are over; her journey is done;
Her mission complete, her race she has run;
She has passed the dark valley, the shadow of death,
And yielded serenely her faint, fleeting breath.

She has passed the blest portals of joy, peace and love;
She has seen the blest angels, who praise God above;

Sweet music celestial, has burst on her ear,
From the hosts of the ransomed, while God they revere.

We mourn her departure: our lost we lament,
But we know, by our Father the angel was sent,
Who summoned her home to her rest in the skies,
And lent her bright pinions on which to arise.

And though God thus has reft us of a dear friend,
Yet still for his blessings, our praise should ascend.

Then let us submissively bow to his will,
And seek all his mandates of love to fulfil.

W. N. STEARNS.

Sheldon, Vt., March 21, 1856.

BRO. HIMES:—I write to inform you of the death of Mr. D. Burgess. No longer than last Friday morning I stopped at his store in John street. I saw him and handed him the *Advent Herald*. He then looked as well as I ever saw him look. He was an excellent man. I am sorry on account of his loss. How true it is we know not what a day may bring forth; may we all be ready when the summons comes, is my prayer. Yours, New York, May 15th, 1856. W. TRACY.

"Daniel Burgess, of the firm of Daniel Burgess & Co., one of our oldest and most esteemed book publishers, died at his residence in Brooklyn, on Tuesday night, after a brief but severe attack of pneumonia. He was widely known and esteemed as a man of right and generous impulses, and of the most unbending integrity. He was formerly in business in Hartford, Conn. He was at the time of his death one of the officers of Plymouth Church, Brooklyn, (Henry Ward Beecher's) and his funeral is to be attended there on Friday morning, the 16th inst., at 10 o'clock."—N.Y. Tribune.

Thus one after another of the early friends of this paper are falling asleep. Brother Burgess has been a subscriber to this paper from the commencement. He was the first man whose acquaintance we ever made who believed the pre-millennial advent. He was a high-minded and honorable Christian gentleman, and an energetic business man. When Father Miller lectured in Hartford in March, 1842, his home was at the house of brother Burgess, through whose instrumentality he was induced to visit that city. Our brother will be greatly missed by all who knew him.—Ed. of Herald.

A SHAMEFUL ACT.—One evening last week some villains entered the fine orchard of Rev. Mr. Fellows, in Tiverton, R. I., and completely girdled every tree, and cut up the vines and shrubbery around his premises, which he had cultivated with great care! This is the third time a similar deed has been done. The active part which Mr. Fellows has taken in the Temperance cause is said to be the reason for this dastardly outrage.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
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NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LUNN.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic or mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,
A. A. HAYES, M.D., Assayer to State of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)
THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

March 8 & 9

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health, they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its vain, sleeky features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Pout Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old-time must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere, mar 15 4m

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MANUFACTURED BY MASON & HAMLIN.

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DR. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

Dr. Litch's Pain Curer, highly prized by all who use it as a family medicine. Price, 25 cts. For sale as above. [3m]

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PRINCETON, ANN. Md. John V. Pinto.
ROCHESTER, N. Y. Wm. Busby, 215 Exchange-street.
SALEM, MASS. Lemuel Osler.
SHARONAS GROVE, De Kalb county, Ill. Elder N. W. Spencer.
SOMONACK, De Kalb county, Ill. Wells A. Fay.
SHEBOYGAN FALLS, Wis. William Trowbridge.
TORONTO, O. D. Campbell.
WATERLOO, Shefford, C. E. R. Hutchinson, M. D.
WORCESTER, Mass. J. J. Bigelow.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
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To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, MAY 24, 1856.

The Seventeenth Annual Conference.

The seventeenth General Annual Conference of Adventists will be held in Boston and commence May 27th, at 10 o'clock A.M., and continue three days. Services will be held all day and evening, till the close.

The exercises will consist in sermons on the distinctive views of Adventists, together with reports from all parts of the country on the state of the cause.

Some time in the week the Anniversary of the General Missionary Conference of Adventists will be held, when a report and addresses will be made.

The friends and members of the Advent body have no need to be informed that this annual gathering is one of the most important means of cheering and encouraging one another in our work, as also of diffusing knowledge on the near coming and kingdom of Christ.

Our meeting will be held during Anniversary Week, when there will be a large gathering of all classes from all parts of the land. This will give opportunity to see many of other views, and to exchange salutations, as also if any desire, to attend any important meetings other than our own, from which we may derive instruction.

For some years we have not had a full and efficient gathering of the representatives of our Israel. But the time has come for such a gathering. Our own wants,—spiritual wants—demand it. We have need to see each other, and talk together on the subjects of our faith and hope, as also, of our trials and joys, and of the best means of spreading the gospel of the kingdom to the uttermost parts of the earth.

Our work is well begun, but not done. Light is now breaking upon us, and doors wide and effectual are being opened to us. We must labor more abundantly, give more liberally, and throw afresh our whole being into this work. The waste-places of Zion must be repaired, the ignorant must be enlightened, and sinners must be called to repentance, that they may be prepared for the kingdom.

We must lay aside irrelevant matters, and give all our energies to the great work of publishing and sustaining the gospel of the kingdom.

The period we occupy in prophecy is more important than any since the world began. Great Babylon is on the eve of its final overthrow, and the time is nigh when the morning shall burst upon us, bringing a bright and glorious day. Our peculiar age is full of hope. Glorious lights strike through the dark clouds. And now at eventide it grows light.

Come, then, one and all, to this feast.

Friends will call at this office, 46 1-2 Kneeland street, up stairs. We shall do all we can for their accommodation.

Conference in Illinois.

The Semi-annual Conference of Adventists of Northern Illinois will be held, Providence permitting, at Shabbona Grove, commencing Friday, the 30th of May, and hold over the following Sabbath.

P. B. Morgan, W. Pratt and others are expected to preach the word. A general invitation is extended to all to come and hear the reasons of our hope. Come, dear brethren and sisters, to this Conference, praying that the blessing of God may rest upon us, and that this may be the best meeting ever held in the West.

Teams will meet all who wish to attend the meeting at Waverly on the Chicago and Burlington Railroad; also at De Kalb, on the Galena Air-Line Road on Thursday evening, to convey them to the meeting.

Homes will be provided for all who come. There will be a good supply of Advent publications at the Conference for all who wish.

N. W. SPENCER, Secretary.

NOTE.—I shall not be able to attend the above meeting, as desired. I shall meet the friends West, in June and July, if God permit.

J. V. H.

Canada East and Vermont Conference.

The annual Conference of Adventists in C. E. and Northern Vt. will be held at the Outlet, Magog, C. E. commencing Wednesday, June 11th, at 5 o'clock P. M. and continue over the Sabbath.—There will be preaching the first evening, and probably in the afternoon and evening of each day afterwards. Let there be a general rally of the friends of the cause, that we may have a season of interest and refreshment on our pilgrimage. It is hoped that those who come to this meeting will make it a subject of prayer, that God would greatly revive his work among us, and make ready a people prepared for His coming. The friends at the Outlet will do what they can for the accommodation of those who attend.

J. M. ORROCK, Secretary of Conference.

To Correspondents.

D. W. S.—I shall be very glad to visit Starbridge if in my power. But fear I shall not be able to at present. Will see you at the Conference.

A. Northum, F. A. Berrick and D. R. Mansfield.—I will write in due time.

J. W. Bonham.—The account is square to the H. stopped. All right.

A. Berry.—I have no place or employment at present.

John Shaw.—Will call if I can and speak to the people.

H. H. Janes.—Will arrange to aid you if possible.

F. M. Cummings, Honolulu, Oahu, H. I. Sandwich Islands. The letters contained nothing of value.

THE ARMY OF THE GREAT KING; Short Sermons on short texts; Miscellaneous Pieces, and Poetic Musings. By J. M. Orrock.

The Army of the great King is an allegorical sketch of the Church in the world. The Short Sermons are pithy and evangelical. The Miscellaneous Pieces are all of a practical character, whilst the Poetical musings evince respectable poetical talent in their author. The preface to the volume is dated from Magog, Canada East, so that we may regard this striking religious volume as a Canadian production. The author is a believer in the immediate coming of Christ, and His personal reign upon earth.

Canadian Review (Montreal, C.E.)

This is a true, simple and unpretending production, which may with advantage be placed in the hands of youth, and from which they may derive considerable religious knowledge and truth. It does not pretend to the revelation of hitherto hidden and undiscovered truths, in the sacred pages of scriptural history; but it simply purports, as the author in his preface calmly expresses it—not to be designed for the eye of the critic, but for the heart and conscience of readers generally. It consists of a variety of miscellaneous pieces in prose and verse, all devoted to religious subjects and written "with the view of cheering some lone pilgrim in his journey through the land of darkness toward the inheritance of the saints in light." The author has shed a calm spirit of piety and religious fervor over the whole of his miscellaneous productions, and expressed his faith and religious zeal in clear, mild and becoming language. The work is well worthy of perusal, instructive to the young and old and equally pleasing and interesting to both.

Sinclair's Monthly Circular (Quebec, C.E.)

Without pretending to very original views of his subjects, the author has collected many valuable ideas on interesting scriptural topics, supported by references to holy writ. The work indicates both industry and ability. Every Christian parent would do well to place a copy in his children's hands, as well as to meditate himself upon the many facts brought before him within the compass of this little volume.

Eastern Townships Advertiser.

It "may be profitably read by all."

Stanstead (C. E.) Journal.

DEATH OF DANIEL BURGESS Esq.—We are pained to announce the death of one of the most useful, active, and beloved men among the Christians of this city and Brooklyn, Daniel Burgess, Esq., a Member of Plymouth Church. He died suddenly on Tuesday evening, after an illness of only a few days, and his funeral will be held in that church on Friday morning at 10 o'clock. His loss will be deeply felt not only in the church with which he was personally connected, but in all the Congregational and in many of the other churches in Brooklyn. He was one of the founders of Plymouth Church, and until his death an officer in it. He bore many of the burdens of the church in its early struggles, and has always been personally endeared to its whole membership. He was a spiritual and devout man in an exemplary degree, and of few other can it be more truly said, "The memory of the just is blessed."—Independent.

THE Report of the Methodist Book Concern for the year 1855, presented to the Conference of the Methodist Episcopal Church at Baltimore, states that the periodicals, except the Christian Advocate, failed to meet the expenses of their publication.

THE WORLD'S JUBILEE; under this striking title, Mrs. Silliman has put forth an earnest volume, the note that thrills through the whole of it being the idea that this earth renewed is to be the scene of the believer's future triumph and enjoyment with the Saviour. It is published by M. W. Dodd, N. Y.—N. Y. Observer.

The above work is for sale at this office. Price \$1.00.

PAGANISM IN CALIFORNIA.—The *Alta Californian* of a late date says:

Our Chinese residents have held a grand religious festival, upon a more expensive and magnificent scale than ever before in this country, during the last fortnight. The usual ceremony of adoring and worshipping their wooden gods was observed, and all the forms of idolatry as fully carried out as in their own land, and this too, within the shadow of the temples of Christianity.

SPLENDID LIKENESS OF DR. JOHN CUMMING.—We expect to get out a likeness of Dr. C. by the Anniversary week, the last of this month.

It will be copied from a splendid steel engraving from Edinburgh, got up by the Doctor's friends, at a cost of \$5 a copy. Ours will be about as good for \$1. Any who wish to secure copies will send in their orders. Four copies or more to any one address, and also to agents at 75 cents per copy.

We shall arrange to send safe by mail, at \$1, including postage.

NEW TRACTS.—No. 1, on the Study of Prophecy. No. 2, on the Signs of This Time.

Will be got out by the time of the Conference.

MARRIED, at Barnston, C. E., May 7th, 1856, by Elder D. W. Sornberger, Mr. BENJAMIN CURRIER, of Magog, to Miss SARAH LIBBY, of the former place.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Geognosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee</i> . By Mrs. Silliman	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.28.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50	per 100.
2. <i>The Kingdom of God</i>	"	"
3. <i>The Glory of God filling the</i>	"	"

<i>Earth</i>	"	"
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts, bound</i> . Vol. 1	.25.	.05.
" " " " " 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.
<i>The World to Come</i> —the Present Earth to be Destroyed by Fire at the End of the Gospel Age.	\$2 per hundred; 3 cents single.	
<i>The Bible a Sufficient Creed</i> . By Rev. Chas. Beecher	Price, \$2.50 per hundred; 4 cts. single.	
<i>Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked</i> . Price, 10 cts.		
<i>Glorification</i> . By Rev. Mourant Brook, M. A., of England.	\$2.50 per hundred; 4 cts. single.	
<i>The Personal Coming of Christ at the Door—Are you Ready?</i> Price, \$1.50 per 100, 3 cts. single.		
<i>First Principles of the Second Advent Faith</i> . This tract is illustrated by copious scripture references.	\$2.50 per hundred; 4 cents single.	
<i>The Duty of Prayer and Watchfulness in prospect of the Lord's Coming</i> . \$2.50 per hundred; 4 cts. single.		

The postage on the above tracts is one cent each

Appointments, &c.

I have appointments as follows:—First Sabbath in June at Canterbury, in the Town House; 2d Sabbath, at London Ridge; third Sabbath at London Village. T. M. PREBLE.

I will preach in Sutton, C. E., in exchange with Elder B. S. Reynolds, at the following times and places: Friday, May 30th, in the school house near Bro Tarsus French, or as he may appoint; Saturday 31st at North Sutton, as Bro Sweet may appoint; at the same place, Sunday, June 1st, at 10 a.m.; at Sutton Flats at 2 p.m.;—and at the Olmsted school house at half-past 5 p.m., or as those interested may arrange. C. P. DOW.

Bro. Thomas Holland will attend to the following appointments: May 11th, at 11 o'clock a.m. at the new meeting-house on the 1st Fork, in the neighborhood of Esq McIntyre; at the school-house near Daniel Miller, 18th, at 11 a.m.; and at 3 p.m. at 2d Fork;—with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock a.m.; at Benetette, 5 p.m.; June 8th, at Pine street, 11 a.m., and at 7 p.m.; with the church in Rich Valley the 15th, at 10 a.m.; at the Portage at 3 p.m. J. D. BOYCE.

Providence permitting I will preach at Marsh Creek, Centre county, Pa., Sunday May 11th; Coopers Settlement, 18th; Bush Neighborhood and Unionville, 24th and 25th, as brother Wm. T. Irwin may arrange. Snow Shoe June 1st as brother Hinton may arrange. M. L. JACKSON.

I will preach at Springfield, Vt., Sunday, May 11th; Mount Holy, 14th; Denmore Hill, 15th; Taurbridge, 18th; Fayston, Sunday, 25th. L. D. THOMPSON.

I H Shipman will preach at North Springfield, Vt., May 25. Elder D I Robinson will preach in the Advent Mission Church, No. 39 Forsyth st., N Y city, Sunday, 18th and 25th inst.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Moses Perkins—We sent the books at the time and paid postage on them. We now send again in the same manner.

S W Slater—We had supposed your name was Slater, but as you correct it, we have so arranged it on the books.

J M Orrock—Sent the 17th.

I C Wellcome—Sent bundle to S S B, as you requested, on 18th inst.

D Young—The remittance was not received.

T M Preble—Sent the 19th.

E. Davis—The \$1 sent for Mary Collis was not received; but we now credit it to her to No 782. You pre-paid it, of course; for if not it would not leave your office.

Wm S Miller, \$6.77—Have credited you S P. Miller, R. Harlow, A Phelps, D C Atwood, O Hewlett, P Quinton, H Phelps, and S A Bartholomew, each to No 789. Also credit you \$2 for 8 cops of G. to No 120.

A McBride—\$1.13 pays the balance of 50 cts on old acc't, and to No 798 on new.

DONATION from brethren in Perry's Mills, N Y, to aid Herald office.....\$22.00

RECEIPTS.

UP TO MAY 20TH, 1856.

The No. appended to each name is that of the HERALD to which the money credited p.p.s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

"C. P. Dow.—We credit you \$10, received April 30th, in a letter that had no date, signature, town, county or state to it. But we judged from a reference to a bundle ordered to Rouse's Point that it was from you?

A package directed to "Rev. R. K. Dossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

J D Boyer.—You say "Brother John sends one dollar," and give Shippen, Pa. as his P.O. address. We send to three John's at that place. Which of them sent it?

N W Spencer, 25 cents for G. to F O Sherwood. What is his P.O. address.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

S Payne 789; F Smith 802; Z Harvey 812; J Clark 781; M Clark 820; S M Case 789; S C H Forsaith 815; S. A. Hill book, and G. to 127; W S Howden 800, and 50 for 2 G's; Z Dunshiee, 815—each \$1. W Cook 824; A S Bartholomew 835, and .25 for G; N S Holmes, 833; H J Squire, Hurd, 815; R. Forsyth, 832; B. Angel, 789; J B. Estabrook, 834; J C Ramsey, 823; H Shute 789; G Wilson, 820; A Little, 841; A. Pettengill, 760; L Clark 815; H. J. Pearce, 770; S. Denison, 798; G W Clement 827; A. Thomas paid from 404 to 452, when the H. was stopped; B F Gilbert, 841; C. Stevens, 820—each \$2.

A Miller, 820; R Cox, 847, G. and books sent the 19th—each \$3.—S T Rowley, on acc't, \$4.—A McBride, 742—50 c dues; H. Foote, 820; D. Bosworth, on acc't; L. Shaw, 873—each \$5.—J. Barnes, 789—\$2.25; J F Morton, 815—\$10. C P Dow, on account, \$6.67; C A Thorp (by J W B.) 870—\$3.25.



Luke 9:28-30.

J. Y. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 785.

BOSTON, SATURDAY, MAY 31, 1856.

VOLUME XVII. NO. 22.

MAGNIFICAT: THE SONG OF THE VIRGIN MARY.

Luke 1:46-55.

My soul doth magnify the Lord,
Rejoicing in my Saviour:
For lo! the mighty God hath poured
On me His wondrous favor.
His hand hath done great things for me:
He stoops with bounty large and free
To crown my humble station.

On all that fear His holy name,
His mercies rest forever;
When trusting souls the promise claim,
His grace forsakes them never.
The goodness He hath proved to me
A gladdening theme of praise shall be
For every generation.

The Lord His sovereign strength has shown,
His own right arm extending;
The proud, with all their plans o'erthrown
Before His feet are bending.
The mighty from their seats abased,
The lowly by His hand are placed
In glorious exaltation.

The Lord hath filled with plenteous good
The needy souls that fear Him.
The rich, their haughty hopes withstood,
Shall find no portion near him.
Behold, to Israel's help inclined,
His past compassions called to mind,
He comes with great salvation.

My soul rejoices in the Lord,
In God, my mighty Saviour:
For He on David's house hath poured
His saving health and favor.
His covenant mercies long decreed
To Abraham and his chosen seed,
Shall be my song forever.

N. Y. Observer.

The Wide Welcome

BY JOHN CUMMING, D.D.

"And him that cometh to me I will in no wise cast out."—John 6:37.

HAVING discussed the sovereignty of God, I would now refer to the freedom, the responsibility, the privileges, and the obligation of man. Should any one ask, How can you reconcile these two?—"Him that cometh unto me I will in no wise cast out;" as if it rested with man's free will; and, "No man can come to me, except the Father which hath sent me draw him;" as if it depended exclusively on the sovereignty of God. I cannot reconcile them; I do not pretend to be able. It is the duty of a steward to bring forth the things that he finds in this inspired document; not always, and when all experience proves he is unable to reconcile things that will be seen to lie parallel, harmonious, and beautiful, only in the light and splendor from which they originally came,—the glorious presence of God and of the Lamb. But that the two are reconcilable somewhere and sometime I am certain; but because we cannot reconcile them in this dispensation, does not prove that they cannot be reconciled. How often do you in every-day life find a very weak man urge an objection against a very great truth, which you cannot at once obviate. But you do not say, The objection cannot be met because I cannot meet it. So, in the same manner, when you find two truths asserted in the Bible which you cannot reconcile, you are not to conclude they are contradictory, and cannot be reconciled, but you are to infer that you have not yet light enough to see their parallelism, or sight keen enough to detect the points of contact which they have the one to the other. We know quite well that two lines perfectly parallel will never meet; if you could extend those two perfectly parallel lines, millions, and millions, and millions more of miles, they would be no nearer each other at the end than they were when they first started. But if there should be in one of the lines an inclination to the other, so minute, so infinitesimal, that for ten thousand miles no measure could detect it, nor the most accurate instrument show it, yet as sure as that inclination exists, however minute, those two lines must ultimately meet and mingle. Between the sov-

ereignty of God, which is one line, and the responsibility—I will use the word, hoping I shall not be mistaken,—the freedom and responsibility of man, which is the other line, there is an inclination real and true, but so minute that we cannot detect it in this world; yet the two truths shall be seen to meet and mingle in one in the world to come; and that which seems to us antagonism now, shall be found in perfect harmony and order then.

"Him that cometh unto me I will in no wise cast out," is the encouragement to all, as every name, and sort, and sect, who feel that they are sinners, to come and find everlasting life. This is a vital, essential, and saving truth. The Jews cast out the Christians from their synagogue; but Jesus says, "I will not cast you out from my kingdom; on the contrary, the rejected of the synagogue of the Jews shall be, through faith, the accepted, and the saved, and the honored, of the kingdom of heaven." And therefore he says, "Him that cometh unto me." The lowest possible definition of true faith is, "Him that cometh unto me." It is a phrase constantly employed to denote true faith. "Come unto me, all ye that are weary and heavy laden;" "He is able to save to the uttermost all that come unto him." You ask, or some may ask, Come to Christ? We do not see him; we cannot see at what point of the horizon he stands. How can we come to him? I answer, it is not a material and mechanical progression that explains, "Him that cometh to Christ;" it is the heart rising above the low level of time, basking in the light and sunshine of his face, ever indicating a polarity that inclines it to him; enabling the Christian to say, "Whom have I in heaven but thee? and there is none on earth I desire beside thee." "My heart and my flesh faint and fail; but God is the strength of my heart, and my portion for ever." We are so accustomed to think that this tent, this tabernacle, in which we live, commonly called the body, is all ourself; that unless the feet walk, or the hands move, or the eyes look, or the lips open, we think we do nothing. But it is the mind that transacts the matters of eternity; it is the soul that comes, and goes, and believes, and receives, and rejoices; and the body is but the medium through which that soul communicates with another world. It can communicate with God with the body or without the body, or in spite of the body, or when the body is laid in ruins and mouldering in the dust. This expression, "Him that cometh unto me," is the very lowest type of true faith; not him that runneth unto me; not him that leapeth, like Abraham, for joy towards me; but "him that cometh," it may be very slowly, with stumbling, tottering, and hesitating steps; but if there be progression at all, there is infant faith that will rise at length to a giant's strength, and issue in full and everlasting fruition.

Let us mark the individuality of this welcome. He says in one passage, "All that the Father giveth me shall come unto me;" but in this passage it is, "Him that cometh, be it the lowliest and humblest upon earth; he that pines an orphan, forlorn, despised of men, may be assured that the least pulse of his heart that throbs with the least feeling of love to his Saviour, is not unrecognized in heaven; on the contrary, it is hailed and welcomed as of one that cometh to Christ, and believeth upon him. The first movement of the poor prodigal in the land of the stranger was, "I will arise and go unto my father." Before he took one single step, he was on his way to his father; his heart was in his home before his feet had crossed the threshold. A Christian, the moment he has made up his mind by grace to arise and go to his Saviour, has already the germ and commencement of a faith which will work by love, which will purify the heart, which will overcome the world, and eventually lift him from grace to glory, and from the ruins of sin to that restoration which is experienced at God's right hand. "Him that cometh unto me I will in no wise cast out;" not him that dies for me as a martyr; not him that is chosen in me before the foundation of the

world. Were these last the two characteristics, one would lead to despair, and the other to presumption. But it is simply written, "Him that cometh unto me." The gospel is preached not to martyrs, not to the elect, not to the predestinated, but to sinners: and yet the sinner that cometh unto Christ is chosen in him before the foundation of the world. Now, says Christ,— "Such a one I will in no wise cast out." This expression is equivalent to that beautiful promise, "I will never leave thee; I will never forsake thee." In this last promise are intense negations. It is, "I will not, no, never, leave thee; no, never, forsake thee." There is an accumulation of the intensest negatives to express the intensest faithfulness; not for God's sake, but for ours. So here is a reduplicated negative; "I will not cast out; I will not, no, cast out." "You may depend upon it," as if he had said, "whoever casts you out, I will not; whoever is unfaithful, I never can be. I may cast you down to humble you for your sins; I may cast you out of your estate to chasten you for your good; I may cast you forth from the society of those that you love; but all this is the chastisement of a son by a parent; I will never cast you out of the kingdom of heaven; and no force that earth can wield, no appliance that Satan can use, shall succeed in separating him that cometh unto me from my kingdom and glory."

In order to show how beautifully the gospel is adapted to reach man's case, we find three or four parallel passages, each one meeting a lower temperature, as it were, of Christian feeling. We have first, "Jesus stood and cried, If any man thirst, let him come unto me and drink." "Him that believeth on me, from him shall flow rivers of living water." Again, he says in another passage, "Let him that is athirst come; the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." And again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Do you say, I do not thirst for living water; I do not feel in my heart that intense desire for the blessings of the gospel which I ought to have? Your case is met; for if you do not thirst for Christ, and if I cannot address you as such; I can lower the invitation, and say, "Whosoever will." Are you willing to be saved? But if you should say, I have no will to be saved; I am not sure that I am willing; then I can come down a step lower still; "him that cometh." If you have so much will that you can take a step with your heart towards Christ for pardon, for happiness, and peace, you are welcome. But if you answer, I have no strength to come, and no merit to plead; I answer, you are invited to come without money, without merit, without any pre-requisite whatever; nay, the absence of merit is the presence of a qualification for acceptance through Christ Jesus. Thus every case is anticipated and met. There is no salvation for any one till he thus come to Jesus. Till men come to Jesus in the way and under the aspects which I have endeavored to explain, there may have been the adorning and relieving excellences of moral character; but they are not in the sight of God or in the judgment of Scripture in a state of salvation. You have no right to dream of an everlasting decree, or to assume the possibility of an election in Christ before the foundation of the world, until you have come to him. He himself distinctly and repeatedly says, "Ye will not come unto me, that ye may have life;"—showing there is no life till you do come. And the apostle Paul tells us that we were aliens and strangers to the covenant of promise, without Christ, and having no hope in the world. And our Lord himself says, "He that believeth on the Son hath life: he that believeth not shall not see life, but the wrath of God abideth upon him." We do not deny that honesty, sobriety, purity of life, liberality of heart, are beautiful, ennobling, precious; but what I do maintain is, that these may be, and yet salvation far off still.

It is so grievous a misapprehension on the part of many to say that those ministers who preach that you are saved through Christ exclusively, disparage the virtue and the graces that are reciprocated by the best and the most moral men, in the world in which we live. We say these graces are most precious; we maintain that Christians ought to be adorned with the loveliest, the fairest, and the most fragrant. But what we do allege is, that these graces are neither titles to heaven, nor the evidence of having come to Christ, nor infallible proofs that the soul is safe at a judgment day, and throughout an eternity to come. We, therefore, gather that in every instance faith in the Saviour precedes acceptance through him, the pardon of sin, salvation through his blood. It is not enough that there is a remedy; I must take that remedy that I may be well; it is not enough that there is a physician who can cure my disease, if I do not personally apply to that physician.

(To be continued.)

Thy Kingdom Come.

"And this is the cause wherefore all godly and faithful people pray in this petition, 'Thy kingdom come': they desire of God the Almighty, that his kingdom, that is to say, the last day, may come, that they may be delivered from their sins, and live with him everlastingly, world without end. . . . There are a great number amongst the Christian people, who in the Lord's prayer, 'Thy kingdom come,' pray that this day may come; but yet, for all that, they are drowned in the world, they say the words with their lips, but they cannot tell what is the meaning of it; they speak it only with their tongue: which saying indeed is to no purpose. But the man or woman that saith these words, 'Thy kingdom come' with a faithful heart, no doubt he or she desires in very deed that God will come to judgment, and amend all things in this world, to pull down Satan, that old serpent under our feet."—Bishop Latimer, A. D. 1552. *Select Sermons and Letters*, pp. 262, 265.

"Our Father, let thy kingdom come,"

The heir of glory cries,
As upward to the starry dome
He lifts his longing eyes;
He thinks of Heaven, where all obey
The laws of God alone,
And wishing Earth to own His sway
Pleads thus before the throne:

"Thine is the kingdom,"—thou didst make
The heavens and earth at first,
And only for transgression's sake
Was man's dominion cursed.
O come and take that curse away,
With each polluting stain,
And introduce the glorious day
Which brings Messiah's reign.

Thine is the power to conquer all
Who stand opposed to thee;
But lift thy rod and they will fall,
But speak and they will flee;
Bring this revolted province back
To loyalty and love,
That men may do thy will below,
As angels do above.

Thine is the glory, and to Thee
Shall praise and power be given,
When sin, and death, and misery
Shall from the earth be driven:—
When angels shall with saints unite
Their Maker to adore,
And songs shall roll from Zion's height
As ne'er were heard before.

Thy kingdom come—creation groans
And offers prayer to thee:
We hear it in the night winds moans,
And in the roaring sea,—
We hear it in the dying cry,
And in the faltering breath,
When no deliverer is nigh
To rescue man from death.

It rises from the holy dead,

And from each suffering saint—
From all who by the Spirit led,
Still pray and do not faint;
O Father hear this earnest prayer,
Let Jesus take the throne,
For earth's dominion, glory, power
Belong to Thee alone." J. M. ORROCK.

Religious Phases.

He is but a superficial observer who contents himself with denominational classification of religious parties, and who finds no other phases of religious life than are presented in the peculiarities of different sects. Ecclesiastical bounds do not and cannot define with sufficient accuracy the forms of religious life which are perpetually contending with each other.

Romanism, whatever may be its boasted unity, is a vast chaos of different and opposing elements, constrained, indeed, within the limits of a governmental despotism, but contending all the more fiercely within those limits, because of the outward constraint. So too, Episcopacy is rent into two great parties, which, agreeing in modes of ecclesiastical administration, stoutly withstand each other on cardinal points of faith. The Methodists and Baptists have respectively divided on a question of philanthropy. Presbyterians split on the rock of metaphysical definition, and Congregationalists are contending with each other about doctrines and policies. In our own Church there is clearly a tendency towards the most rigid conservatism, which comes into collision with an opposite tendency towards modern improvements in ecclesiastical operations.

These currents of thought, in the religious world, flow on with little or no respect for the mere outward landmarks of denominational organization. They flow under these. Their beds are deeper. They must be found, if found at all, in those grand and universal movements which are ever occurring wherever human nature comes under the influence of Divine truth. The most conspicuous phases of religious life are these five:

1. Formalists. These are both Protestant and Papal. They embody doctrine in a rite, and honor truth so far as it becomes ceremonial. With such, an orthodox creed is the mere drapery of a pantomimic worship.

2. In the opposite extreme of formalism, we find mysticism—turning plain words into allegories—trusting in dreams and vague impressions, rather than in the oracles of God, and making religion a thing of devout nonsense.

3. Against each of the above Rationalism utters its protest. It derides form. It scoffs at the dreamy vagaries of the mystic. It will try everything in scales of its own construction, and so, in attempting to weigh infinite matters in a finite balance, it is crushed under the burden.

4. Along side of all these may be seen a skeptical Humanitarianism. It wears a Sadducee's robe, affect the Essene's piety, talks with philosophical sentimentality of human want, and with selfish pride undertakes to show its superiority to all other forms of religious life. It is human nature trying to do in its own strength what only the Word and Spirit of God are able to accomplish.

5. The last phase we find in those truly living Christians who serve God in the Spirit, have no confidence in the flesh, and strive, according to the measure of grace given them to walk by faith. Their religion is, a life, and not a form. They rely on the sure word of prophecy, instead of the fitful phantoms of the mystic's brain. They trust the authority of God, rather than the deductions of Rationalism. They love man because they have first loved his Redeemer, and from him have learned how to love their fellows to the best end. They copy Christ.—*Chris. Intelligencer.*

Bearing the Cross.

What is the cross? Without adverting to the original aspect of this question, the cross of the Christian life, now, consists in any, and all those duties, which are trying to our feelings—which involve a sacrifice of our selfishness, in any of its forms.

1. That sphere of life and labor in which lies our greatest usefulness. However trying it may be to us, the crosses which there meet us, must be taken up, and borne with cheerfulness. The fact of its being a cross to our feelings, argues not against the duty, but strongly in favor of it.

2. Those duties which have a tendency to humble our pride, and subdue the sinful propensities of our nature. Duty in such relations, becomes a means of grace to sanctify our souls. In this case, the influence which makes the cross severe, must be dethroned, and an end which is most effectually secured by the faithful discharge of the duty. Thus whosoever will lose his life shall save it.—The cross becomes his greatest blessing.

3. Those spheres of effort which are fitted to increase our capacity of doing good. A man's influence and moral efficiency is, to a great extent, the result of cultivation. Our knowledge, our wisdom, our use of language, our habits of prayer and exhortation to the edifying of the church, depend on the earnest, humble, and persevering efforts we make, to fit ourselves to the duty. In the beginning it is always a cross, and often a very trying one which we are as much bound to take up, and bear with cheerfulness, as we are to love God and our neighbor. For unto him that hath, shall be given, and he shall have abundance, but from him that hath not, shall be taken away, even that he hath.

Those spheres of effort which have a fitness to lead sinners to Christ. Personal conversation with the ungodly in relation to their duty—their spiritual interests, and destiny. Free and earnest exhortation in the conference meeting, and a readiness to lead in prayer in the hour of social worship. In these duties, Christians can let their light shine before men, and however great may be the cross, they must bear it.

5. Finally, those efforts which are fitted to honor God and encourage the brethren.—The bearing of our full portion in every Christian effort—every mutual responsibility, and in all the relations of life, has this adaptation. God is honored and his church is encouraged and strengthened, when all his people come promptly to their duty—when none shrink from the cross they are called to bear.—*N. Y. Evan.*

The Treaty of Peace.

The following is an authentic Copy of the Treaty of Peace concluded at Paris:—

[TRANSLATION]

The Plenipotentiaries, after having exchanged their plenary powers, found to be in good and due form, have agreed upon the following articles:—

ARTICLE 1.

From the day of the exchange of ratifications of the present treaty there shall be peace and friendship between his Majesty the Emperor of the French, her Majesty the Queen of the United Kingdom of Great Britain and Ireland, his Majesty the King of Sardinia, his Majesty the Sultan of the one part, and his Majesty the Emperor of all the Russias of the other part, as well as between their heirs and successors, their respective States, and subjects in perpetuity.

ARTICLE 2.

Peace being happily established between their aforesaid Majesties, the territories conquered or occupied by their armies during the war shall be reciprocally evacuated.

Special arrangements shall regulate the mode of evacuation, which shall be effected as soon as possible.

ARTICLE 3.

His Majesty the Emperor of all the Russias engages to restore to his Majesty the Sultan the town and citadel of Kars, as well as all the other parts of the Ottoman territory of which the Russian troops are in possession.

ARTICLE 4.

Their Majesties the Emperor of the French, the Queen of the United Kingdom of Great Britain and Ireland, the King of Sardinia, and the Sultan engage to restore to his Majesty the Emperor of all the Russias the towns and ports of Sebastopol, Balaklava, Kamitch, Eupatoria, Kertch.

ARTICLE 5.

Their Majesties, the Queen of the United Kingdoms of Great Britain and Ireland, the Emperor of the French, the Emperor of all the Russias, the King of Sardinia, and the Sultan, grant a full and entire amnesty to those of their subjects who may have been compromised by any participation whatsoever in the events of the war, in favor of the cause of the enemy. It is expressly understood that such amnesty shall extend to the subjects of each of the belligerent parties who may have continued, during the war, to be employed in the service of one of the belligerents.

ARTICLE 6.

Prisoners of war shall be immediately given up on both sides.

ARTICLE 7.

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland; his Majesty, the Emperor of Austria, his Majesty the Emperor of the French, his Majesty, the King of Prussia, his Majesty, the Emperor of all the Russias, and his Majesty, the King of Sardinia, declare the Sublime Porte admitted to participate in the advantages of the public law and system concert of Europe. Their Majesties engage each on his part, to respect the independence of the Ottoman Empire; guarantee in common the strict observance of that engagement, and will, in consequence, consider any act tending to its violation as a question of general interest.

ARTICLE 8.

If there should arise between the Sublime Porte and one or more of the other signing Powers, any misunderstanding which might endanger the maintenance of their relations, the Sublime Porte and each of such powers, before having recourse to the use of force, shall afford to the other contracting parties an opportunity of preventing such extremity by means of their mediation.

ARTICLE 9.

His Majesty the Sultan, in his constant anxiety for the well being of his subjects, having granted a firman which, in ameliorating their lot without distinction of religion or race, proves his generous intentions towards the Christian population of his Empire, and desiring to give a further proof of his sentiments in this regard, has resolved to communicate to the contracting Powers the said firman, spontaneously emanating from his sovereign will.

The contracting Powers acknowledge the great value of this communication cannot in any case give to the said Powers a right to interfere, either collectively or separately, in the relations of his Majesty the Sultan with his subjects, or in the internal administration of his empire.

ARTICLE 10.

The Convention of July 13, 1841, which maintains the old regulations of the Ottoman empire relative to the closing of the Straits of the Bosphorus and Dardanelles, has been revised by common accord.

The act concluded with this view, and conformably to that principle, between the high contracting parties is and remains annexed to the present treaty, and shall have the same force and value as if it had formed an integral part of it.

ARTICLE 11.

The Black Sea is neutralised. Open to the mercantile marine of all nations, its waters and ports are formally and in perpetuity interdicted to flags of war, whether belonging to the bordering Powers or any other Power, save and except the exceptions mentioned in Articles 14 and 19 of the present treaty.

ARTICLE 12.

Freed from all impediments trade in the ports and waters of the Black Sea shall only be subjected to regulations of health, customs, and police, conceived in a spirit favorable to the development of commercial transactions.

In order to give every desirable security to the commercial and maritime interests of all nations, Russia and the Sublime Porte will admit Consuls in ports situated on the coasts of the Black Sea, conformably to the principles of international law.

ARTICLE 13.

The Black Sea being neutralised according to the terms of Article 11, the maintenance or establishment on its coasts of military maritime arsenals becomes as unnecessary as without object in consequence his Majesty the Emperor of all the Russias and his Majesty the Sultan engage neither to construct nor to preserve any military maritime arsenal upon that coast.

ARTICLE 14.

Their Majesties the Emperor of all the Russias and the Sultan have concluded a convention for the purpose of determining the force and number of light vessels necessary for the service of their coasts, which they reserve to themselves the right of keeping up in the Black Sea. This convention is annexed to the present treaty, and shall have the same force and value as if it had formed an integral part of it. This convention can neither be annulled nor modified without the assent of the Powers parties to the present treaty.

ARTICLE 15.

The act of Congress of Vienna having established the principles destined to regulate the navigation of the rivers which separate or traverse several States, the contracting Powers stipulate between themselves that for the future these principles shall be also applicable to the Danube and its embouchures. They declare that this disposition constitutes henceforth a part of the public law of Europe, and they take it (the disposition) under their guarantee.

The navigation of the Danube cannot be subjected to any hindrance which shall not be expressly provided for by the stipulations contained in the following articles. In consequence no toll shall be taken that may be based solely upon the fact of the navigation of the river, nor any duty upon merchandise which may be on board vessels. The police and quarantine regulations to be established for the security of the States separated or traversed by this river shall be conceived in such a manner as to favor the circulation of vessels as much as possible, save these regulations, no obstacle whatever shall be placed in the way of free navigation.

ARTICLE 16.

With the object of realising the dispositions of the preceding article, a commission, in which

France, Austria, Great Britain, Prussia, Russia, Sardinia, and Turkey, shall each be represented by a delegate, shall be charged to design and cause to be evacuated the necessary works from Isatcha downwards in order to clear the mouths of the Danube as well as the neighboring parts of the sea from the sand and other obstacles which obstructed them, so as to put that part of the river, and the said parts of the sea, in the best possible state of navigability.

To cover the expenses of these works, as well as of the establishments having for their object to assure and facilitate the navigation of the mouths of the Danube, fixed duties at a proper rate, to be settled by the Commission by a majority of votes, may be levied, on the express conditions that, in this respect, as in all others, the flags of all nations shall be treated on a footing of perfect equality.

ARTICLE 17.

A Commission shall be appointed, composed of delegates of Austria, Bavaria, the Sublime Porte, and Wurtemberg (one for each of these Powers), to which Commission the Commission of the three Danubian Principalities, whose nomination shall have been approved of by the Porte, shall be joined. This Commission, which shall be permanent, will first draw up the regulations of navigation and fluvial police; secondly remove the obstacles of whatever nature they may be, which as yet prevent the applications of the Treaty of Vienna to the Danube; thirdly, give orders for and cause to be executed the necessary works throughout the whole course of the river, and fourthly, after the dissolution of the European Commission, see to the maintenance of the navigability of the mouths of the Danube, and the neighboring parts of the sea.

ARTICLE 18.

It is understood that the European Commission will have fulfilled its task, and that the bordering Commission will have terminated the works designated in the preceding article under the Nos. 1 and 2, within the space of two years. The Powers parties to this treaty, assembled in conference and informed of these facts, will after having taken note of them pronounce the dissolution of the European Commission, and henceforth the permanent bordering Commission shall enjoy the same powers as those with which the European Commission will have been invested up to that time.

(To be continued.)

The Austrian Concordat.

Louis Kossuth recently delivered two lectures in Liverpool on the concordat between the Pope and the Emperor of Austria, which were marked by that vigor of thought and powerful eloquence which gave so much interest to his speeches in this country. He asserted that the object of the concordat was to make the civil structure of society subordinate to ecclesiastical supremacy; to make religion itself a tool for the unremitting aspirations of Papacy towards universal dominion. It enacted, he said, that the canonical institutions of the Roman church should be the supreme law of the land, indiscriminately superior to all civil law, and that the civil government should have neither control nor inspection over the mutual relations between church and state; and the emoluments of the bishops and prelates of every description were made to depend upon the mere pleasure of the Pope, who thus became their sovereign master the bishops being vested with arbitrary jurisdiction over the priesthood. The clergy were organized instruments of Papal ambition. They were placed without the pale of civil society, owning a realm of their own, their administration, their regulation, their revenues all withdrawn from the control and inspection of the government. They were placed above the laws of the country, exercising arbitrary control over public and private instruction, the whole education of the people, schools, sciences, the press, and even the book trade. All these means of power were held by the Pope, who moved them as the steam engine moves machinery. In a word, the concordat claimed supremacy over the state for the clergy, and by the clergy for the Pope. Such and nothing else, was the concordat.

Kossuth further spoke of the concordat as a confederation of kingcraft and priestcraft against what they consider their common adversary, liberty. He remarked that the concordat was but a complement to the third article of the secret treaty of Verona, concluded in 1822, of which he said:

"It was a fact, and not mere speculation, that at the congress at Verona, in 1822, a secret treaty was stipulated between Austria, France, Prussia, and Russia. England was governed by Canning then, and, to her glory be it remembered, withdrew from the compact. The third article of that treaty was as follows:

'Convinced that the principles of religion contribute most powerfully to maintain nations in a state of passive obedience which they owe to

their princes—the high contracting powers declare that it is their intention to sustain in their respective dominions such measures as the clergy may adopt for strengthening their interests, intimately connected with those of the prince. The high contracting parties offer their common thanks to the Pope for all that he has already done for them, and solicit his continued co-operation with them for the subjugation of nations. Such was the third article of the secret treaty of Verona, concluded in 1822."

It was quite natural for Kossuth to consider the concordat in its bearing upon the future of his own country, and accordingly we find the larger portion of his two lectures occupied with a review of the relations of the church and state in Hungary. He showed that when Hungary was an independent nation the ecclesiastical power was kept in subjection to the civil, and that a great degree of religious toleration and freedom had prevailed even down to the present day. Notwithstanding a partial encroachment on religious freedom, the Protestant church went on advancing, until in the Hungarian Parliament in 1848, with the sanction of King Ferdinand V., still living, they proclaimed the principle of perfect equality and reciprocity to all the Christian churches, and the year following crowned this structure of religious liberty by extending the same principle to the Israelites also. But the religious freedom, together with the national independence of Hungary, were now crushed by the invasion of two sovereign autocrats acting under the connivance of the other Christian governments. Francis Joseph had encroached on the rights of the Protestants. If even a little parish meeting was allowed to be held now, it was only upon a particular grant in every particular case, besides which there was the condition that a Roman Catholic commissioner should be always present with arbitrary power to control and even to stop the proceedings. With this, too, is a proscription as to the instruction in the educational institutions; instruction in the history of Europe was proscribed from the schools. Nothing was allowed to be taught that could make the children know that Hungary was a nation. The concordat of the 18th of August suspended the sword of papal ambition over the Protestants of Hungary, and consummated what Austrian perjury, absolutism, centralization and bigotry had begun. Said Kossuth:

"The first article of this convention gave a legality to the canonical institutions of the papal church, whilst the extermination of heretics is one of them. Woe to the Protestants of Hungary! Woe to the Catholic Hungarian who would dare to open his heart to the light of reformation! The ninth article authorized the Catholic bishops freely to exercise the power of pointing out as dangerous the books which they considered injurious to their religion; and the government was bound to prevent such books from being circulated in the country. This terrible blow told its own tale. In consequence of this the bishop's surrogate had the right not only to condemn new books, but also to prohibit the sale of books in existence. Already several immortal productions of genius, such as the works of Schiller, were prohibited. The Bible's turn was sure to come next. Nothing was more dangerous to priestcraft than the Bible. The life, the doctrines, and the very death of our Saviour were full of instruction and of Divine condemnation of priestcraft. Not in vain had the Council of Trent prohibited the promiscuous reading of the Bible in the vernacular languages, declaring it to be rather detrimental than conducive to the salvation of souls. The Bible was soon to be a forbidden book in Hungary, they might be sure. Article 16 not only pledged the Emperor to cause the Roman Catholic priesthood to be revered throughout the land, but stipulated civil assistance by punishment for every thing that could be constituted into a contumacious by word or deed of the Catholic church, its faith, its liturgy, or institutions. Why, by all that was sacred, that sounded like the revival of the inquisition! Protestant worship, nay, the very existence of Protestantism, had been always considered by the Popes and their satellites a contumacious of their church, their institutions, and religion. What dreadful persecutions were looming in the future from this article!"

Kossuth has stated his case in strong language, and his conclusions are bold and startling. Who will say that they are not warranted by a fair interpretation of the remarkable agreement between the Emperor of Austria and the Pope?

The Kansas Investigation.

The Committee appointed by the House of Representatives is at work in earnest with the Kansas Election Investigation. Several days' proceedings have been made public, from which it is certain that the propagandists of Slavery had formed an extensive organization for the express purpose of introducing illegal voters, and thus making Kansas a slave State. Mr. Jordan

Davidson, the first witness who was examined before this Committee, testified that he was a member of a Secret Society formed in Missouri, the express object of which was to make Kansas a Slave State; and that he had reason to believe that it existed also in other Southern States—in Virginia, in Tennessee, Kentucky, and Arkansas. He came from Missouri to Kansas to vote; was sworn in on the spot as one of the officers of election; and knew of many others who came from Missouri and voted. William Lyons, another witness, testified that at the election, March, 1855, he saw a Mr. Shelby, who told him he had come 100 miles to vote, and "eight hundred Missourians would vote on that day."—he himself knew that over 100 went to Douglas, where the polls were held, that day to vote. Augustus Wattles, living in the Second District, testified after an examination of the census returns, that there were but 25 legal voters in that District; and yet several hundred votes were cast. At that poll Mr. Hammond Muzzy, said that just as he got there a Mr. Mace offered to vote—and that when the Pro-Slavery Party saw that his vote was a Free State vote, they said he should not vote it; several men took hold of him by the collar and pulled him away; he took hold of me, and we were both pulled away together from the poll; and they cried out 'Cut his throat,' 'tear the d—d heart out of him;' saw one man draw a knife upon him, without doing any injury; saw a man with a lever, trying to pry up a corner of the cabin; others cried out, 'don't do it until you have orders;' saw Ellison come out of the cabin with the ballot-box in his hand, and cry out, 'Hurrah for Missouri!' Ellison was one of the Judges; heard Jones (now Sheriff) say he would give the Judge five minutes to resign or die; Jones gave one more minute, and they then left; these Judges were Ramsay and Burson, both Free State men; was there when the other Judges were appointed; the crowd then commenced voting; saw no Free State man vote."

Here the Missouri mob obtained entire control of the poll, and, with Sheriff Jones at their head, compelled two of the Judges, under threats of death, to resign, and then put two others in their place. In the Seventh District, Marcus H. Rose testified that there could not have been over 30 legal voters in the District—and 234 votes were cast. J. B. Titus testified that over 200 Missourians encamped near his place, and told him they had come there expressly to vote. William Jessie swears that he was at the polls in the Second District, and that "things went on until about 38 votes were taken, when one man came forward whose vote was objected to; the Judges would not receive it until he swore he was a resident of the Territory; the crowd cried out he should vote without swearing; while this was going on a dozen came to vote and were pulled away; pistols were presented to the Judges, and they were told their brains should be blown out if they did not receive the votes of these persons who refused to take the oath; they declared they came there to vote and they would vote."

The mob finally demanded of Burson and Ramsay, the Free State Judges, that they should resign, and threatened to blow out their brains if they refused. Jessie further says:

"I hunted for Messrs. Burson and Ramsay, the other judges, to see if they had come out; found them, and heard a man telling them he would give them five minutes to resign or die; I went into the cabin to see Burson again; and saw a man holding a watch in his hand; I told Burson he had better leave the house; he said he did not want to leave his own house; he did finally with Ramsay and myself; we went, some fifteen in number, to Mr. Ramsay's house; I asked Burson where the poll books were; I found the poll books in his pocket; he handed them to Mr. Humbacker; Mr. H. and Mr. B. then went towards their homes; a crowd of men came on horseback and asked where the poll books were; we told them we did not know; they swore they were there—went off and returned again and abused us; Mr. Jones, now Acting Sheriff, was with them, on horseback, with Mr. Humbacker behind him; soon others came after Judge Wakefield; they demanded he should go with them; he consented to go with them after three had promised to protect him against harm; Jones was one of the three; the cry and search was then for Burson; I found him and went away with him; when I returned, the bigger part of the company had gone;—Jones, now Sheriff, was the man who was holding the watch and telling them they had five minutes to resign or die; some were there voting when I got back; when they left they went down East; I suppose there were nearly 400 strangers there; have not seen them in the District since; they were well armed with knives, guns, and revolvers; I do not know as any settlers of the District voted."

Thomas B. Wolverton testified that he was at the October election in Willow Spring—and that he was told by several men there that they had come from Missouri to vote, in order to make Kansas a Slave State; and Thomas D.

Hopkins, residing about nine miles south of Lawrence, says that at the election he saw many of his old acquaintances from Missouri; he adds:

"They told me there was about twenty-five of my acquaintances there from that settlement; they said they came to vote and intended so to do; they said they wanted to make it a Slave State; if it wasn't they would lose their property, and if it was necessary they would come again; they told me there were from 700 to one thousand from Missouri in this place, and that there would be from 5,000 to 10,000 here in the Territory from Missouri to vote."

The general tenor of all the testimony is the same; and it proves, beyond all possibility of doubt, that thousands of armed men from Missouri have invaded Kansas at every election, robbed them of their right of suffrage, and imposed upon them officers and legislators who did not represent their wishes, but acted in direct defiance of their will. It is the laws made by these men, thus elected, that the people of Kansas are required to obey. And the whole power of the Federal Government is to be used to compel obedience.—N. Y. Times.

Lord Russell's Trial and Death.

He knew very well that he had nothing to hope, having always been manful in the Protestant cause against the two false brothers, the one on the throne, and the other standing next to it. He had a wife, one of the noblest and best of women, who acted as his secretary on his trial, who comforted him in his prison, who supped with him the night before he died, and whose love, and virtue, and devotion, have made her name imperishable. Of course, he was found guilty, and was sentenced to be beheaded in Lincoln's Inn Fields, not many yards from his own house.

When he had parted from his children on the evening before his death, his wife still stayed with him until ten o'clock at night; and when their final separation in this world was over, and he had kissed her many times, he still sat for a long while in his prison, talking of her goodness. Hearing the rain fall fast at that time, he calmly said, "Such a rain tomorrow will spoil a great show, which is a dull thing on a rainy day."

At midnight he went to bed, and slept till four, even when his servant called him, he fell asleep again, while his clothes were being made ready. He rode to the scaffold in his own carriage, attended by two famous clergymen—Tillotson and Burnet—who sang a psalm to him very softly, as he went along. He was as quiet and as steady as if he had been going out for an ordinary ride. After saying that he was surprised to see such a crowd, he laid down his head upon the block, as if it had been the pillow of his bed, and had it struck off at the second blow. His noble wife was busy for him even then, for that true-hearted lady printed and widely circulated his last words, of which he had given her a copy. This made the blood of all the honest men in England boil.

The University of Oxford distinguished itself on the very same day by pretending to believe that the accusation against Lord Russell was true, and by calling the King, in a written paper, the Breath of their Nostrils and the Anointed of the Lord. This paper the parliament afterwards caused to be burned by the common hangman, which I am sorry for, as I wish it had been framed and glazed, and hung up in some place, as a monument of baseness for the scorn of mankind.—Dickens' "Household Words."

A Strange Delusion.

On Thursday afternoon, Mr. Jardine, Solicitor to the Treasury, accompanied by Sergeant Lockyer, of the detective police, left town for St. Alban's for the purpose of inquiring into the conduct of a Mr. C. Parker, who has for the past two years resided in that neighborhood, and who has lately attracted attention in consequence of his strange assertions respecting himself. The object of the above gentleman's visiting St. Alban's and the facts of the case are briefly these:—Recently, and so late as the 4th of March, two letters, purporting to come from Mr. C. Parker, as above, were received at the Palace, addressed to her Majesty, in the first of which the writer, after describing himself as the prophet Elijah, proceeds to assert his right to the crown, and requires of her Majesty to surrender her rights and dignities to him as the Prophet chosen of God. If her Majesty refused, then he would command it by main force, at the point of the bayonet, and her Majesty was to abide the consequences when he ascended the throne. The second letter held out no personal threat. The unfortunate man was conveyed to the station, where evidence was taken as to his state of mind and his strange conduct for the last 12 months. Dr. J. P. Nicholson gave it as his opinion that Mr. Parker was of unsound mind, and, that it was necessary to place him

under restraint. The accused reiterated to the Bench his conviction that he had been actually commissioned of God; that he was mentioned in the second and last verses of the Old Testament, and again in Revelations; and that God intended to confer upon him unlimited power and wealth in this country. An order having been made for his removal to Bethlehem Lunatic Asylum he was taken from the town the same evening for London. He is very respectably connected, and has a brother a barrister in the Temple.

Foreign News.

FRANCE.—A bill has been introduced into the Legislature granting 400,000 francs for the baptism of the Imperial Prince, in June.

The *Moniteur* publishes the monthly account of the Bank of France. Balance satisfactory.

The son of the King of Sweden, King of Wurtemberg, and Maximilian, brother of the Emperor of Austria, are visiting Napoleon's Court.

Edgar Ney is bearer of Napoleon's letter, in reply to the Czar's notification of his accession.

Count Morney is the new Minister to St. Petersburg, and Count Orloff has taken for him the Woronzoff Palace, on a three year's lease.

Speculation on the Paris Bourse has reached a great height, and English commercial papers warn British capitalists against it.

The weather has been severe for several days past in France.

SPAIN.—Arrests of suspected persons continue at Barcelona. The conscription passed off quietly throughout the country.

BELGIUM.—The Senate is convoked for Wednesday, 14th.

Count Walewski's demand to muzzle the press of Belgium has created an intense excitement. A dispatch from Brussels says: In the chambers on Wednesday, the Foreign Minister, in answering the interpolations on the recent speech of Count Walewski on the press of Belgium, replied that the speech had not been officially communicated to the government. When that communication shall be made, the answer would be ready, and would be communicated to all governments, and would formally maintain the rights of a constitutional and independent country.

It was further asked whether any power had asked for any modification of the laws relating to the press in Belgium: the Minister said he would answer in one word—"Never." The sitting broke up amidst immense cheering and enthusiasm.

HOLLAND.—A treaty of commerce and navigation, based on the principles of reciprocity, has just been concluded between Austria and Holland.

DENMARK.—The Hanse towns have refused to adhere to the capitalization forced by Denmark, in the question of dues. Considerable excitement is caused by the announcement that an American fleet is on the way to Copenhagen.

AUSTRIA.—The synod of Austrian Bishops at Vienna is about adjourning, without having accomplished its objects.

ITALY.—It is stated that a collective vote of the powers who signed the peace treaty, is about ready to be forwarded to the governments of Rome and Naples, recommending the reforms evidently required by the Italian people.

It is also said that the Pope's legate at Paris has formally protested against Count Walewski's language in Congress, and that the Papal government is preparing a detailed reply thereto. It is still further rumored that Naples will anticipate the remonstrance, by granting an amnesty on an extensive scale.

SARDINIA.—A dispatch from Turin says the memorandum presented by Count Cavour and the Marquis de Villamarine to the Chambers, shows that Austria having, at the Conference, refused to discuss the condition of Italy, Sardinia is the only State which offers a barrier to revolution, and demands the co-operation of England and France in carrying out reforms.

It shows that the evils of the Austrian occupation are opposed to the interests of Italy and Europe, and contrary to the treaty, humanity and justice; and finally the memorandum calls on England and France to unite with Sardinia in the application of an efficient remedy.

THE CRIMEA.—Correspondence from the Crimea to April 20, records merely preparations for departure, with drilling and furbishing of men and clothes, to make a good appearance on their return home. Two regiments of English Cavalry had already embarked at Scutari for home.

TURKEY.—Disturbances continue in Turkish

Asiatic territory. Nothing additional of troubles at Nazareth and Mecca.



The Advent Herald.

BOSTON, MAY 31, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE GIVING OF THE LAW ON SINAI.

ISRAEL journeyed from the wilderness of Sin (Ex 17.1) "according to the commandment of the Lord [Jehovah] and pitched in Rephidim: and there was no water for the people to drink;" and the people murmured for thirst. Moses carried their complaints unto Jehovah, who said to him (vs. 5-7): "Go on before the people. . . Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so." And he called the place Massah [Temptation] and Meribah [Chiding, or Strife] "because they tempted the Lord [Jehovah] saying, Is the Lord among us or not?" Paul, in referring to this event, says (1 Cor. 10:4), "They drank of that spiritual Rock that followed them; and that Rock was Christ."

In the third month from their coming out of Egypt, Israel encamped before mount Sinai "on the same day," i. e. the first day of the month. And (19:3) "Moses went up unto God [Elohim] and the Lord [Jehovah] called unto him out of the mountain saying, . . . Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself. Now therefore if ye will obey My voice, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation."

Moses repeated to the elders of the people what Jehovah had said, and they replied (v. 8), "All that the Lord [Jehovah] hath spoken we will do. And Moses returned the words of the people unto the Lord [Jehovah]. And the Lord [Jehovah] said unto Moses, Lo, I come unto thee in a thick cloud that the people may hear when I speak to thee. . . Go unto the people and sanctify them . . . and be ready against the third day: for the third day the Lord [Jehovah] will come down in the sight of all the people upon mount Sinai."

As Israel left Egypt on the fourteenth day of the first month, seventeen days would bring them to the first day of the second month, and thirty more to the first day of the third month, when they encamped before Sinai. The third day from that time, when Jehovah was to manifest Himself in the sight of Israel, would make fifty days from their passover; from this event the Pentecostal feast was instituted, and on the anniversary of it, the Holy Spirit was visibly manifested upon the Lord's disciples.

"And it came to pass," (Ex. 11:16-20) "on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God [Elohim]; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord [Jehovah] descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God [Elohim] answered by a voice. And the Lord [Jehovah] came down upon mount Sinai, on the top of the mount; and the Lord [Jehovah] called Moses up to the top of the mount; and Moses went up." And Elohim said (20:2-11): "I am the Lord thy God [Jehovah thy Elohe] which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods [elohim] before Me. . . For I the Lord thy God [Jehovah thy Elohim] am a jealous God [EL]. . . Thou shalt not take the name of the Lord thy God [Jehovah Elohim] in vain. . . The seventh day is the Sabbath

of the Lord thy God [Jehovah Elohim]. . . For in six days the Lord [Jehovah] made the heaven, the earth, the sea, and all that in them is, and rested the seventh day:" and so on, through all the words of the Decalogue.

"And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking, and . . . they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear, but let not God [Elohim] speak with us lest we die. And Moses said . . . Fear not: for God [Elohim] is come down to prove you . . . Moses drew near unto the thick darkness where God [the Elohim] was" who talked with him, and said (23.20-23).

"Behold I send an Angel [Melach] before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of Him and obey His voice, provoke Him not, for He will not pardon your transgressions: for My Name is in Him. But if thou shalt indeed obey His voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel [Melach] shall go before thee and bring thee in unto the Amorites" &c.; "and I will cut them off."

THE RESURRECTION OF THE BODY.

THIS we regard as a cardinal doctrine of Christianity. That Christ died for our sins, was buried, and was resurrected, is the foundation of the hope of the Christian, and it was the basis of the apostles' preaching. In the 15th of 1st Corinthians Paul affirms that "if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain." And he adds, "Yea, and we are found false witnesses of God; because we have testified of God, that He raised up Christ, whom he raised not up if so be that the dead rise not."

To deny the resurrection of the dead, is, then, to deny Christ's resurrection, to accuse the apostles of being false witnesses, and to affirm that all mankind are yet in their sins, and therefore without hope and without God in the world.

That Paul is there discoursing of a resurrection of the body, is evident from the nature of the testimony that he advances to prove Christ's resurrection. It was his body that was raised on the third day, that was seen of Cephas, of the twelve, and of the five hundred at once; and the resurrection that he bases on that of Christ, is that of those who have "fallen asleep in Christ," which can be predicated only of those who have departed this life in the faith of Jesus.

We have in another column, an article signed "Enquirer," in which an attempt is made to disprove that the resurrection of the body is taught in John 5:28, 29—a literal rendering of which is as follows: "Wonder not at this; for the hour is coming, in which all in the tombs will hear His voice, and will come forth; those who have done good to a resurrection of life; and those who have done evil to a resurrection of condemnation."

Our correspondent premises "that truth in its development has hitherto been progressive." But truth never progresses in a circle, so as to make that false at one time which was true at another. Therefore truth, while it may shine with more and more clearness, never contradicts what was truth in a previous age. And a fancied "progress" is no apology for obscuring the testimony of the text. We shall therefore criticise the criticism of our unknown correspondent, and attempt to show that the text in question does affirm the resurrection of the bodies of all the tenants of the graves.

The first argument to which we reply is that "not a word is said about 'body,' for the Greek *nekros* does not mean a dead body."

Nevertheless it means the dead; and it is rendered by that word in the 132 places of its use in the New Testament,—its signification being precisely the opposite of the living. In several places it is used tropically, to illustrate by analogy the moral condition of sinners, and their destitution of spiritual life; but except when used as a trope, it is never applied to the living but to the dead,—to those who have departed this life. It ordinarily indicates a condition of being—the deceased, in contrast with those who are not deceased; but it does, notwithstanding our correspondent's denial, sometimes denote the condition to which the dead body is reduced. In Matt. 23:27 it is the word used for dead men's bones. Robinson gives as its primary significance, "one dead, a dead person," which he affirms to be "the Homeric and early usage." He gives it in the singular, "a dead person," and plural, "the dead." Pickering defines it: "dead," "deceased," "a dead person," "a corpse," "the dead body," "ghosts" in hades, &c.; and he gives illustrations from the

classics for each of these applications. Donnegan defines it, "a dead body, as an adj. dead."

There is thus no room to question the significance of the word; and the only question then is, whether "the dead," in John 5:25, who shall hear the voice of the Son of man and live, is to be understood, in that connection, literally, or tropically. Our correspondent claims that reference is made to "the dead buried in their sins." To this we reply that dead and buried are not correlative terms: a person may be dead without being buried, and may be buried without being dead. And when the word is used tropically, to indicate those dead in sins, a burial is not predicated of them: they are simply dead in sin, as in Eph. 2:4-7.

In the text last referred to, the word is undoubtedly used tropically; for the conditions of the trope are there complied with. In all tropes, the figure is in the predicate, and never in the subject, which is always literally expressed. In Eph. 2:4-7 Paul is speaking of "we," the living Christians of his day, whose past and then present condition he illustrates by metaphors taken from the death and resurrection of the body. "Even so," he says, we "who were dead in trespasses and sins, he hath made alive together," &c. As they were not literally dead, and had not literally been made alive, these metaphors illustrate the great change which they had undergone, whose sins had been freely forgiven through their faith in the blood of Christ. It was not a change from death to life, but it was analogous to it, and it is fitly illustrated by metaphors drawn from that change. There is, however, no trope in the subject. The Christians, and they only, were the subjects of that change. In contrast with this usage "the dead" in John 5:25, is the subject, and not a predicate of the Saviour's discourse. He is speaking of the dead, and what he affirms of them is that they shall live. It is therefore the literally dead, and not another class of beings who are the subjects of this affirmation. And therefore there can be no metaphor in the term as there used.

In addition to the foregoing, it is not only the dead, as in v. 26, but v. 28, "all that are in the graves shall hear his voice." The dead in sins are never in the graves; those in the graves are the subjects of the affirmation; only dead bodies are in the graves, for it is not *hades* but *mnemeon* that is here used, which is always rendered a tomb, sepulchre, or a literal grave; and therefore by no law of trope, can it be shown that others than the literally dead are here spoken of.

Our correspondent's next criticism is on the word *resurrection*, which he makes simply a rising or standing up. And therefore he decides that it is not the standing up of the dead body from the grave, but a standing up from death in sins to spiritual life. It is true that the Greek word *anastasis* has primarily, that signification. But the nature of that rising up is to be determined by the context and subject. If only the living who are metaphorically dead in sins, were the subject, their rising up might not necessarily imply a rising from the dead. But in this case, the dead, those in the graves, being the subject, the only rising up again that can be predicated of them, is that which shall restore them to life, and cause them to come forth from the graves.

He also criticises the words "come forth," which he renders "go forth;" but that does not affect the subject; for in this connection "the graves" are the receptacles from which the subjects of the affirmation are to emerge, and the only going forth that can be predicated of the tenants of tombs, is one that follows their being changed from the dead to the living.

His next criticism is on the word "damnation." The Greek *krisis*, he says "means judging, deciding, determining." The word, however, is a noun and in the New Testament is always rendered "judgment," "damnation," "condemnation," or "accusation." It is that which occurs in Jude 6, "unto the judgment of the great day." The term is not limited to the final judgment; but it being predicted of those who have done evil and shall go forth from their graves, that they shall go forth to a resurrection of condemnation, it is not possible, by any law of tropes, to make that damnation other than the condemnation they will be subjected to in that day.

Our correspondent farther affirms, that reference is not there made to a period in the future, but to a time that had then come. We reply that reference is made both to a time then present, and to one in the future. It was true then that the dead did hear Christ's voice and live. The widow's son of Nain (Luke 7:15) heard his voice, when being borne out of the city on a bier, "and he that was dead sat up." Christ said to Lazarus, who was four days dead, John 11:44, "Come forth. And he that was dead came forth bound hand and foot with grave clothes." Thus while the hour

was coming when the dead should hear and live, the Saviour could truthfully add: "and now is,"—as is proved by the examples given. But that the phrase "is coming," applies to the future, is not only in accordance with good usage, but is demonstrated by the conditions of the connection—reference being made to a standing up of all the dead, and their going forth from their graves, which had not then transpired.

It is a strange idea which those have who have never familiarized themselves with the laws of trope, that a tropical use of language in one place, is a justification for regarding the language as tropical in all other places of its use: which would destroy any certainty to the meaning of language in any place! No error could be more subversive of sound criticism. Paul's denominating conversion in Eph. 2:5, a making alive, does not make it necessary to suppose that only a conversion is supposed when such an affirmation is predicated of our "mortal bodies." But Paul in that text does not use the word *anastasis*, which is used in John 5:27, and which in the 42 places of its use in the New Testament, with a single exception (Luke 2:34), is applied to a rising from the dead. Paul, however, never illustrates any moral change that the wicked will undergo by any metaphor drawn from the resurrection of the dead; nor is such a metaphor applied to them in the Scriptures, as it is to the righteous; but in John 5:27, the wicked come from their graves as well as the just, and therefore a literal resurrection is affirmed of them.

Take away from the Christian the doctrine of the resurrection, and his risen Saviour is placed back again in the tomb. His Lord is taken away and no one can tell where they have laid him. A "Progress" that will deny the resurrection, is a progress on the German road that many have traveled till they have denied all that was distinctive in Christianity.

Should our correspondent favor us again, we shall expect him to remember his promise, and introduce himself to us by his real name.

MY JOURNAL.

Tuesday, May 6.—Went to New Bedford to visit a sick and dying niece, by request of her afflicted parents. They felt anxious about her eternal welfare, and hoped for good by a visit from one, whom she respected and loved. But it was too late—the vital spark had fled. I found my brother and sister in deep affliction. A lovely daughter of 14 years, possessing many excellent traits of character, was taken from their fond embrace. And though I did not see her before death had done its work, yet they had the assurance before her departure, that Ellen departed only to be with Christ, till the first resurrection. May God console beloved parents, and brothers and sisters who are afflicted in this dispensation of his providence.

Wednesday, May 7.—Visited Providence, R. I. Found Bro. Osler settled in his new field of labor, with cheering prospects.

Friday, May 9.—Took cars for New Haven, Vt., and gave a lecture in the evening. It was stormy, but a good number came out, and we had a good season. Elder D. Bosworth, the pastor, as well as his flock, received me cordially and cheered my drooping spirits. They have had a good revival of late and a goodly number added to the church. At the close of the service, though it stormed, Bro. Case conveyed me to Bristol, and treated me with Christian hospitality.

Saturday, May 10.—Came to Perry's Mills, and put up at my old home, with Dr. Loomis.

Sabbath, May 11.—After a dreary storm, the Lord's day dawned upon us in all the beauty of a clear spring morning, without a cloud. I preached to a crowded house of very attentive hearers at 10 A. M., and at 12 immersed five believers in the presence of a large audience. Among the number was my third son, William. He was early impressed with the subject of religion, but not till of late has he come out boldly in the cause of the Redeemer. He has spent several months with Dr. Loomis, of this place, who has treated him for Epilepsy. His health is somewhat restored, and I have reason to be grateful to the Doctor and his kind family, for their attention to his spiritual health, in connection with the physical; for, under God, they have been the instrumental cause of his consecration to Christ. May he be an honor to the cause of Christ.

There has been quite a revival in this place, and in all the region, in which Adventists and all denominations have taken part. Much of the interest is traced to our last camp-meeting at Perry's Mills.

In the P. M. I gave a lecture on the signs of Christ's near coming, in the M. E. Church, at Moores, N. Y. In spite of the Methodist and Congregationalist ministers both refusing to give the

notice, I had a large and attentive audience, to whom I spoke from a full heart—I hope for good. The people want to, and will hear on this subject.

Tuesday, May 13.—Gave another lecture in Perry's Mills, to a full house, and closed my labors among that kind people for the time.

Wednesday, May 14.—Gave a lecture in Champlain. We had good attendance and an interesting season. I was kindly and warmly greeted by old and tried friends, and helped on my way after a "godly sort."

Here I learned that the people gathered from all parts on the previous Sabbath, A.M. to hear me, in expectation I would be there. But the arrangement was made for me to be at the Mills, and so brother Dow supplied one congregation and I the other. I was sorry for the disappointment, yet it may prove for the best. They lost nothing in listening to brother D. I learn that he is useful, and is building up the cause in all this region.

Thursday, May 15.—Took cars via Burlington, for Bristol, Vt., and arrived at noon and put up with brother Case. Gave a lecture in the evening in the M. E. Church. Had a good season on the "blessed hope." Visited brother Bosworth and others, and preached again the 16th. The cause in Bristol is in a low state, but there is some hope of their rising again as a church. We have some excellent members, who will live and maintain their faith and hope. The best and most healthy interest, however, in this region, is at Brookville, New Haven. A fine church is coming up there, which will no doubt live and flourish. Elder D. Bosworth, is their pastor, and is much appreciated by the people and blessed in his labors.

Saturday, May 17.—Took leave of friends in Bristol, and brother Bosworth conveyed me to the depot, from which I was soon speeding my way at the rate of 25 miles an hour, towards Low Hampton. I first called upon Robbins Miller, Esq., of Fair Haven, Vt., a son of our late Father Miller. I was as a matter of course warmly greeted, and after taking some refreshments, we took carriage for Hampton, two miles distant, to visit the rest of the family. We came first to the tomb of our late beloved Father Miller. Here I stopped for a short time, to contemplate. Here lay the friend who in life loved me, and sympathized in all my cares and toils to propagate what he had taught as Bible truth. Ten years and more, he stood with me, and side by side in gloom or glory we were one. But he has been discharged from the conflict, and I am left to toil on. Well, God's will be done. We shall soon meet, in the bloom of health and immortality, and receive our reward.

We then passed on, and I was not long in calling at the old homestead, and upon the children who live in the neighborhood, by all of whom I was very heartily greeted. I also had a hearty reception from brother Farrar, who is the pastor of this beloved flock. They have prospered under his labors, and he is to continue.

Sunday, May 18.—I gave three lectures to full audiences. We had a reviving and blessed season. It was very pleasant to see the old and tried friends of the Advent cause, and to receive from them such kind assurances of confidence and affection.

I was very greatly cheered by an interview with brother George Miller, of Fort Ann, N. Y. He has of late been deeply impressed with the idea of proclaiming the "gospel of the kingdom," and will enter upon this work. May God give him a double portion of his spirit, and may the mantle of his godly father fall upon him.

While here, I was introduced to Elder David P. Ross, of Hebron, N. Y. He was formerly a Methodist minister, but is now interested in the Advent and is preaching to a society in Hebron. I was much pleased with him on our short acquaintance, which I hope ere long to renew by a visit to him and his flock. We also here saw Elder E. L. Clark, who is now residing in this vicinity.

Monday, May 19.—I took leave of friends, for home. This day, I am 51 years of age. "We spend our years as a tale that is told."

Much of the time in my late journeys I have been cast down. It has been difficult for me to keep up, so as to perform my duty as I would for the good of the Lord's heritage. Many things have combined to produce this state of mind. I am so little like Christ, I have such an anxious care for all that concerns the welfare of the cause, and so much to contend with to sustain the interests that Providence has committed to my care, that I have been oftentimes overwhelmed, and very deeply depressed. But I have been some cheered of late, and trust I shall not sink. I daily seek and pray for that buoyancy of feeling which throws a charm over life, which makes a sunny day more bright, and a cloudy day less dark, which makes difficulties appear few and small, and the voice of hope to ring constantly in the ear, and removes the lead

which hangs on the wings of sorrow, as we are pressed under the ills and sadnesses of life. I do "hope in God," and shall yet praise him in full deliverance.

DEATH OF MISS BONHAM.—Brother J. W. Bonham has been plunged into deep affliction by the death of a dear sister, the particulars in regard to which may be learned from the following, from the *Boston Traveller*. We sincerely sympathize with Bro. B. and his friends in their sudden bereavement, and hope that God will comfort their hearts.

"Miss Bonham came over from England to visit her brother, who is a member of the Senior Class in Newton Theological Institution, and from that time until her death she resided in his family at Newton Centre. Her disposition was cheerful and even lively, but she suffered greatly, much of the time, from neuralgic pain in the head. On Monday, May the 12th, at 10 o'clock, A. M., she left the residence of her brother for a walk, as was supposed, but did not return at the usual time. Yet she had many friends in the vicinity, and therefore little anxiety was felt before evening at her absence. Mr. Bonham then commenced searching for her in a neighboring forest, where she often walked, but in vain. He continued the search with several friends on Tuesday. About four o'clock, P. M., her body was found in Charles River, at a point some distance below the railroad bridge, near the Upper Falls. Her hat and cape had been previously discovered on the bank many rods above the bridge. As the day was extremely warm it is quite possible, and from an examination of the place it is thought even somewhat probable, that she approached the stream for the purpose of bathing her head, and by a mis-step fell into its swollen and rapid current. It is also possible, that pain in her head, aggravated by a hot sun, produced a momentary derangement of mind, during which she cast herself into the stream. Her previous deportment affords no presumption that the act could have resulted from a deliberate purpose. Miss Bonham was twenty-one years of age, and her sudden death brings sorrow to the hearts of many in this country and in England, especially to those of her parents. But the stroke falls at first with the greatest weight upon Mr. and Mrs. Bonham, with whom she was residing. We feel assured that a very large circle of friends will sympathize with them in this severe affliction, and we know there is a Comforter able to give all needed support and to change their sorrow into peace. May his presence be their strength!"

BORDER RUFFIANISM TRIUMPHANT.—Chicago, May 26. The *Chicago Tribune* publishes an extra, based on intelligence brought by three men direct from Lawrence, stating that a company of 400 mounted Missourians made their appearance near Lawrence on Wednesday, having banners of various devices, but not the stars and stripes. During the morning the Lawrence Committee of Safety sent a note to the U. S. Marshal, who headed this force, assuring him that they would make no resistance to any process he might wish to serve, and begging protection for their lives and property. The Marshal made no answer, but at 11 o'clock a Deputy Marshal, with a posse of 10 men, made his appearance in the city, and summoning four citizens to assist him, arrested G. W. Dietsler and G. W. Smith, and carried them off without molestation.

Sheriff Jones subsequently made his appearance with 18 men. He attempted to make no arrests, but demanded all the public and private arms, giving the people five minutes to accede to the demand, and threatening, in case of refusal, to storm the town. One field piece was immediately given up, but the people refused to surrender their private arms. In half an hour Jones returned, with two pieces of artillery, and an overwhelming force, and commenced the work of destruction by cannonading the Free State Hotel and the office of the *Herald of Freedom*. The former was burned, and the types and presses of the latter destroyed. The *Tribune's* informants left at 8 o'clock in the evening, and when fifteen miles from Lawrence, saw a great light, and volumes of smoke in the direction of that city. They have no doubt that the town is destroyed.

Another messenger who had left Leavenworth just before the departure of the boat, says several men have been killed by the Jones party. It is feared that Gen. Pomeroy has been hung by the mob.

Gov. Robinson is at Leocompton, in the hands of the authorities. Reeder is supposed to be in a place of safety, and is daily expected here via Nebraska and Iowa.

The mob have threatened to hang Robinson, Brown and Dietsler.

The Free State men are gathering at Topeka, and will make a stand at that point.

Atchison is somewhere in the territory.

The United States troops are anxious to protect the settlers, but are not allowed to leave their quarters.

TREASON.—The Constitution says that "treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." Judge Lecompte the territorial Judge in Kansas says that it consists in resisting any law made by the the Legislature of Kansas. One of these laws is, in substance, that no person shall speak or write against slavery. Hence, according to Judge Lecompte, any man who speaks or writes against slavery is guilty of high treason against the United States, and the federal troops are now in the territory to sustain this interpretation and to compel obedience to the laws of such a legislature and to the decision of such a Judge, at the point of the bayonet! And we call this a free country!—*Providence Journal*.

The present aspect of affairs in Kansas is alarming. There is a powerful effort being made, backed by the President, to force slavery upon Kansas at the point of the bayonet. This country never before so needed an impartial and just chief magistrate as now; but the prospect is that a multiplicity of candidates at the North, will prevent the election of such a one, and that Kansas will be left to the tender mercies of the present corrupt administration.

THE LATE DR. JOHN C. WARREN.—The *Gazette* furnishes the following items relative to the late Dr. J. C. Warren:

"The will of the old doctor provided for the disposition of his body with an especial reference to the science which he had so long pursued and adorned. The will required that the body should remain twenty-four hours, at the close of which time arsenic should be infused into the veins; at the end of the next twenty-four hours, the funeral ceremonies should take place, and the body be deposited beneath St. Paul's Church, and twenty-four hours thereafter was to be given for examination to the officers of the Medical College and the physicians of the Massachusetts General Hospital, to ascertain regarding certain peculiarities which he supposed to exist. After this the flesh was to be taken from the bones, the bones macerated, wired and deposited in the college museum. The will, we understand, is peremptory upon the exact fulfillment of this requirement, and it has been complied with as far as time has permitted. We likewise learn that his youngest son, from filial regard, requested the gift of his father's heart, which he would preserve."

AGED GENERALS.—Do not suppose that I hold youth is genius; all that I say is that genius, when young, is divine. Why, the greatest captains of both ancient and modern time both conquered Italy at 25! Youth, extreme youth, overthrew the Persian empire. Don John of Austria won Lepanto at 25—the greatest battle of modern times; had it not been for the jealousy of Philip, the next year he would have been Emperor of Mauritania. Gaston de Foix was only 22 when he stood a victor on the field of Ravenna. Every one remembers Conde and Rocroy at the same age. Gustavus Adolphus died at 38. Look at his captains—that wonderful Duke of Weimer, only 36 when he died. Bauer himself, after all his miracles, died at 45. Cortes was little more than 30 when he gazed upon the golden cupolas of Mexico. When Maurice of Saxony died at 32 all Europe acknowledged the loss of the greatest captain and the profoundest statesman of the age. Then there is Nelson, Clive—but these are warriors, and perhaps you may think there are greater things than war. I do not; I worship the Lord of Hosts. But take the most illustrious achievements of civil prudence. Innocent III., the greatest of the Popes, was the despot of Christendom at 37. John de Medici was a cardinal at 15, and Guicciardini tells us, baffled with his craft Ferdinand of Arragon himself. He was Pope as Leo X. at 37. Luther robbed even him of his richest province at 35. Take Ignatius Loyola and John Wesley—they worked with young brains. Ignatius was only 30 when he made his pilgrimage and wrote the "Spiritual exercises." Pascal wrote a great work at 16, the greatest of Frenchmen, and died at 37. Ah that fatal 37, which reminds me of Byron—greater even as a man than a writer. Was it experience that guided the pencil of Raphael when he painted the palaces of Rome? He died at 37. Richelieu was Secretary of State at 31. Well, then, there are Bolingbroke and Pitt, both Ministers before other men leave off cricket. Grotius was in practice at 17 and Attorney-General at 24. And Acquaviva—Acquaviva was General of the Jesuits, ruled every Cabinet in Europe,

and colonized America before he was 37. What a career: the secret sway of Europe! That was indeed a position! But it is needless to multiply instances. The history of heroes is the history of youth.—*Disraeli's Coningsby*.

THE CIRCULATION OF THE BIBLE.—Rev. Geo. B. Cheever, in a sermon before the New York Bible society last week, stated that the Bible had been translated into 152 languages and dialects, in which it might be read by 600,000,000 of the human race. But of these only 63,000,000 enjoyed its free use. Among Christian nations 208,000,000 were fettered and not allowed to read it with freedom; 110,000,000 revered the Koran and 484,000,000 were still in Pagan darkness.

This would leave 300,000,000 out of the 900,000,000 of the inhabitants of the earth, into whose dialects the Bible has not been translated, if the above estimate is true. And of the 93,000,000 who "enjoy its free use," how many fail to read it at all, how many only occasionally look at it, how many read it for mere form's sake, and how many read it in the love of it, and are savingly affected by it, are questions, which if accurately answered, would greatly astonish those who fancy this world just going to be evangelized so that all men shall be Christians.

"THE BIBLE TIMES."—This is a monthly periodical commenced in Baltimore, Md., for the promotion of Bible interests, by Rev. Tho. H. Stockton. It is a neatly issued, and will doubtless be an ably conducted journal.

The Bible in Separate Volumes.—Mr. Stockton has commenced the publication of the books of the Bible in separate volumes. The plan is a good one. It will enable it to be read in large type and small books. In uniform binding they will make a handsome and valuable library. It will make the Bible more readable, more convenient for reference, and more easy to compare part with part. We wish the plan full success.

Bible Tracts.—Mr. Stockton is also issuing sections of the Bible, such as the Lord's sermon on the mount, &c., in tract form. He denominates them "Leaves from the Tree of Life." The idea is original and good, and we should like to see them widely circulated.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" "
The Tempter,	" 52.
The Temptation,	" "
The Culprits and their Sentence,	" "
The Judge,	" 60.
The Earth and Man under the Curse,	" "
Cain and Abel,	" 68.
The Church Before the Flood,	" "
The Church in the Ark,	" 76.
The Epoch of the Flood,	" "
The Earth that now is,	" "
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy,	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Destruction of Sodom	" "
The Waters to be Healed,	" 156.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.
The Obstinacy of Pharaoh,	" "
Deliverance of Israel from Egypt,	" 148.
Israel's Spoiling the Egyptians,	" 156.
The Epoch of Israel's Deliverance,	" 156.
The Institution of the Sabbath,	" 164.
The Giving of the Law on Sinai,	" 172.

There will follow in the following order:

The Divine Presence,	" "
The Mosaic Typology,	" "
Jehovah's Guidance of Israel,	" "
The Mission of the Spies,	" "
Israel Return to the Desert,	" "
Preparation to enter Canaan,	" "
The Lord's Sanctuary,	" "
Jehovah's Covenant with Israel,	" "
The Nations of Canaan,	" "
The Iniquity of the Amorites,	" "
Israel in the Possession of Canaan,	" "
&c. &c. &c. &c.	" "

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM THOS. P. HEDRICK.

DEAR BRO. HIMES:—Knowing the value of the works you are offering to the public, and that the array of opposition in the general is the result of ignorance, I cheerfully and patiently labor to get them before my fellow men. I am sorry to hear you say that success has not attended the sale of works, as you anticipated, and that the brethren had not come up to the work as they should. It may be that there are deficiencies in the way that have escaped your notice, and probably to suggest a remedy would not be amiss, and would be cheerfully and kindly taken into consideration by the conductors of the *Herald*, and all the brethren who are laboring in the cause of our Divine Master.

The deficiency I wish to call attention to is this: many faithful brethren who wish to see the truth embraced are poor, and cannot comply with the conditions as published in the *Herald*—payment in advance for the works—and you as publisher cannot afford to lay out of the means invested for a long time, and as I do not consider that you would be incurring any risk by the way of a misapplication of the trust reposed in long tried and faithful brethren, and those brethren you have ample means of knowing, it would be only necessary for mutual consideration that the office should furnish brethren with the works, and that those brethren should use all diligence to sell them and make early remittances; and it would amount nearly to the same thing as the cash system, and would certainly be better for the office and the cause to which it is devoted, than to have the works unsold. In this way a large number of books might be sold, and a great deal of light diffused amongst our fellow men.

In reading the letters from brethren scattered abroad (as published in the *Herald*) how common it is to hear them lamenting that so few around them give them their sympathy. Are we not ourselves in a great measure accountable for the very state of things of which we complain? Where much is given, much will be required, and if I may be allowed to bring up my own experience, I will unhesitatingly say that I am not only under obligation to give myself up to the glorious work of spreading light upon the minds of our fellowmen, with reference to the soon coming of Christ, from the consideration only that God has both comforted my heart, and given me to know that it is not a cunningly devised fable, but that it is the truth of God to the salvation of every one that believeth it, and lives with reference thereto; but also from a solemn conviction that we have been called to labor in a reformation, the last probably, in doctrine, to any great extent, that the world will ever see before the coming of our King. If the doctrines we preach resemble so much those preached by the apostles, are we not called upon to make, if not the same sacrifices they did, yet a near approximation thereto, in our efforts to get them before our fellowmen?

I very much fear, brother Himes, that the love of the world and the deceitfulness of riches will prove a fatal snare to a great many professed Adventists. It is not simply believing the Lord will soon come, or any kindred doctrine of our faith, that will give us an admittance into his kingdom. We must labor in the vineyard of the Lord. We must begin and finish the work he has given us to do.

Now the surest guarantee we can have for success in doing the work of the Lord, is to have his Spirit with us, without which he says you can do nothing, and if our hearts are warm with his love, we shall love the world always in a subordinate degree to our heavenly Father, and feel disposed to make the necessary sacrifices to save our fellowmen from the wrath to come. We ought to have learned by this time that there is not much probability of the world ever being instructed into the truths of the soon coming of Christ and his personal millennial reign, by the popular churches, for their doctrines prevent them from seeing it. Whenever the Jews make up their minds to throw away their traditions gathered from there Vishnias, Talmuds, &c., they are then prepared to become

believers in his first coming. And just so with Christians who deny his personal reign on earth with his saints for a thousand years. It is admitted that the 20th of Revelation reads thus, but commentators have given the divine testimony a definition more agreeable and truthful, as they thought, and the churches adhere to the commentators. Far be it from me to condemn all doctrines found in commentators. Much they have taught is true, and it would be wicked in me to say they were infallible; for to prove their fallibility I have only to point to the differences among themselves.

I am still disposed to do all in my power for the cause of the *Herald*, and although we see not eye to eye in all things pertaining to doctrine yet we will try to love as brethren, and co-operate together for the advancement of the cause on which we mutually embarked about the same time; and we will leave the points of difference for adjustment to his tribunal, for I trust we are in His sight equally honest.

I am delighted with the plan of the new Hymn Book and that you have excluded the unscriptural sentiments found in the popular works. You have no doubt felt the inconvenience of looking over the common Hymn Books to find an unobjectionable hymn, one in accordance with our faith; for it is horrible, that after laboring for an hour or more to prove that the saints' inheritance is the earth renewed, and then be compelled to sing,

"And each a starry crown receive,
And reign above the sky."

The brethren will all hail its appearance with joy, and I hope it may contribute in no small degree to the removal of prejudice, which has sundered good brethren, and may ultimately lead us to the truth, for there is a perfection in knowledge as well as in grace, and we are commanded to grow in both.

You and I, brother Himes, twenty years ago, little thought that we would be where we now are, in some doctrines of our faith. We have none of us reached the *ultima Thule* of all religious knowledge, so that we can stereotype the faith of the church for all ages to come, and leave nothing for those that come after us to do. This has been the error we now exclaim against. Let us not build again the things we once destroyed.

An open Bible is before us, containing the faith once delivered to the saints, and the Holy Spirit is promised unto us to lead us into all truth. You, and all our brethren generally, believe that the last days just before the Lord comes will be characterized by an increase of knowledge. May the Lord conduct us into all truth, and finally bring us to his heavenly Kingdom. T. P. HEDRICK.
Laurel, Franklin county, Ind., April 1st, 1856.

NOTE.—The suggestion of brother H. would be a good one, if all good friends would make remittances when books are sold. But the money is often used with the best intentions, and we are informed that they will pay as soon as they can, &c. Experience proves the cash system the best in most cases. We could sell any amount on credit, but have no means to do so.

"RESURRECTION OF THE BODY."

THAT eminent theologian, Dr. Jortin, has said, "He who is desirous to find religious truth, must seek her in the Holy Scriptures, interpreted by good sense and sober criticisms, and embrace no theological systems any further than as they are found consistent with the word of God, with right reason and with themselves." It must be allowed by those who profit by the history and experience of past ages, that truth in its development has hitherto been progressive, and that no enemy has ever been so formidable to enlightened research as the despotism of preconceived opinions and scholastic theories. Men of sober and enquiring minds will therefore tolerate free inquiry, from a conviction that truth is more likely to suffer by neglect of scrutiny, than by severity of research.

There is no work which has so indelibly fixed upon the nineteenth century, the blush of shame and confusion, than that written by Robert W. Landis, entitled the "Doctrine of the Resurrection of the Body, asserted and defended." It is true, he has made some bold assertions and unwittingly defended them; without the slightest proof from the Sacred Scriptures. Such is the following assertion, made in reference to John 5:28, 29, as follows:

"Here is as plain and emphatic a declaration as can be made, that both the righteous and unrighteous are to be the subjects of the resurrection of the body; and also that the period of this resurrection was still future when Christ uttered these words."—P. 264.

Now to show that the above assertion contains a palpable absurdity, it will only be necessary to give a literal and correct translation from the

original of John 5:28, 29, taken in connection, as it must be with verse 24, for its true meaning. In the original, Christ declared as follows:

"Verily, verily, I say unto you, he that heareth my doctrine (*logon*), and believeth him who sent me, hath eternal life, and shall not come into condemnation, but has passed from death to life. Verily, verily, I say to you, the time is come (*Gr. exchetai*), and it is now, when the dead (*Gr. oi nekroi*) shall hear the voice of the Son of God; and hearing, they shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him the authority of judging (*Gr. krison*); because he is a Son of man. Wonder not at this, for the hour is come, in which (*ene*) all that are in their graves shall hear his voice, and they doing the good shall go forth to the rising up (*Gr. anastasin*) of life; but they practising the evil to the rising up of condemnation."

Now, there is not a word said about "body," for the Greek *nekroi* does not mean a dead body; neither does it refer to a period in the future, but which was then taking place as the effect of hearing and obeying his doctrine; the time is come when the dead buried in their sins should go forth into spiritual life, and those practising the evil should rise up to condemnation. The Greek word (*ekporousontai*) rendered come forth is literally and correctly go forth; which is confirmed by the German translation where the word, *hervorgehen* is used, signifying to go forth. There is no coming out and rising from a literal grave, but they shall go forth and rise up into spiritual life, and that at that time, as well as every day of all who shall believe and obey the truth to the present time. They shall pass from death to life. Thus also the Greek word *anastasin* is confirmed by the German rendering, *aufstehung*, which means standing up. Jesus the Christ, had come with the power of judging the world by the light of his doctrine and teaching, and not to pass a judgment or sentence upon the evil doers. The Greek word used in this place is *Krisis*, which means judging, deciding, determining, and not *Krima*, which signifies a judgment, a decree, a sentence. Our Saviour was deciding and determining a man's character, by means of his doctrine applied to his life, as it was either righteous or unrighteous.

The correct view and meaning of the passage under consideration, is illustrated and confirmed by Paul in his epistle to the Ephesians 2:4-7 where he says: "But God being rich in mercy, through his great love with which he loved us, even us who were dead in trespasses, he hath made alive together by Christ, and hath raised us up together, and hath set us together in heavenly blessings by Jesus, the Christ, that he might show to the ages which are to come, the abounding riches of his grace." ENQUIRER.

Auburn, N. Y., May 17th, 1856.

Letter from L. E. Bates.

BRO. HIMES:—I owe you a debt of lasting gratitude, and one that I sometimes fear I never shall be able to pay. For several years past you have kindly sent me the *Herald*, and for which you have never to my remembrance received one cent by way of compensation.

For the most part of the time for nearly five years past, I have been much afflicted. My own physical prostration, together with sickness in my family, obliged me to retire from public life. And having scarcely any means of my own, I have been compelled, with the little assistance rendered by kind friends to employ my time and skill to the utmost in trying to meet the pressing demands of my family. I have for years hoped that a kind providence would open the way, by which I might be enabled to compensate you, at least in part, for repeated favors which I have received from your hand. Whether my most earnest desires in the matter will be gratified, the future must determine. But sure I am, my brother, that the heart that beats within my breast, appreciates and would reciprocate the kindness and favor of my friends.

Knowing something of your present embarrassed condition, I feel unwilling to receive the *Herald* longer without doing a little towards its support. I commence my subscription for the *Herald* by enclosing you two dollars. And when I am no longer able to pay you, I will order it stopped, notwithstanding the high estimation in which I hold it, and not compel a willing brother to embarrass himself for my benefit, when unable to reward him for his labor.

My health is now much better than it has been for years past. And I shall endeavor to improve such opportunities as may present themselves, to labor as my strength will admit, in the vineyard of the Lord. The most of my labors have been with the various denominations in the vicinity where I have resided. And notwithstanding the

views I cherish, relating to the coming of the Lord and the millennium, I have been repeatedly urged to labor with Congregational, Baptist and Methodist churches, and with what success the day of the Lord will determine. And now brother H., trusting that you will be abundantly successful in your efforts to promote the glory of God, and spread the triumphs of His truth, I subscribe myself your brother in Christ,

L. ELI BATES.

Camden, Oneida county, N. Y., April 16, 1856.

Interest in the Herald.

THE following kind note is from one who has often contributed to the rich stores of truth, sent forth in the *Herald*.

DEAR BRO. HIMES:—I owe it to you to express my sincere thanks for the gratuitous reception of the *Herald*, now for so many years. You ought to have had from me long ago something more substantial than thanks, and I look for the time when it will be in my power to render this last. You know it has not been for a lack of interest in the pages of your paper, that they have not occasionally been supplied by something from my humble pen. My engagements for a few years have hardly allowed me such a pleasure for any sheet. I should hear of the death of the *Herald* with real sorrow. In my judgment it advocates the truth of God, and that which I have believed without wavering from the first. Many brethren of my own denomination disagree with us on these points however, and it has been a very severe discipline for me to be quiet and to take them to my heart as Christians when they have spoken slightly and in some instances contemptuously of the doctrine of which the *Herald* is an exponent. Still, I have done it, when they have given other marks of being the sincere disciples of Christ. I am glad that you have gone forward in your work manfully, turning neither to the right hand nor the left. Let me say for your encouragement, that your paper is read by ministers who are not supposed to sympathize with you, and some of whom do not in toto, but all of whom so far as my knowledge extends, speak of it in high terms, as being very ably conducted, and rich in interesting matter. Allow me further to say that from my long and intimate acquaintance with you, I believe that heaven will reverse the judgment which your enemies have pronounced against you.

Thanking you again for the treasure you weekly send me, I remain, as ever, your brother in Christ.

EXTRACTS

FROM THE MINUTES OF THE CENTRAL ILLINOIS CONFERENCE OF ADVENTISTS.

Conference met in St. Albans, April 18. After prayer, the Conference was called to order by Bro. L. Scott, Pres. P. B. Morgan, was chosen Sec. After an opening address by P. B. Morgan, with interesting remarks by others, a business committee was appointed; when the Conference adjourned to meet on the morrow at 10 o'clock, A. M.

Saturday, 19th. After a season of prayer, the Conference was called to order, and reports heard from Churches. St. Alban's Church reported by letter from their clerk,—Bro. Wm. Shepherd. Bro. Scott and others made interesting remarks. Their number has been reduced to twentythree; but they are enjoying quiet, with a measure of spiritual prosperity. Have no Sabbath School at present; have preaching once in four weeks by Bro. Scott.

Eld. Buckley remarked that his interest in the great truth relating to the speedy coming and Kingdom of our Lord Jesus Christ, had not declined. He believed them, as first preached by Bro. Miller and Bro. Himes; although his health would not allow him to preach,—he remained a "Millerite,"—had no faith in the new notions about life and death; but wanted to exert a right influence. Since coming West he had been deceived, which was the reason of his not before co-operating with the brethren forming this Conference. Eld. Burdett remarked, that his interest in the doctrine of the soon coming of the Lord was unshaken; it was to him of great practical importance, and he believed the Lord must come soon.

Walker's Neck Church:—Bro. C. Twombly said, that things with them were rather low, owing for the most part to brethren moving away to Minnesota. What were left remain steadfast; and although there were a good number professing the Advent truth of his (Brown) county, they were so situated that they did not so often meet together as was desirable. They have preaching a portion of the time by Eld. Scott.

McKee's Creek Church:—No delegate. Eld. Scott said he had visited them during the winter, when there seemed to be something of a revival influence among them. Eld. Winslow preaches to

them a part of the time, and he believed there were some there contending for the faith.

Bascoe Church reported by Bro. Troxell and others. The once united and peaceful flock of forty good Brethren and Sisters had been greatly reduced, partly by reason of a number of brethren removing to Texas, and partly by the course of brethren from the East, who through mistake, did them much harm. But a few of the flock, originally gathered by our greatly esteemed Brother Chapman, now remain. Have preaching only occasionally, and had some thoughts of abandoning the effort of keeping up public worship, and wished the counsel of this Conference concerning the matter.

From the brethren in Plymouth, Ripley, and Coopers, Iowa, there was no report. Interesting remarks were made by others when the Conference adjourned to meet in the evening.

Evening.—The Conference was called to order after religious service, when the following report of the business committee was adopted by the Conference. We recommend the continuance of the last year's Board of Directors; viz. R. Bush of Walker's Neck, Eld. L. Scott and Wm Shepherd of St. Alban's and C. Troxell of Bascoe.—That the same be instructed to visit and ascertain what means can be raised by our several churches to sustain a preacher within the bounds of this Conference; who shall take the oversight of our Churches, setting in order the things that are wanting—laboring as an Evangelist, etc. That the same be reported to the President, who shall take means to obtain such aid if possible. Also that the appended Conference letter be published with these minutes.

Voted, that we tender our thanks to the friends in this Church for their hospitalities.

CONFERENCE LETTER.

To Brethren and Churches within the range of the Central Illinois Conference of Adventists, greeting:—

Resolved, Brethren, after looking over our field as represented in our Conference, we have felt it our duty to address a few words to you concerning the things relating to our common cause. We find in many of our Churches, there exists a great spiritual dearth, and a want of interest in gospel truth. And this, we are sorry to say, we find among those from whom we should expect better things. The present aspect is lamentable; and we fear, should time continue, not only our Conference, but our churches even, will not exist so much as in name, unless God shall again visit us, and revive His work in our midst: which we are sure he will do, if we will heartily turn unto Him with the confession of our sins, and works meet for repentance.

We, therefore, earnestly entreat you, Brethren, that ye continue steadfast and immovable in the truth and work of the Lord. That ye give no heed to the unscriptural notion, that our work for the salvation of men is to cease before the Advent of our Lord. We exhort you to more earnest prayer for the out-pouring of God's Spirit; and to more faithfulness in the discharge of your several duties as individuals, and as churches; that ye the more earnestly seek to build each other up in faith and love. And again, as stewards of God, we exhort you to more liberality in bestowing pecuniary aid upon those who labor amongst us in word and doctrine; and that you more carefully labor to carry out the plan proposed in the constitution of this Conference.

We recommend to the Church that is weak and ready to perish that they strive to maintain their steadfastness, and indulge no thought of abandoning their position as a Church; which we deem no less than the unspeakable calamity of God's removing the candlestick out of its place.

We believe the signs of the times, and the fulfillment of of the more sure word of prophecy give us the most indubitable evidence, that we have not followed a cunningly devised fable in making known, and looking for the coming of our Lord Jesus Christ. Let His bride make herself ready.

L. SCOTT, Pres.

P. B. MORGAN, Sec.

NOTE.—We are sorry to see the cause in the vicinity of this Conference in so low a state and hope that things will be so conducted in time to come that our brethren may see prosperity. I shall, if the Lord will, visit that region in my tour West, and hold one Conference at least. J. V. N.

Extracts from Letters.

A BAPTIST minister writes from Covington, Ky., May 5, 1856.—“DEAR BRO. HIMES:—I embrace the present opportunity of letting you know my desires concerning your valuable and interesting paper. It was sent to me some years since, and

often made my heart rejoice in hope of seeing the King in his beauty. I am tired of vain show, and formal religion, and the preaching of the world's conversion. I have set my eye on no paper since the *Herald* has left me which gives me any comfort. I am poor, having lost my property, and most of my family, and am now in my declining years. But God will supply all my wants. Brother, send me the *Herald*, and I will try to circulate it, to obtain subscribers, and pay you, if I can; and if



BOSTON, SATURD.

part that is to be your qualification for Christ's pardon. If you are not sinners, I have no gospel for you; if sinners, the oldest and the worst of sinners, then this is true this day, if you can trust in it, if you will take the truth on trust, and lay the whole stress of your eternity upon it, you will find it real. “The blood of Jesus Christ his Son cleanseth from all sin.” You may plead, what has been often pleaded, you have no power, no will, no strength, to come to Christ. This is quite true; you have no will inherent in you. But the very definition of the mercy of God is that he will give pardon because he will, not because you are willing; and that he works in you to will and to do of his good pleasure; and then our will becomes the copy and the echo of his will; and “we are saved by grace,” that no glory may be ours, “through faith, which is the gift of God;” that no atom of merit may be ours, but that the highest saint in heaven that wears about his brow its most resplendent diadem may cast it down before the throne of God and of the Lamb; and say and sing, “Not unto me, but unto him that washed me from my sins in his blood, and hath made me a king and a priest unto God; unto him be all the glory, and the honor, and the praise, for ever.” Some one, however, in thinking of the difficulties that beset his way to Christ, says, “I have long attended a church; I have joined earnestly in its prayers, I have taken a share enthusiastically in its praises; and listened to sermons with delight, but I do not believe I am one whit nearer heaven, or that I have really idea of the world's moral improvement, when the prophets, Christ, the apostles and daily observation, prove conclusively to the contrary. And where, O where is the faith of God's people to plead for the salvation of souls, hanging on the brittle thread of life over the eternal world! The day of redemption is at hand for the saints. But O what fearful trembling will seize those who know not God and obey not the gospel. I still sympathize with you in the glorious, soul-cheering doctrine of the advent of Christ near at hand.”

A BROTHER in the West writes, May 3d, 1856:—“As for our cause in the West, I have at present but little hope. The character of our teachers here will not warrant a hope. Oh how I wish we had an instructor of our faith who through the Holy Spirit could feed the flock with wholesome meat. I do not mean the advent flock, but the Christian flock, for I believe Christ knows his flock by this latter name, yet for our convenience sake in a world of disorder we must have our distinguishing names. I feel that as Adventists our standard of piety should be raised, that our ministers should be devoted, pious, laboring not only to rectify Christian theory, but to enliven the Christian's hope. Yours, waiting for the time when the watchmen shall see eye to eye.”

THE DRUNKARD'S BRAIN.—Hyrti, by far the greatest anatomist of the age, used to say that he could distinguish, in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted from its hardness and more complete preservation for the purposes of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that object in a vessel of alcohol. From a soft pulpy substance, it then becomes comparatively hard. But the inebriate anticipating the anatomist, begins the indurating process before death—begins it while the brain remains the consecrated temple of the soul, while its delicate and gossamer tissues still throb with the pulses of heaven-born life. Strange infatuation, thus to desecrate the God-like! Terrible enchantment that dries up all the fountains of generous feeling, petrifies all the tender humanities and sweet charities of life, leaving only a brain of lead and a heart of stone!

ANGER begins with folly, and ends with repentance.

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West Medford, 27th Oct., 1855.
My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt humor. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,
JOHN PIERCE.

Boston, 10th Oct., '55.
Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases. I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,
HENRY LUNT.

Baltimore, July 15th, '54.
My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,
A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacists. Respectfully,
A. A. HAYES, M.D., Assayer to state of Mass.
16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

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THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
SAMUEL C. AMORY.

march 8th

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATARRHIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screams with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sickness, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the dews of old—they must purrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious power which carries off the parent sleep from many a flock, the darling lamb from many a home.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, MAY 31, 1856.

Assault on Senator Sumner.

This community was greatly astonished on the 22d inst. by telegraphic intelligence of a cowardly and murderous assault on Senator Sumner of this city in the Senate Chamber, by Mr. Brooks, a member of the House of Representatives from S. Carolina.

Mr. Sumner had delivered, a few days previous, a very able and eloquent speech on the Kansas question, in which he indulged in some just severities on Senator Butler of South Carolina, who was absent; and Mr. Brooks, a nephew of Mr. Butler, undertook to punish Mr. Sumner for the offence. The Senate had adjourned at an early hour, and Mr. Sumner remained, writing at his desk. Mr. Brooks, who, it appears, had attempted several times to waylay him, walked up in front of Mr. Sumner, and told him that he had read his speech twice, and that it was a libel on South Carolina and a relative of his, Judge Butler. Without waiting for any reply, or asking for any explanation, he immediately struck Mr. Sumner a violent blow over the head with his cane, while Mr. Sumner sat in his seat, unable to extricate himself, cutting by the blow a gash four inches in length on his head. Mr. Sumner had no distinct consciousness after the first blow. He involuntarily strove to rise from his seat, but being fastened by his position, tore up his desk from its fastenings in the attempt to extricate himself. He staggered under the blows, and fell senseless to the floor, being wholly stunned and blind from the first. Mr. Keitt, also a representative from South Carolina, stood by and brandished his cane, to avoid any interference. The persons present in the Senate were Mr. Sutton, one of the reporters, the Assistant Sergeant-at-Arms, Mr. Simonton, Senators Crittenden, Iverson, Bright, Toombs, Douglas, Pearce and others. None of the Senators seemed to offer to interfere but Mr. Crittenden, who pronounced it an inexcusable outrage. No one took hold of Col. Brooks during the time, so quick was the operation, but immediately afterwards Mr. Crittenden caught him around the body and arms.

Mr. Sumner was left senseless and bleeding on the floor, very much blooded and bruised; but his recovery is expected.

Mr. Sumner is very highly respected in Boston and vicinity as a gentleman and a scholar; and the attack on him was characterized by such cowardly brutality that it does not fail to excite the indignation of respectable men of all parties. The man who would approbate such an act, would not hesitate to participate in it; and we know little difference between the ruffian who did it, and those who approve of it. The House of Representatives should at once expel such a dastard from its body.

We are happy to learn that the Mr. Brooks is not a descendant of any of that name from New England, but is of late foreign descent.

DEATH OF DANIEL BURGESS, Esq.—The New York papers announce the sudden death in Brooklyn on Tuesday evening, 13th inst., of Daniel Burgess, Esq., a gentleman widely known as a publisher and bookseller, and whose capital and enterprise were devoted to the interest and welfare of the youth of our country. He was distinguished for courtly and obliging manners, but chiefly as a circumspect Christian gentleman, and one who in his business relations, was an ornament to the religion which he professed. He was charitable even beyond his abilities, but it was more than a gift to see his smiling face in the house of poverty. He was a member, an officer, and one of the founders of Plymouth Church in Brooklyn.

His funeral took place on Friday evening, and was very numerously attended. Introductory to the solemnities of the Church, about thirty of his friends, chiefly in the bookselling business, met at 9 A. M., in the building, James Harper, Esq., presiding, when Mr. L. E. Clark moved a resolution eulogistic of the virtues of the deceased, which was seconded in appropriate terms by Mr. J. C. Fanning.

Mr. Burgess was born at Plainfield, Conn., June 25, 1803, and at the time of his death was 53

years of age. He entered life in a country store as clerk in his native town, and at the age of twenty-one became a partner in the concern. Subsequently he engaged in the exchange business in company with John Pain, at Hartford, Conn., but withdrew, and in 1835 started in the bookselling business by himself. In 1845 he went to New York, and continued that branch of trade.—*Boston Journal.*

FUNERAL OF MR. BURGESS.—The funeral of Daniel Burgess, Esq., of Brooklyn, whose death we announced in our paper of last week, was held on Friday, May 16th, in Plymouth Church, and was more largely attended than any other similar occasion has been, in the history of that Church. Prayer was offered by Rev. Dr. Storrs, and an address made by Rev. H. W. Beecher. The remains were buried in Greenwood Cemetery. The book-p publishers of New-York, of whom Mr. Burgess had been one, closed their stores during the day, and assembled in a body at the church to pass appropriate resolutions of respect to his memory, and to attend his funeral.

The death of a man so widely known and well beloved, has produced a deep religious impression not only throughout the church, but also among a large portion of the community in this vicinity.—*N. Y. Independent.*

The above is a just tribute to the memory of Mr. Burgess: but we should not be doing full justice to his memory did we not add that he was a full and firm believer in the doctrine of the premillennial Advent as taught in the *Advent Herald*, of which he has been a firm patron from its commencement, and was for some two years its agent. His was the hope of immortality at Christ's second appearing.

THE NEW HARP, on all hands, is spoken of in terms of high approbation. But as yet it is introduced in but few congregations. It is to be hoped that it will be examined by all, and soon come into common use among us.

We intend to give in the *Herald* pieces of music set to hymns in the Harp, from time to time, and shall be glad of any contributions from those who have skill in music.

In addition to the above, we have arranged to get out a good music book for the hymns of the Harp. It will consist of the choicest selections from all music extant, and will make perfect our singing department. We shall be glad to hear from all interested in this work, that it may be prepared as soon as possible.

ELDER Geo. Champlin, of Anthony, R. I., has concluded to devote his entire time to the work of the ministry. Those persons, or churches, wishing his labors, will address him, Anthony, R. I. LYMAN B. POTTER.

NOTE.—We are glad that Bro. C. is to devote his whole time to the work. He is a true-hearted brother, and we commend him to the churches.

NEW TRACTS.—No. 1, on the Study of Unfulfilled Prophecy, by Dr. Cumming, is now ready. Price \$4 per 100. Six cents single.

These tracts are taken from Dr. Cumming's published works, and put into a cheap form for gratuitous circulation. The present number should be widely circulated, being a very important tract. No. 2, on the Signs of This Time.

COMPLIMENTARY NOTICE.—The editor of the *Dix-on (Ill.) Telegraph*, in noticing Putnam's Magazine says: "It contains articles on 'Religious Freedom in America,' 'Have Animals Souls?' and other subjects in which many of our readers are personally interested." He adds in a subsequent number that he only had reference "to about five hundred delinquent subscribers!"

Canada East and Vermont Conference.

The annual Conference of Adventists in C. E. and Northern Vt. will be held at the Outlet, Magog, C. E. commencing Wednesday, June 11th, at 5 o'clock P. M. and continue over the Sabbath.—There will be preaching the first evening, and probably in the afternoon and evening of each day afterwards. Let there be a general rally of the friends of the cause, that we may have a season of interest and refreshment on our pilgrimage. It is hoped that those who come to this meeting will make it a subject of prayer, that God would greatly revive his work among us, and make ready a people prepared for His coming. The friends at the Outlet will do what they can for the accommodation of those who attend.

J. M. ORROCK, Secretary of Conference.

The steamboat on Lake Memphremagog will carry passengers attending the conference at the Outlet at half price.

SPLENDID LIKENESS OF DR. JOHN CUMMING.—We expect to get out a likeness of Dr. C. by the Anniversary week, the last of this month.

It will be copied from a splendid steel engraving from Edinburgh, got up by the Doctor's friends, at a cost of \$5 a copy. Ours will be about as good for \$1. Any who wish to secure copies will send in their orders. Four copies or more to any one address, and also to agents at 75 cents per copy.

We shall arrange to send safe by mail, at \$1, including postage.

ou nekroi shall hear the voice of the Son of God; and hearing, they shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him the authority of judging (*Gr. krisis*); because he is a Son of man. Wonder not at this, for the hour is come, in which (*ene*) all that are in their graves shall hear his voice, and they doing the good shall go forth to the rising up (*Gr. anastasin*) of life; but they practising the evil to the rising up of condemnation."

Now, there is not a word said about "body," for the Greek *nekroi* does not mean a dead body; neither does it refer to a period in the future, but which was then taking place as the effect of hearing and obeying his doctrine; the time is come when the dead buried in their sins should go forth into spiritual life, and those practising the evil should rise up to condemnation. The Greek word (*ekporousontai*) rendered come forth is literally and correctly go forth; which is confirmed by the German translation where the word, *hervorgehen* is used, signifying to go forth. There is no coming out and rising from a literal grave, but they shall go forth and rise up into spiritual life, and that at that time, as well as every day of all who shall believe and obey the truth to the present time. They shall pass from death to life. Thus also the Greek word *anastasin* is confirmed by the German rendering, *aufstehung*, which means standing up. Jesus the Christ, had come with the power of judging the world by the light of his doctrine and teaching, and not to pass a judgment or sentence upon the evil doers. The Greek word used in this place is *Krisis*, which means judging, deciding, determining, and not *Krima*, which signifies a judgment, a decree, a sentence. Our Saviour was deciding and determining a man's character, by means of his doctrine applied to his life, as it was either righteous or unrighteous.

The correct view and meaning of the passage under consideration is illustrated and confirmed

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.

<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.13.
<i>The End</i>	"	.13.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	"
3. <i>The Glory of God filling the Earth</i>	"
4. <i>The Return of the Jews</i>	2.00
5. <i>The World's Conversion</i>	1.50
<i>Advent Tracts, bound. Vol. 1</i>	.25.
" " " " Vol. 2	.33.
<i>Facts on Romanism</i>	.15.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Maurant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each

Appointments, &c.

I have appointments as follows:—First Sabbath in June at Canterbury, in the Town House; 2d Sabbath, at London Ridge; third Sabbath at Loudon Village. T. M. PREBLE.

Bro. Thomas Holland will attend to the following appointments: May 11th, at 11 o'clock a. m. at the new meeting-house on the 1st E. Fork, in the neighborhood of Esq. McIntyre; at the school-house near Daniel Miller, 18th, at 11 a. m.; and at 3 p. m. at 2d Fork;—with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock a. m.; at Benetette, 5 p. m.; June 8th, at Pine street, 11 a. m.; and at 7 p. m.; with the church in Rich Valley the 15th, at 10 a. m.; and at the Portage at 3 p. m. J. D. BOYER.

Bro. Himes:—We have arranged for you to labor in C. E. as follows: Sabbath, June 8th, Derby Line; 10th, Magog, Conference beginning 11th; 22d, Waterbury; 29, Dunham or Stanbridge. S. W. THURBER, A. MERRILL, D. W. SORNBARGER.

I will try to fulfil them. J. V. R.

D. T. Taylor will preach in Rouses Point, N. Y., Sunday, June 1st; in Waterbury, Vt., Sunday, 8th.

Elder O. R. Fassett will preach in Haverhill next Lord's day, June 1st.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Elisha Ford—The last dollar we received from you was on the 26th day of last February which paid to No. 780, and was received in the Herald of March 1st. \$1.36 will pay the bal. that will be due Jan. 1st.

F. Davis—We did not receive the letter. The previous credit was from 756 to 782; and this, from 782 to 808.

CONTRIBUTIONS

For the General Missionary Conference of Adventists, S. Sherwin.....\$1.00

RECEIPTS,

UP TO MAY 27TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes, daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

C. P. Dow.—We credit you \$10, received April 30th, in a letter that had no date, signature, town, county or state to it. But we judged from a reference to a bundle ordered to Rouses Point that it was from you?

A package directed to "Rev. R. K. Dossy, Hartford, Ct.," was left at this office some time since, and we wait directions respecting it.

J. D. Boyer.—You say "Brother John sends one dollar," and give Shippen, Pa. as his P.O. address. We send to three John's at that place. Which of them sent it?

N. W. Spencer, 26 cents for G. to F. O. Sherwood. What is his P.O. address?

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd, May 27.—You don't give your P. O. address, and we don't succeed in finding your name on our books.

J. W. Sutton \$15; S. Sutton \$15 and \$1 in tracts sent the 24th; S. D. Roberts—each \$1.

S. Sherwin for books sent; D. Brown \$41; S. F. Hamlin \$15; S. S. Penn \$77; S. D. Roberts \$10; J. Dean \$15—each \$2.

J. W. Wilson \$79; M. W. Post (sent books 24th) bal. of 56 cts. due in all; E. G. Hatch \$15—each \$3.—J. Lumpkin \$44—\$4 S. A. Clifford \$31, and G. to 126—\$5—John Lumpkin \$15—\$1.13; I. H. Robinson, G. 25.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 786.

BOSTON, SATURDAY, JUNE 7, 1856.

VOLUME XVII. NO. 23.

CAROL FOR MAY-DAY.

BY BISHOP HEBER.

QUEEN of fresh flowers,
Whom vernal stars obey;
Bring thy warm showers—
Bring thy genial ray.
In nature's greenest livery dressed,
Descend on Earth's expectant breast,
To earth and heaven a welcome guest,
Thou merry month of May.

Mark how we meet thee
At dawn of dewy day!
Hark how we greet thee
With our roundelay;
While all the goodly things that be
In earth and air and ample sea,
Are waking up to welcome thee,
Thou merry month of May.

Flocks on the mountains
And birds upon their spray,
Tree, turf, and fountains,
All hold holiday.
And Love, the life of living things,
Love waves his torch, Love claps his wings
And loud and wide thy praises sings,
Thou merry month of May.

Memoir of Bishop Heber, published by Jewett & Co.

The Wide Welcome

BY JOHN CUMMING, D.D.

"And him that cometh to me I will in no wise cast out."—John 6:37.

Continued from our last.

CHRISTIANITY is in every instance first an individual thing; next it is a national; finally, it is a catholic thing. It begins in the individual heart, spreads through the parish, leavens the nation, circulates at length throughout all the wide world. The satisfaction of Christ upon the cross is sufficient for all; the application of that efficacy is efficient only to those that come to him for it. The provision of the remedy is one thing; the personal application of the remedy is quite a different thing. Christ, as our High Priest, paid the ransom that is sufficient for all the sins of all the world; Christ, as our Intercessor, prays not for the world, but for his ransomed and redeemed people, that they may be kept from the evil, and admitted through him to everlasting heaven.

There is no reason in God, none assigned in the Bible, none that I can ascertain existing anywhere, except in the creature himself, why every one that hears the gospel should not come to Christ, and instantly be saved. There is no barrier between the worst and the oldest sinner, and instant pardon through the blood of Christ, except what is in that sinner's unwillingness and indisposition to renounce the sins that he loves, and to accept the Saviour to whom he is now a stranger. Every text in the Bible is but the echo of this one. "God is not willing that any should perish, but that all should come unto him and live." "The Spirit and the bride say, Come." The original phrase is broken into innumerable echoes of music ringing through every page of the Bible. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world for this very end—to save sinners." And lest the worst should fancy they are excluded, Paul adds, "Of whom I, a specimen of the same, have been a chief sinner." and I therefore proclaim it on the clearest authority of this blessed book, that there is no sin in the past biography of a single sinner that has not been pardoned to some one since the world began. No past sin is to you the least preventive of instant, irreversible, everlasting pardon. Your sins may be great in number, great in guilt, great in aggravation; but it is true of you, "Him that cometh unto me I will in no wise cast out."

It is not in consideration of the fewness of your sins that you are forgiven; it is not in consideration of the shortness of time you have lived in sin that you are forgiven; but it is for his great Name's sake he bloteth out all your iniquities. It is, in other words, the denial, not the assertion, of any merit or excellence on your

part that is to be your qualification for Christ's pardon. If you are not sinners, I have no gospel for you; if sinners, the oldest and the worst of sinners, then this is true this day, if you can trust in it, if you will take the truth on trust, and lay the whole stress of your eternity upon it, you will find it real. "The blood of Jesus Christ his Son cleanseth from all sin." You may plead, what has been often pleaded, you have no power, no will, no strength, to come to Christ. This is quite true; you have no will inherent in you. But the very definition of the mercy of God is that he will give pardon because he will, not because you are willing; and that he works in you to will and to do of his good pleasure; and then our will becomes the copy and the echo of his will; and "we are saved by grace," that no glory may be ours, "through faith, which is the gift of God;" that no atom of merit may be ours, but that the highest saint in heaven that wears about his brow its most resplendent diadem may cast it down before the throne of God and of the Lamb; and say and sing, "Not unto me, but unto him that washed me from my sins in his blood, and hath made me a king and a priest unto God; unto him be all the glory, and the honor, and the praise, for ever." Some one, however, in thinking of the difficulties that beset his way to Christ, says, "I have long attended a church; I have joined earnestly in its praises; and listened to sermons with delight, but I do not believe I am one whit nearer heaven, or that I have really and truly come to Christ." If I address some such sorrowful objector now, let me say, this very sentence in which you give expression to your feeling may be your first step in coming to Christ. You may now have discovered that the ordinance is a broken cistern; that ceremonies cannot save you; that preaching cannot save you; and now that you have found all these cisterns broken, empty, without living water, in your desolation and despair of aid from man, you may come to Him who is the Lord of the ordinance, the Fountain of living water; and find in him, what you have never found in Paul, nor in Apollos, nor in Cephas, nor in baptism, nor in sacrament, nor in ceremony, of any shape or sort;—pardon, acceptance, and everlasting peace.

Many put the ordinance in the place of the Lord of the ordinance; many make prayer, praise, the Lord's Supper, baptism,—the Saviour. You must not do so; you must turn your back upon all these if needs be, in order that you may look at Christ alone, and lean on him alone, and seek forgiveness through his blood alone, and pardon for his sake alone.—Look on your sins, in order to reprobate and renounce them; but do not let your sins conceal Christ. See all the past, to deplore it; but do not let the past, with all its centuries together, stand between you and Christ. You are not to look to repentance or reformation first, but you are to look to Christ first; you are not to go to prayer, to praise, to the Bible, to the minister, to the church, for Christ; but you are to go first to Christ, that you may pray, and praise, and read, and understand, and be holy and happy for ever.

When the gaoler of Philippi asked, "What must I do to be saved?" the apostolic answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." In other words, you are to come to Christ as He is, and just as you are, looking to Him alone. You have nothing to do first—no virtues to put on, no ornaments wherewith to decorate and to adorn your souls; you have not to repent first, but to believe on Christ first. "He is exalted a Prince and a Saviour to give repentance;" and therefore you must go to Him, in order to have repentance. It is said, "They shall look upon Him whom they have pierced, and then they shall mourn;"—the repentance succeeding the faith in Christ. You make sure of trusting in Him alone as the only Saviour; of looking to Him alone as the only Fountain; and, afterwards, from Him, and from no one else, will come pardon, repentance, re-

formation, grace, that merge, finally, in eternal glory. When the poor Israelite was wounded in the desert, and perishing under the agony and the wasting of his wounds, he did not look to Moses, nor to the pole, but to the brass serpent; and through it and by it alone he got health. The homicide of old, when he ran for shelter, did not rush to the altar of Jerusalem, or to the fortresses that were scattered throughout the length and breadth of Palestine, but to the city of refuge; and there only, because it was God's appointment, he found shelter and safety. So the sinner now is not to go to refuges many, but to one, that is, Christ. Like the eagle, you soar upward to the realms of purer day, riveting your eye upon the Sun of Righteousness. Like those addressed by Paul in the Epistle to the Hebrews, "Seeing we are compassed with so great a cloud of witnesses, let us run the race set before us, looking"—if Paul had been a Roman Catholic, he would have said, "looking to the cloud of witnesses;" but as he was a Protestant he said, literally, "looking off from the cloud of witnesses—looking unto Jesus, the author and finisher of our faith." And so we are to look to Him alone. Amidst all the lights of the firmament—amidst all the meteors in the sky—amidst the attractions on the right, the distractions on the left—we are to look to the Lamb of God, and to seek from Him alone pardon and peace.

To be continued.

The Cause and Cure of Intolerance.

A SERMON,

PREACHED BY THE REV. W. R. CLARK, PASTOR
OF THE BROMFIELD STREET CHURCH,
SUNDAY, A. M., MAY 25.

"And there came thither certain Jews from Antioch, and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." Acts 14:19.

The occurrence here related is but a supplement to the announcement made by the Great Author of Christianity, about eighteen years previously, when he declared, "I came not to send peace, but a sword." Not that the opposition emblemized by the sword was the object of his coming, but that it would be the result of it.

Of this he forewarned his disciples with great explicitness. "The time cometh," said he, "when whosoever killeth you, will think that he doeth God service."

The spirit of this prediction was fulfilled in his own case, when, after repeated insult in a mock trial, in which no accusation could be sustained against him, the clamor arose from the multitude, "Crucify him, crucify him," and he was led away to Calvary.

After the crowning evidence of his Messiahship had been furnished by his resurrection, and Christianity began to carry a wider sway, his enemies resorted to open and wanton persecution to crush what they could not by argument overthrow. Of such proceedings those narrated in the text form a part.

Paul had preached with great effect in Antioch and Iconium, and when the Jews found they could not silence him by "contradicting and blaspheming," they raised a great persecution against him and Barnabas and drove them from their coasts.

The apostles proceeded to Lystra and Derbe, where equal success attended their preaching.

Hither certain Jews of Antioch and Iconium followed them, for the same object which they had accomplished in their own borders.

Accordingly, without a single attempt to answer them by argument, they raise a mob and stone Paul, and drag him out of the city, supposing he was dead.

From that time to the present the cause of truth has encountered fierce intolerance.

Why is this so? What is the cause of it? And how should it be met?

Why should beings endowed with reason, and

priding themselves on the exercise of it, be found opposing the progress of moral truth?

Is it because that truth is in itself hateful or unlovely? It is the mantle of Deity, radiant with the glory of his nature—angels delight to gaze upon it. Its words are, "Grains of the diamond sand the radiant floor of Heaven, rising in sunny dust behind the chariot of God."

Is it because the mind has no original susceptibility to receive moral truth? That mind has been formed in the image of God, and among the first judgments it renders are those upon moral distinctions.

Does this intolerance arise from the fact, that men are so ignorant that in a given case they are incapable of perceiving truth in the practical form it assumes?

A mild degree of opposition to the truth might, in such a case, exist for a time; but such opposition would have in it no element of intolerance.

Where, then, is the cause of the world's general intolerance toward moral truth to be found?

Plainly, in the depravity of the human heart.

Man presents the paradox of an intellect aspiring after the beautiful and true, and a heart hugging the false and the vile.

This depravity opposes the advancement of truth mainly by three forms of development:—pride of opinion—selfishness of pursuit—and hatred of reproof.

This constitutes the triple-headed monster which gnashes on the angel of truth, as he sheds his golden light upon human destiny.

(1) Pride of opinion stimulates man to refuse to weigh arguments which support conclusions opposite to their own.

"Pride is the vast ambition of the soul warped to an idol object."

Men idolize their opinions, and become blind in their devotion to them. They appear to regard it one settled work of their lives, to defend their opinions, without ever raising a question on their orthodoxy. They involuntarily lash themselves to their opinions, like Ulysses to his shattered mast, apparently preferring to go down with the wreck, rather than take a life-boat proffered by some one to whom they would be indebted for their rescue.

Men become vehement in idolatry of opinions, in proportion to fullness and publicity of their committal to them. They act as though they supposed by their committal they had broken down the bridge behind them, and rendered retreat impracticable. They must defend the position they have assumed, lest they suffer compromise of their reputation for sound judgment and clear perception. They fain would make themselves and others believe, that all wisdom is concentrated in them, by refusing to concede an error, in any case.

Ply them with arguments and their apprehensions are excited; they become impatient, fretful and intolerant. And, more anxious for victory than for truth—for a defence of self, than of principle—they scruple not to resort to any artifice or stratagem by which they may hope to carry their point. With them, the end sanctifies the means. A legitimate offspring of this absurdity was the Papal Inquisition, where men were tortured for their opinions in every way which malice could invent.

This kind of intolerance, truth, in its progressive development, is destined to encounter, because it must, in the nature of things, inveigh against the idolized errors of men. It aims to make men wiser by correcting their errors, as well as by enlarging their field of vision.

(2) Moral truth is practical, and must, therefore, inveigh against the selfish ambition of men.

The strife for gain and emolument is intensified among men of unsanctified natures, in proportion to the intellectual activities of the age. Hence, the very law by which moral truth acquires power in the world, develops an antagonism in the sinful pursuits of men.

In proportion to the eagerness with which sin-

ful men pursue their callings, is the violence of their opposition to truth, when they see, that by its progress, their craft is in danger. Every ray of light prophetic of an overthrow of their selfish schemes, they shut out of their minds, as they would a pestilence from their dwellings.

The angel of truth is maltreated by men because found crossing the track of their selfish ambition.

(3) But moral truth is clothed with a majesty which rebukes sin. Hence, hatred of reproof becomes another malignant form of intolerance. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed."

Every ray of light adds a scorpion sting to a guilty conscience; guilty men fear and hate it, and cry out as they see it approaching, "Why hast thou come to torment us before the time?"

There is, probably, in every human mind, a latent conviction of the unsoundness and inexpediency of all evil acts; and while the depraved nature loves them—rolls sin as a sweet morsel under the tongue—there is a timidity and cowardice felt in defending them, which knows no other prowess than stupid insolence and hair-brained intolerance.

The mind in such an emergency cannot be calm, because it dare not abide the consequences of its own premises—it is afraid of its own offspring—frightened at the reflection of its own image. It both dreads to encounter the "thought executing fires" of its own nature, and the baleful portents of its own cloudy sky. Hence the feverish unrest—the tremulous venom and the anxious insolence so elementary, in the intolerance which opposes itself to the progress of truth.

"Wisdom and goodness to the vile seem evil."

The foregoing thoughts are verified by the occurrence related in the text.

The preaching of St. Paul was a radical antagonism with the avowed sentiments and deep-rooted prejudices of the Jews. Their reputation for learning, research, and wisdom, was in jeopardy. The multitudes were becoming interested in the teaching of the great apostle, and a change in public sentiment was likely to occur, greatly prejudicial to the blind reverence which had been paid them in their arrogant support of an effete system.

Again, their selfish ambition as a nation was being contravened by the great reform which was commencing.

Their temporal aggrandizement, with which were interwoven all their earthly pursuits and vicious indulgences, was in danger of being overthrown, and the hollowness of their pretension to national virtue, and of their claims to universal empire, would be thoroughly exposed.

And yet again, they were smarting under the reproof which fell from the lips of that champion of truth.

Him whom they had crucified, or in whose crucifixion they had acquiesced, Paul declared and proved to be the Messiah; thus exposing and charging home upon them the terrible crime of murdering the Son of God.

Goaded on by a wounded pride, disappointed ambition and a smarting conscience, certain of the Jews set themselves to the task of disposing of Paul and the moral movement he was carrying forward. They follow him from Iconium to Lystra, but fearing to meet him in argument before the people, stir up a mob and seek to accomplish their object by wanton brutality—the only argument which cowards know how to use. And while that heaven commissioned man of God was calmly setting forth the truths of his great commission, for the candid consideration of those who chose to listen to him, and at such a point of moral elevation that he will continue to be seen down to the latest lapse of time, those raving myrmidons rush upon him with stones, fell him to the ground, drag him out of the city and leave him as they suppose dead, as a punishment for his presuming to declare truth in opposition to their prejudices and crimes, and as a means of overthrowing the cause he advocated,—short-sighted mortals!

"Fixed in the rolling flood of endless years,
The pillar of the eternal plan appears;
The raving storm and dashing wave defies,
Built by that Architect who built the skies."

Analogous to this scene, and equally illustrative of the principles under consideration, is the one, which but as yesterday, disgraced the senate chamber of this nation. The accomplished and high-minded son of our own State, representing it in the highest legislative council of the nation, whose gentlemanly deportment, commanding talents and high moral worth, have won the respect and deference of his political opponents, while sitting in his place attending to his official duties, is assaulted by a member of the lower house of Congress, when in a defenceless position, and felled to the floor by a bludgeon, which was broken into fragments by repeated blows upon his unsuspecting victim, after he had been rendered senseless and gory.

I will not in this hour and place, draw the

parallel between this scene and the one described in my text, lest I seem to dignify the drivelling miscreant, who was low enough to perpetrate such a crime.

I ween Satan himself blushes at the sneaking cowardice of that low-lived brutality. If a case ever occurs, in which he is ashamed of his myrmidons, I am quite sure this is one of them. thing sacred to Freedom.

I do not here allude to this event, to elicit sympathy for the honored victim of that brutal assault. That sympathy awoke in the heart of the Commonwealth which delights to honor him, as quickly as the lightning announced the outrage he had suffered; and she will not be slow, in appropriate expressions of respect and sympathy.—Long may he live to hurl the thunderbolts of his eloquence at the wrongs of our country, and to defend the rights of humanity.

Nor do I make this allusion to excite indignation against the pitiable thing in human shape, who, by this assault upon one whose virtues he was incapable of appreciating, has foisted himself into the only notoriety he will probably ever gain. He is not worth a moment's comment. Let his name only be mentioned as a "note of execration."

Neither do I make this reference to arouse resentment for the indignity offered our State in the person of our distinguished senator. That resentment will duly develop itself.

I call your attention to it as being only one culminating point of the spirit of intolerance, which is waxing hot in the nation—warring against the freedom of debate in her councils, and attempting to ride rough-shod over everything sacred to freedom.

This instance of Border Ruffianism in the capitol of the nation, and the judicial tameness with which the offence has been treated—a similar one to which occurred a few months since, in the same municipality—the series of unprecedented outrages which have occurred, and are now occurring in Kansas, upon the freedom of speech, the press, and upon the right of suffrage, and which are basely connived at by the Administration,—are startling indices of the corrupt state of public sentiment, and are ominous, of the fierce encounter awaiting the progress of free principles.

It was not the withering sarcasm poured by Mr. Sumner on the heads of his opponents, and which was justified and called for by their coarse, unseemly abuse of him, which has aroused the ire of the minions and apologists of slavery. It was his terrible exposure of the foul crimes they have perpetrated, and his crushing arguments against the rotten policy to which they stand committed. He has probed the national ulcer, and hence the masses of corruption which flow from it.

Such is the spirit of intolerance to be encountered in settling the great controversy between Freedom and oppression in our country.

As the professed advocates of the Christian religion, which is destined to triumph over every form of evil, we have a grave matter of duty to settle. It is the one embraced in the last question proposed in the introductory remarks.—*In what way shall this spirit of intolerance be met by us, as the representatives of the religion of the Lord Jesus Christ?*

Obviously it should be met in a spirit of calmness and candor. This is not the time for rash, headlong excitement. There is, at the present moment, occasion for a full and considerate survey of the responsibilities we have assumed in the defence of truth, justice and humanity. The contingencies involved in the issue demand our careful attention.

The responsibility, which this issue imposes upon the Christian public, is of no ordinary character.

The political action of the country, for the last quarter of a century, has been surcharging the mind of the nation with elemental fires; and to-day, her whole domain is "studded with the elements of explosion."

The reckless, visionary one-idea schemer is not the man for the times. Men are needed who can balance in their minds the contending elements, and who have the wisdom to seize the right opportunity to give them a safe direction.

It is easy under excitement to wax eloquent in saying hard things. When as the friends of humanity, we shall do more and say less, we may begin to advance upon a scale of grandeur, which the country has not known since the days of her Revolution.

2. While it is clear, that the intolerant antagonism of free principles in our country should be met by candor and consideration, it is equally clear, that it should be met with firmness and determination.

Intolerance always grows rampant, at any indication of timidity or tameness on the part of the cause it assails. It needs to be met, as a defenceless wanderer once met a lion in the forest. Finding himself suddenly encountered, and knowing retreat would be death, he assumed a defiant attitude, and fixed his eye firmly upon the bold eye of his menacing foe, until at length

the king of the forest cowered, turned slowly about and walked moodily away.

Nothing is to be gained in the cause of truth by tampering with the intolerance which assails it. It should be met by a bold unflinching front. The right should be maintained at all hazards. So thought Luther, when he refused to retract at the Diet of Worms; and the world applauds him for it.

So thought Patrick Henry, when on the floor of the Colonial Convention, there broke from his lips that burst of eloquence which started the ball of the Revolution, and made him the pride and glory of his country. When the timid policy of his peers was looking towards conciliation with the Power that was crushing them, he, as if formed to raise, and direct the storm, rose with prophetic majesty to counsel firmness and resistance, by "an appeal to arms and to the God of Hosts." His words on that occasion sank, like "the doom of fate," into the noble throbbing breasts around him, and ran like electricity through the nation. From that hour, "Arms and the God of Hosts," became the watch-word which leaped like "thunder" from hill-top to hill-top, resounded over the main and struck at last the knell of British oppression.

Golden memories crowd around our minds as we call up the heroes of our Revolution, and simply because of their firm resistance to wrong and their noble sacrifice to the right.

The religious sentiment of the Christian church of this nation should have a fuller development in civil affairs; these are too much in the management of unprincipled men. The relation which our nation sustains to the evangelization of the world, the bearing which all its proceedings must have upon the general progress of Christianity, devolves a responsibility upon the Christian church of this nation which every intelligent lover of Christ must look upon with no ordinary solicitude. The Christian church is the heart of our nation, and ought to send its life-blood through every artery and vein of the body politic. There is a general tendency among worldly-minded men to reduce moral questions in civil affairs to mere matters of expediency, and to meet opposition to measures involving moral right with some plan of compromise; and those occupying high positions in the church have from time to time been drawn into this ruinous policy. By this great mistake the public conscience has been debauched, the cause of freedom retarded, and Christ has been wounded in the house of his friends. By all there is dear in the growing interests of our beloved country, and in the general triumphs of Christianity in the world are we called upon to maintain a consistent firmness for the right, in our civil, as well as our ecclesiastical and private relations.

It is easy to theorise beautifully on our religious obligations in civil affairs; but it is another thing, which if equally as easy is not often done, to remember our theories when Sunday closes and the day comes for action. It is one thing to be aroused to a high pitch of indignation by a flagrant wrong committed; it is another thing to keep our "faces as a flint" against that wrong when the excitement subsides and men in high places begin to apologise for it.—Ever since the telegraph announced to you the brutal assault made upon your beloved Senator, for, and in the discharge of, the trusts you committed to him, indignation has been burning on your hearts and flashing from your eyes. Let it sublimise into changeless, godlike principles of actions. Let them underlie all your politics like the granitic formation, and crop out in your caucus and ballot box.

The Cross and Crown.

THINE eyes shall see the king in his beauty: they shall behold the Land that is very far off.—Isaiah 33: 17.

Far back in the gloom of the Ages,
In the desolate midnight of Time,
God's martyrs have suffered and sorrowed,
Fire-crowned with a glory sublime:
—Where they perished His truth has arisen,
And the worship baptized by their tears
Shall shine in the splendor eternal
Of the radiant ripening years

Lo! Lazarus sighing in sorrow,
L! Dives in purple and gold;—
'Tis ever the same, sad story
The Saviour repeated of old.
His martyrs to-day still are mourning,
And the legions of Evil rage—
Still they look for the beautiful dawning
Of the glorious, Golden Age.

Sad mourners who faint in the midnight,
Who cry from the uttermost deep,
Lo! the light of God's love is around ye,
He giveth his holy-ones Sleep.
Look up, noble hearts, through the shadow
That darkens the dawn of to-day,
To the Life in the mansions immortal
Of the Land now not far away.

Faint not in the path ye have chosen,

His children have trod it before—
Sink not in the gloom—ye are bearing
The Cross that the Crucified bore.
Hasten on, humble hearts, yet heroic!
To the light of the Morning Land,
Still clasping, 'mid desolate darkness
The Fatherly, helping hand.

Ye may labor in loneliest sorrow,
Oh! bands of the true and the brave,
Ye may pass through the Vale of the Shadow.
And sink in the gloom of the grave;
Yet the peace of His presence is over
The paths that His chosen have trod—
The peace of the Morn Paradisaal
That glows in the garden of God!

Do ye mourn for the dreams that are broken
—For the beautiful hopes that have fled?
They shall rise in the radiant future
As Jesus arose from the dead.
Do ye mourn for the dear ones departed?
Hark! hear ye the tender Voice say:—
They shall see the King in his beauty
And the Land now not far away.

Through the Shadow shall shine His Evangel
At eventide there shall be light,
And the glorious sun of the future
Shall dawn on the triumph of Right!
Yes! the children of God who are toiling
In sorrow and sadness to-day—
Shall soon see the King in his beauty
And the Land now not far away.

The Monarch of the Deep—The Great Steamship "Leviathan."

This is the age of great steamers. The Persia is a modern wonder, and yet she is diminutive in proportion, when compared with the Leviathan. The "Mistress of the Seas," as some of the London Journals call her, is built entirely of iron, in shape of plates, securely fastened together with rivets.

She has a double side fore and aft, all the way up to within a few feet of the taffrail. She has also double decks. By this means great buoyancy and strength is imparted to the vessel, as the space between the decks and sides is filled with air. She is built in eight compartments, all air and water tight. Her registered tonnage is 23,000 tons, with capacity for coal in addition of from 12,000 tons, to 14,000 tons. Her draft of water when loaded will be 28 feet, and when unloaded 18 feet. Her average speed is computed at 23 knots or miles per hour. She will be propelled by a gigantic screw 23 feet in diameter, four paddles and by sails. Her number of masts will be seven, three of which will be crossed with yards, and square-rigged, as in a line-of-battle ship, and the other masts will have fore and aft sails. Her number of boilers will be ten, five on each side, and each having ten furnaces. She will carry, in addition to a sufficient complement of small boats, no less than eight small screw-steamers, each 110 feet in length, placed four on each side of the vessel.

These steamers will land and embark both passengers and cargo. The passengers' berths are placed on both sides the entire length of the ship. The number of decks is four, and the height of the principal saloons, which are in the centre, is 15 feet. The number of passengers she will be able to carry is 600 first class, 1800 second class, and 10,000 troops with field equipments. Her length is 680 feet, her breadth of beam 83 feet, depth from deck to keel 58 feet; aggregate length of saloon 400 feet. Her commander will be Captain Harrison, with a crew of, in all, including seamen, engineers, stokers, &c., from 850 to 900 men, consequently, with all on board, she will comprise within herself a population of a large town, or even city, say 13,000 persons. Nearly 1000 men are employed in her construction. The contract price for her building is £320,000. There are then the expenses of her engines and the fittings, victualling, &c. The mere expense of launching her into the water, when completed, will be no less than £4,000, as hydraulic power will have to be used for the purpose, and the machinery employed will be of peculiar construction. She will enter the water broadside on.

The principal dimensions of the ship, her capacity and power may be usefully repeated in mere detail as follows:—Length, 680 feet; breadth, 83 feet; depth from deck to keel, 58 feet; aggregate length of principal saloons, 400 feet; height of do, 12 feet; number of decks, 4; tonnage, 25,000 tons; carries of coals and cargo, 18,000 tons; nominal horses' power, screw, 1600 horses; ditto, paddles, 1000 horses; cylinders of screw engines, 4; diameter of cylinder in inches, 84; length of stroke, 4 feet; cylinders of paddle engines, 4 feet; diameter of cylinder in inches, 74; length of stroke, 14 feet 6 inches; draft of water (loaded), 28 feet; ditto (light), 18 feet; carries of first class passengers, 600; ditto second-class ditto 1800; ditto troops, with field equipments, 10,000; weight of iron used in the construction of the ship, 7000 tons.

Her deck is to be flush except for cabin entrances and similar purposes, so that a promenade more than twice the length of the Great

Britain's deck will be available for the passengers.

The floor of the ship is perfectly flat, the keel being turned inwards and rivetted to the inner ship's keel. These several skins are joined to each other by longitudinal webs or girders, formed of plate and angle iron. There are 17 of these webs on each side of the ship, which run the entire length of the vessel, and they are placed at such distances as to extend upward, at intervals of about three feet from the keel to the main deck, and they are again closed up in lengths varying from 20 to 60 feet. Thus the outer and inner ships are joined together by means of a great number of water-tight webs or of extraordinary strength, giving the vessel a rigidity such as has never been communicated to a ship before. The main deck is treated in the same manner for a width of 20 feet on each side, and iron girders bind one side to the other, so that the entire vessel becomes, as it were, a beam of strength, and the whole fabric may be denominated a web of woven iron, the rivets forming the fastenings, and the webbed or honey-comb cells becoming an indissoluble structure. The compartments between the outer and inner skin will hold 3000 tons of water ballast, should it be required. The web plates are of inch iron, and the outer and inner skins are of three-quarter inch iron.

The vessel will have 20 ports on the lower deck, each 5 feet square, to receive railway waggons. She has also 60 ports on each side, 2 feet 6 inches square for ventilation, and an abundance of dead lights. The lower ports are 10 feet above the water, when the ship is loaded.

One great difficulty which the Leviathan will labor under, will be a few great commercial ports in the world, to enter which there is not sufficient depth of water, to enable her to pass on in safety. Thus, she can neither visit New York or Philadelphia—a serious drawback, and one that will militate materially against her utility. According to a recently published statement, she cannot come within eighteen miles of New York—and would then have to discharge her cargo at an insignificant place, by the agency of lighters. The only northern port she can visit, and which has depth of water enough to float her, when laden, in safety, is said to be Portland, Me.

The Upas Tree.

This tree is called in the Malayan language, *Bahan-Upas*. In 1774, I was stationed at Batavia, as a surgeon in the service of the Dutch East India Company. During my residence there I received several different accounts of *Bahan-Upas*, and the violent effects of its poison. They seemed incredible to me, but I resolved to investigate this subject thoroughly, and to trust only to my own observations. In consequence of this resolution, I applied to the Governor-General for a pass to travel through the country. I had also procured a recommendation from an old Malayan priest to another priest who lives on the nearest spot to the tree. The *Bahan-Upas* is situated in the island of Java, about thirty-seven leagues from Batavia and fourteen from Saura Cherta, the seat of the emperor. It is surrounded on all sides by high mountains, and the country round it, to the distance of ten or twelve miles from the tree, is entirely barren. Not a tree, nor the least plant or grass is to be seen. I have made the tour all around, at about eighteen miles distant from the centre, and I found the aspect of the country on all sides equally dreary. The easiest ascent of the hills is from that part where the old ecclesiastic dwells. From his house criminals are sent for the poison, into which the points of all warlike instruments are dipped.

There is a gum that issues out between the bark and the tree itself, like camphor. Malefactors, who for their crimes are sentenced to die, are the only persons who fetch the poison. After sentence is pronounced upon them by the Judge, they are asked in court, whether they will die by the hands of the executioner, or go to the Upas-tree for a box of poison. They commonly prefer the latter, as there is not only some chance of preserving their lives, but also a certainty, in case of their safe return, that a provision will be made for them by the Emperor. They are then provided with a box, in which they are to put the poisonous gum, and are instructed how to proceed. Among other particulars, they are always told to attend to the winds; and to go toward the tree before the wind, so that the effluvia from the tree may be blown from them. They are told, likewise, to travel with the utmost dispatch. They are afterward sent to the house of the old priest. Here they generally remain some days, in expectation of a favorable breeze. During that time he prepares them for their future fate.

When the hour of their departure arrives, he puts on them a long leather cap, with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair

of leather gloves. They are then conducted about two miles on their journey. Here the priest repeats his instructions, and shows them a hill, which they are told to ascend, and that on the other side they will find a rivulet, which they are to follow, and which will conduct them directly to the Upas. They take leave of each other, and hasten away.

The ecclesiastic has assured me that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals, and that scarcely two out of twenty have returned. All the Malayans consider this tree as an holy instrument of the great prophet, to punish the sins of mankind, and, therefore, to die of the poison of the Upas, is generally considered an honorable death.

This, however, is certain, that for some space round this tree, not only no human creature can exist, but that, in that space of ground, no living animal of any kind has ever been found, that there are no fish in the waters, nor has any rat, mouse, or other vermin been seen there; and when any birds fly so near this tree that the effluvia reaches them, they fall a sacrifice to the effects of the poison.

In the year 1776, in the month of February, I was present at the execution of thirteen of the Emperor's concubines, at Saura Cherta, who were convicted of infidelity to the Emperor. It was in the forenoon, about 11 o'clock, when the fair criminals were led into an open space, within the walls of the Emperor's palace. There the judge passed sentence upon them, by which they were doomed to suffer death by a lancet poisoned with Upas.

The executioner proceeded on his business in the following manner. Thirteen posts, each about five feet high, had been previously erected. To these the delinquents were fastened and their breasts stripped naked. In this situation they remained a short time in prayer, attended by several priests, until a signal was given by the judge to the executioner; on which the latter produced an instrument, much like the spring-lancet used by farriers for bleeding horses. With this instrument, poisoned with the gum of the Upas, the unhappy wretches were lanced, the operation being performed upon them all in less than two minutes.

My astonishment was raised to the highest degree, when I beheld the sudden effects of that poison; for in about five minutes after they were lanced, they were taken with a tremor, attended with a *subultus tendinum*, after which they died in the greatest agonies. In sixteen minutes all the criminals were no more. Some hours after their death I observed their bodies full of livid spots, their faces swelled, their color changed to a kind of blue.

These circumstances made me desirous to try an experiment with some animals, in order to be convinced of the real effects of this poison; and as I had then two young dogs, I thought them the fittest objects for my purpose. I accordingly procured, with great difficulty, some grains of Upas. I dissolved half a grain of it in a small quantity of arrack, and dipped a lancet into it. With this I made an incision in the lower muscular part of the body of one of the dogs. Three minutes after it received the wound, the animal began to cry out most piteously, and ran as fast as possible from one corner of the room to the other. So it continued during six minutes, when, all its strength being exhausted, it fell upon the ground, was taken with convulsions, and died in the eleventh minute. I repeated this experiment on two other dogs, with a cat, and a fowl, and found the operation of the poison in all of them the same. None of these animals survived above thirteen minutes.

I thought it necessary to try also the effect of the poison given inwardly, which I did in the following manner. I dissolved a quarter of a grain of the gum in half an ounce of arrack, and made a dog of seven months old drink of it. In seven minutes a retching ensued, and I observed at the same time, that the animal was delirious, as it ran up and down the room, fell on the ground, and tumbled about; then it rose again, cried out very loud, and in about half an hour expired.

From these experiments I have been convinced that the gum of the Upas is the most dangerous and most violent of all vegetable poisons; and I am apt to believe that it greatly contributes to the unhealthiness of that island. Nor is this the only evil attending it; hundreds of the natives of Java, as well as Europeans, are year by year destroyed and treacherously murdered by that poison, either internally or externally. Every man of quality or fashion, has his dagger or other arms poisoned with it; and in times of war the Malayans poison the springs and other waters with it. By this treacherous practice the Dutch suffered greatly during the last war, as it occasioned the loss of half their army.—*N. Y. Telescope*, 1825.

Terrible Endings.

About ten o'clock on Saturday evening, September 2, 1866, a fire broke out in a baker's

shop, near to the spot on which the Monument of London now stands. In its commencement it was but a little fire, and every one who saw it said it would very soon be extinguished. Notwithstanding these favorable predictions, it continued to spread. Adjoining houses were soon enveloped in the devouring flames, and by noon of the next day, John Evelyn, who was a spectator of it, writes, "All the sky was of a fiery aspect, like the top of a burning oven. God grant my eyes may never behold the like, now seeing above 10,000 houses all in one flame, the noise, and cracking thunder of the impetuous flames—the shrieking of women and children—the hurry of people—the fall of towers, houses, and churches—was like an hideous storm, and the air all about so hot and inflamed, that at last one was not able to approach it; so that they were forced to stand still, and let the flames burn on, which they did for near two miles in length, and one in breadth. Thus I left this afternoon burning, a resemblance of Sodom, or the last day." Thus it continued its awful progress for another day or two, and then it was found to have destroyed 89 churches, the city gates, guildhall, several hospitals, schools, and public libraries; a very great number of stately edifices, 13,200 dwelling houses, and upwards of 400 streets. "Behold how great a matter a little fire kindleth."

Holland, as is well known, is a country a considerable part of which is lower than the sea, which surrounds it, and which is kept out by large embankments, called dykes.—Many years ago it was perceived that one part of the embankment was defective, for the water had begun to ooze through, although in small quantity. A meeting of the inhabitants of the immediate neighborhood was called, to take into consideration the means of remedying the defect. The meeting adjourned without deciding upon anything, because it was considered such a very little evil—nothing would hurt, they said, as the quantity of water that came through was so small; and some future time would do very well to devise means to remedy the evil. Not very many weeks after that meeting, one beautiful Sabbath evening, when a more than usually calm serenity rested upon everything—without any further warning whatever, the sea burst through the embankment, which had been gradually weakened by the apparently insignificant evil, destroyed several considerable towns, seventy villages, an immense number of cattle, and more than 100,000 inhabitants. *A small beginning, but a terrible ending.*

The Treaty of Peace.

Concluded.

ARTICLE 16.

In order to assure the execution of the regulations which shall have been settled by common accord, in accordance with the principles herein before enunciated, each of the contracting Powers shall have the right at all times to station two light vessels at the mouth of the Danube.

ARTICLE 20.

In exchange for the towns, ports, and territories enumerated in Article 4 of the present treaty, and in order the better to assure the liberty of the navigation of the Danube, his Majesty the Emperor of all the Russias consents to the rectification of his frontier in Bessarabia.

The new frontier will start from the Black Sea at one kilometre to the east of Lake Bourna-Sola, will perpendicularly rejoin the Akerman road, follow this road as far as the valley of Trajan, pass to the south of Belgrade, reascend along the river Yalpuok as far as Soratsika, and will terminate at Kakamori on the Pruth. Above this point the old frontier between the two empires will undergo no modification.

Delegates of the contracting Powers will settle, in its details, the boundary line of the new frontier.

ARTICLE 21.

The territory ceded by Russia shall be annexed to the Principality of Moldavia under the suzerainty of the Sublime Porte.

The inhabitants of this territory will enjoy the rights and privileges assured to the Principalities, and during the space of three years they shall be permitted to remove their domicile elsewhere, freely disposing of their property.

ARTICLE 22.

The Principalities of Wallachia and Moldavia will continue to enjoy, under the suzerainty of the Porte, and under the guarantee of the contracting Powers, the privileges and immunities of which they are in possession. No exclusive protection shall be exercised over them by any one of the guaranteeing Powers. There shall be no private right of interference with their internal affairs.

ARTICLE 23.

The Sublime Porte engages to preserve to the aforesaid Principalities an independent and national administration, as well as full liberty of worship, legislation, commerce, and navigation.

The laws and statutes now in force shall be revised. To establish a complete accord as to this revision, a special Commission, with regard to the composition of which the high contracting parties will come to an understanding, will assemble without delay at Bucharest, together with a Commission of the Sublime Porte.

The task of this Commission will be to enquire into the actual state and condition of the Principalities, and to propose the bases of their future organization.

ARTICLE 24.

His Majesty the Sultan promises to convoke immediately in each of the two provinces a *divan ad hoc*, composed in such a manner as to constitute the most exact representation of the interests of all classes of society. These *divans* are to give expression to the wishes of the population relative to the definitive organization of the Principalities. An instruction of the Congress will regulate the relations of the Commission with these *divans*.

ARTICLE 25.

Taking into consideration the opinion expressed by the two *divans*, the Commission will, without delay, transmit the result of its own labors to the present seat of the Conferences. The final understanding with Suzerain Power will be recorded in a convention concluded at Paris between the high contracting parties, and a *hatti-sheriff* conformable to the stipulations of the convention will definitely constitute the organization of these provinces—placed thenceforth under the collective guarantee of all the Powers parties to the treaty.

ARTICLE 26.

It is agreed that there shall be in the Principalities an armed national force organized with the object of maintaining the security of the interior, and assuring that of the frontiers. No impediment is to be placed in the way of such extraordinary measures of defence as, in accordance with the Sublime Porte, the Principalities may be under the necessity of taking to repulse any foreign aggression.

ARTICLE 27.

If the internal tranquillity of the Principalities should be menaced or compromised, the Sublime Porte will come to an understanding with the other contracting Powers as to the measures to be taken to maintain or re-establish legal order. No armed intervention can take place without a previous accord with these Powers.

ARTICLE 28.

The Principality of Servia will continue to be dependent upon the Sublime Porte, conformably to the Imperial *hattis*, which fix and determine its rights and immunities placed henceforth under the collective guarantee of the contracting Powers.

In consequence the said Principality will preserve its independent and national administration; as well as full liberty of worship, legislation, commerce, and navigation.

ARTICLE 29.

The right of garrison of the Sublime Porte, such as is stipulated for by anterior regulations, is maintained. No armed intervention is to take place in Servia without a previous accord between all the contracting Powers.

ARTICLE 30.

His Majesty the Emperor of all the Russias and his Majesty the Sultan keep in its integrity the state of their possessions in Asia, such as it existed legally before the rupture.

In order to prevent any local contest, the boundary of frontier will be verified, and if need be rectified, but so that no territorial prejudice shall result to either of the parties from any such ratification.

With this view a mixed Commission, composed of two Russian Commissioners, one French Commissioner, and one English Commissioner, shall be sent to the locality immediately after the re-establishment of diplomatic relations between the Court of Russia and the Sublime Porte. The labors of this Commission are to be terminated within the space of eight months, dating from the exchange of the ratifications of the present treaty.

ARTICLE 31.

The territories occupied during the war by the troops of their Majesties the Emperor of the French, the Emperor of Austria, the Queen of the United Kingdom of Great Britain and Ireland, and the King of Sardinia, under the terms of the convention signed at Constantinople on March 12, 1854, between France, Great Britain, and the Sublime Porte, the 14th of June of the same year, between Austria and the Sublime Porte, and 15th of March 1855, between Sardinia and the Sublime Porte, shall be evacuated as soon as possible after the ratification of the present treaty. The time within which the evacuation is to be effected and the means of execution will be the subject of a convention between the Sublime Porte and the Powers whose troops occupy the territories.

ARTICLE 32.

Until the treaties or conventions which exist

ted before the war between the belligerent Powers shall have been renewed or replaced by new acts, the commerce of importation and exportation shall go on reciprocally upon the footing of the rules in force before the war, and their subjects shall in all other respects be respectively treated upon the footing of the most favored nation.

ARTICLE 33.

The convention concluded this day between their Majesties the Emperor of the French, the Queen of the United Kingdom of Great Britain and Ireland, of the one part, and his Majesty the Emperor of all the Russias of the other part, relative to the Aland Isles, is, and remains annexed to the present treaty, and shall have the same force and value as if it had made part of it.

ARTICLE 34.

The present treaty shall be ratified, and the ratifications shall be exchanged in Paris within the space of four weeks, or sooner, if possible.

In faith of which the respective Plenipotentiaries have signed it, and have thereto affixed the seal of their arms.



The Advent Herald.

BOSTON, JUNE 7, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE OUTRAGE ON MR. SUMNER.

The entire public mind of the whole north has been stirred by the outrage noticed last week on Mr. Sumner, in such a manner as it was never before stirred.

To understand the question it is necessary to examine its antecedents. It is well known that for the past few years a few individuals from the south have been exceedingly vituperative and insulting to a few persons and states of the north. This is very clearly stated in a southern paper, the Louisville Journal of May 24. After characterizing Mr. Sumner's speeches as incendiary harangues, but at the same time saying that Brooks should be expelled, this paper says:

"It seems that Brooks attacked Sumner because the latter had in debate, abused South Carolina and Mr. Brooks' rather aged relative, Senator Butler. The idea of using a bludgeon upon a Senator for making a speech against a State is monstrous. A score of South Carolina members of Congress, within the last few years, have used their whole power of abuse and vituperation against Massachusetts, and as many Massachusetts members have exercised themselves upon South Carolina. A pitched battle has long been raging between the champions of those two States, and, generally, the harshest and most offensive language has come from the South Carolinians, who don't like to be outdone in anything. What Sumner may have said about Senator Butler, we know not, but we think that the old Senator, who is quite as fiery-hearted as he is white-headed, would scorn the thought of letting any younger man take a quarrel with an Abolitionist off his hands.

"We happened to be in the Senate Chamber near the close of the last session of Congress, during one of the night discussions of all manner of slavery questions. Judge Butler, who is really a gentleman of many fine and generous personal qualities, had become exceedingly elated from frequent visits to the Senatorial restaurant. Sumner was making a severe speech that evening, which evidently had reference to the forcible expulsion of Mr. Hoar, a venerable citizen of Massachusetts, from the limits of South Carolina, but he did not mention South Carolina's name. Mr. Butler interrupted him by asking in a fierce tone—'Does he mean South Carolina?' Sumner proceeded without noticing the interruption.

"I demand," exclaimed Butler, starting again to his feet, 'whether he means South Carolina; for if he does, let him say so, and I will give him something to make him remember me and South Carolina as long as he lives.' Sumner still proceeded quite imperturbably, bestowing no attention upon his excited opponent just in front of him. 'Does he mean South Carolina?' ejaculated But-

ler for the third time. 'Yes, I do mean South Carolina,' thundered Sumner, with more spirit than we thought an abolitionist could possess. He finished his speech without any further interruption, and Butler rose to reply, but the fine old South Carolina gentleman was too far gone to be half equal to the tremendous occasion."

As Mr. Brooks claims justification on the ground that Mr. Butler was an uncle of his, the Boston Daily Herald says:

"Some are anxious to know the relationship existing between Senator Butler and Brooks. It is contained in a letter to a gentleman in this city from Mr. Brooks in February last, which says: 'My grandfather married Senator Butler's father's aunt.'"

The Speech of Mr. Sumner.—This was delivered on the 19th and 20th of May in the U. S. Senate, and was a review of the Federal government on the subject of slavery in Kansas. The following are the only allusions we have been able to find in Mr. Sumner's speech to the Senator from South Carolina. The latter in a speech on the 5th of March used this language in reference to the Emigrant Aid Society:

"Sir, I am not going to put on an equality, or anything like an equality, the movements and conduct of those who have gone to Kansas with Sharpe's rifles in their hands, and the Missouri 'border ruffians,' as they have been termed. They are not in *pari delictus*. The difference between the population of a portion of the two sections, has never been so well illustrated as in that very demonstration. The Western people, of daring gallantry, of open hospitality, trust to the occasion, and when they draw the sword, it is rather under the influence of heat and passion than malice, but with a fertility of expedients that is equal to craft; and if they commit homicide under such circumstances, it is reduced at least to the grade of manslaughter. When, however, I see an organization at a distance of a thousand miles from the Territory, sending out men who go, not with fowling-pieces, or the ordinary rifles, or common weapons of defence, which they might use, but all going with one uniform gun—Sharpe's rifle—let it not be told that they were going there for merely the innocent purpose of settling the territory themselves. It is evident they were going there to drive off others, if it became a contest, which the Missouri 'border ruffians,' as they are called, never anticipated. The crime of those who are designated by that name, if homicide should be committed, would be much nearer the character of manslaughter, whilst the blood shed by their opponents would much nearer approach a mercenary homicide."

To this Mr. Sumner replied as follows:

"It is not true that men have been hired by the Company to go to Kansas; for every emigrant, who has gone under its auspices, has himself provided the means of his journey. Of course, Sir, it is not true, as has been complained by the Senator from South Carolina, with that proclivity to error which marks all his utterances, that men have been sent by the Company 'with one uniform gun, Sharpe's rifle,' for it has supplied no arms of any kind to anybody."

In the conclusion of his March speech, Senator Butler proposed this as a remedy to dissipate the trouble in Kansas:

"The President of the United States is under the highest and most solemn obligations to interpose; and, if I were to indicate the manner in which he should interpose in Kansas I would point out the old common law process. I would serve a warrant on Sharpe's rifles, and if Sharpe's rifles did not answer the summons, and come into Court on a day certain, or if they resisted the sheriff, I would summon the *posse comitatus*, and I would have Colonel Sumner's regiment to be a part of that *posse comitatus*."

To this the Senator from Massachusetts replied:

"Next comes the *Remedy of Folly*, which, indeed, is also a *Remedy of Tyranny*; but its Folly is so surpassing as to eclipse even its Tyranny. It does not proceed from the President. With this proposition he is not in any way chargeable. It comes from the Senator from South Carolina, who, at the close of a long speech, offered it as his single contribution to the adjustment of this question, and who thus far stands alone in its support. It might, therefore, fitly bear his name; but that which I now give to it is a more suggestive synonym. This proposition, nakedly expressed, is that the people of Kansas should be deprived of their arms.

"Really, Sir, has it come to this? The rifle has ever been the companion of the pioneer, and, under God, his tutelary protector against the red man and the beast of the forest. Never was this efficient weapon more needed in just self defence, than now in Kansas, and at least one article in our National Constitution must be blotted out before the complete right to it can in any way be impeached. And yet such is the madness of the hour, that, in defiance of the solemn guaranty embodied in the amendment to the Constitution, that

'the right of the people to keep and bear arms shall not be infringed,' the people of Kansas have been arraigned for keeping and bearing them, and the Senator from South Carolina has had the face to say openly, on this floor, that they should be disarmed—of course that the fanatics of Slavery, his allies and constituents, may meet no impediment. Sir, the Senator is venerable with years; he is reputed also to have worn at home, in the State which he represents, judicial honors; and he is placed here at the head of an important Committee occupied particularly with questions of law; but neither his old age, nor his position, past or present, can give respectability to the demand he has made, or save him from indignant condemnation, when, to compass the wretched purposes of a wretched cause, he thus proposes to trample on one of the plainest provisions of constitutional liberty."

Mr. Butler had also taken part in the discussion which ensued upon the presentation of the Kansas memorial by General Cass, and used this language in regard to the conduct of the people of the Territory:

"Sir, whatever may be my peculiarities, I have no affinity for tyranny. I have less for that wild liberty which finds its vent, its escape, and its abominable orgies in anarchy. That which I dread most is the unrestrained discretion of man—fanatical, wild, ungovernable man—that approaches its object through the process of anarchy. These men, who have thrown aside a legitimate constitution, now, under the mask of the right of petition, attempt to approach this body, and we are to break down all our rules to print their petition. There is no process so horrible to me as that which claims to be above the Constitution, the laws, and the rules of my country."

And to these assaults Mr. Sumner replied:

With regret I come again upon the Senator from South Carolina (Mr. Butler), who omnipresent in this debate, overflowed with rage at the simple suggestion that Kansas had applied for admission as a State; and, with incoherent phrases, discharged the loose expectation of his speech, now upon her Representatives and then upon her people. There was no extravagance of the ancient Parliamentary debate which he did not repeat; nor was there any possible deviation from the truth which he did not make, with so much of passion, I am glad to add, as to save him from the suspicion of intentional aberration. But the Senator touches nothing which he does not disfigure—with error, sometimes of fact. He shows an incapacity of accuracy, whether in stating the Constitution or in stating the law; whether in the details of statistics or the diversions of scholarship. He cannot open his mouth but out there flies a blunder. Surely he ought to be familiar with the life of Franklin; and yet he referred to this household character, while acting as agent of our fathers in England, as above suspicion; and this was done that he might give point to a false contrast with the agent of Kansas—not knowing that, however they may differ in genius and fame, in this respect they are alike; that Franklin, when intrusted with the petition of Massachusetts Bay, was assaulted by a foul-mouthed speaker, where he could not be heard in defence, and denounced as a "thief;" even as the agent of Kansas has been assaulted on this floor, and denounced as a "forger." And let not the vanity of the Senator be inspired by the parallel with the British statesmen of that day; for it is only in hostility to Freedom that any parallel can be recognized. But it is against the people of Kansas that the sensibilities of the Senator are particularly aroused. Coming, as he announces, "from a State"—aye, Sir, from South Carolina—he turns with lordly disgust from this newly-found community, which he will not recognize even as "a body-politic." Pray sir, by what title does he indulge in this egotism? Has he read the history of the State which he represents? He cannot surely have forgotten its shameful imbecility from Slavery, confessed throughout the Revolution, followed by its more shameful assumptions for Slavery since. He cannot surely have forgotten its wretched persistence in the slave trade as the very apple of its eye and the condition of its participation in the Union. He cannot have forgotten its Constitution, which is republican only in name, confirming power in the hands of the few, and founding the qualifications of voters on "a settled freehold estate and ten negroes." And yet the Senator to whom that "State" has in part committed the guardianship of its good name, instead of moving with backward treading steps, to cover its nakedness, rushes forward in the very ecstasy of madness, to expose it by provoking a comparison with Kansas. South Carolina is old. Kansas is young. South Carolina counts by centuries, where Kansas counts by years.

The above was severely just; but that it was within the rules of parliamentary debate, was evinced by his not being once called to order during its delivery. Had he transgressed any rule of the senate, which does not permit improper remarks, he would have been promptly checked, but

no such opportunity was given. The Senator from Massachusetts was too well practised in the courtesies of controversy, to give his adversaries any such advantage. Nor can any man, now, with the printed speech before him, point out a single passage in which the rules of order were violated. It was the perfect and polished courtesy of the speech which made the severity of sarcasm and invective so terrible.

The whole speech is described by those who heard it, as the most masterly intellectual effort made in the Senate since Webster's famous reply to Hayne of S. C., in 1830. Mr. Sumner stands six feet two, in his stockings, is a splendid specimen of a full physical development, is a finished classical scholar, is of graceful carriage and dignified demeanor, has doubtless as great intellectual ability as any man of his day, and is a finished orator. His speech was evidently prepared with care; the historical narration of the Kansas-Nebraska doings was minute and correct; the classic allusions were frequent and often apt and beautiful; the declamation was copious and fluent; the structure of the sentences was faultless, and to all the mental composition he added the charm of an attractive address, a fine elocution, animated action throughout, all set forth with a handsome, erect person, and a direct, aggressive manner upon his opponents, which kept them thoroughly, painfully awake. The Senator from Illinois, who for some time appeared to be writing, at length retired from his desk to the lobby, whence occasionally proceeded a low, interrupting voice, causing Mr. Sumner to call upon the Sergeant at-Arms to "keep order" in the Senate.

Mr. S. stood near, if not on the very spot, where Webster delivered his immortal speech against Hayne, and he may have felt the inspiration of that association, when he plead for human rights, as did that great man for the Constitution and the Union, though speaking for the same illustrious State—their common Massachusetts.

That men conscious of wrong should wince under such an infliction was to be expected; but the Constitution of the states guarantees to each individual liberty of speech, and according to it, no one has a right to question a member of either house for words spoken in debate. And we could recognize not a shadow of provocation in anything Mr. Sumner said, for such an assault. But while we admire the courage and manliness with which he retorted upon Senators Butler and Douglas the personalities they had lavished upon him, we regret that Mr. Sumner should have departed from his usual dignified demeanor, and had been so indiscreet as to fight scavengers with their own weapons. There was, it is true, sufficient provocation for personalities in the low and abusive attacks which Mr. Sumner has endured from Messrs. Butler, Mason, Douglas, and others, but those are weapons which we would gladly see Northern men leave to the blackguards who know so well how to use them. A Senator or Representative loses nothing in the estimation of fair minded and honorable men by refraining from indulging in irritating personalities, and by warding off with dignity the shafts of personal malice. His greatest triumph is often achieved by treating with contempt the attacks of those who have no lingering sense of courtesy, parliamentary dignity or propriety.

The Chronicle, a paper whose political sympathies are entirely on the side of Mr. Sumner, says of the recent speech of that gentleman:

"We are free to say that there are portions of Mr. Sumner's speech which we wish he had not uttered; not because they were undeserved, not because they contain anything beyond the truth, not because they have not been provoked over and over again, and not because they have introduced a new style of oratory into the Senate—but because Mr. Sumner has heretofore steered clear of all personalities, and we would have had him maintain his character to the close. He has had ample provocation for all that he has said, and for much more than he has said. That he did not infringe the rules of the Senate is clear from the fact that he was not called to order."

An eye witness, Dr. Bunting of Montreal, Canada, states that he was in the gallery of the Senate Chamber at the time of the assault on Mr. Sumner. He had just been conversing with the only lady there remaining. He saw Mr. Brooks approach Mr. Sumner, not in front, but on his side, address him some words in a low tone of voice, and the moment Mr. Sumner raised his head, turning it one side to listen to Mr. Brooks, the latter struck him numerous blows, with the greatest rapidity, with a cane about three-quarters of an inch in diameter, laying bare his skull with wounds from three to five inches long. Mr. Sumner struggled several times to rise from his seat, but was evidently so much hemmed in as to be utterly incapable of rising, until he had by a great effort torn the desk from its fastenings, and then pitched forward insensible upon the floor.

While this assault was progressing, Mr. Keitt

stood with one hand flourishing a large cane to keep off any person disposed to interfere, and with the other hand holding a pistol behind him partially under the flap of his coat, but which Dr. Bunting saw very distinctly projecting from between the flaps of his coat. Dr. B. was enabled to see this very clearly from his position in the gallery, directly above the actors in the scene. The lady that Dr. Bunting was with, had then gone, and when he rushed down stairs, the assault was over. During the attack, Senator Douglas stood within five feet of Mr. Sumner, in a free and easy position, with both hands in his pockets, his hat on, and making no movement toward the assailant.

Dr. Bunting shaved off a part of Mr. Sumner's hair, drew the lips of the wounds together with sticking plaster, but they were not sewed up until Mr. Sumner was taken home.

This statement of Dr. B. adds confirmation too strong to be resisted, to the commonly received opinion that the assault was as cowardly as it was brutal, while it shows that Mr. Keitt, of South Carolina, was more deeply implicated in the affair than the public have been led to suppose.

Brooks used, in his frequently repeated blows, the sword practice which he had exercised as an officer in the Mexican war, making the dragoon-stroke of one and two, so that as Sumner, with his head down, would involuntarily raise an arm on the side where he was struck, the cane would descend upon the wound on the other, and so on, alternately hacking from one to the other.

In the re-assembling of the Senate the next morning, Mr. Wilson, of Massachusetts, denounced the assault in appropriate language, which resulted in the following correspondence between Brooks and Senator Wilson:—

Flint's Hotel, May 27, 1856.

Sir:—In the Senate to-day, when referring to the collision with Mr. Sumner, you spoke of my conduct as "cowardly;" thus making yourself an arbiter of true courage.

In debate in the Senate heretofore, you declared yourself responsible for what you might say there and elsewhere.

I therefore, hold myself at liberty, by this note, to request that you will inform me, without delay, where and when, outside of this district, a further note will find you. Respectfully, &c.,

Hon. Henry Wilson.

P. S. Brooks.

Washington, May 29, 10 1-2 o'clock.

Hon. P. S. Brooks—Sir:—Your note of the 27th inst. was placed in my hands by your friend, Gen. Lane, at twenty minutes past ten this morning.

I characterised on the floor of the Senate the assault upon my colleague as "brutal, murderous and cowardly." I thought so then—I think so now. I have no qualifications whatever to make in regard to those words.

I have never entertained or expressed in the Senate or elsewhere the idea of personal responsibility in the sense of the duelist. I have always regarded dueling as the lingering relic of a barbarous civilization, which the law of the country has branded as a crime. While, therefore, I religiously believe in the right of self-defence, in its broadest sense, the law of my country and the matured convictions of my whole life alike forbid me to meet you for the purpose indicated in your letter.

Your obedient servant, Henry Wilson.

The New York *Commercial*, which has no sympathy with Mr. Wilson's political views, says:—

"The reply does honor to the Massachusetts Senator, and places him immeasurably above the perpetrator of the 'brutal, murderous and cowardly' attack upon Mr. Sumner, in moral and physical courage, as well as in regard to personal character and position. Mr. Brooks probably felt that it was as safe now to ask a gentleman to fight him, as it was a week ago to attack an unarmed, defenceless man."

Not satisfied with his attack on Mr. Sumner, on Friday evening Brooks approached Mr. Chaffee, at Willard's Hotel, and threatened to whip him on suspicion of his having denounced his conduct; said he wanted to whip a few more of the Massachusetts men; to which Chaffee replied: "If that is your purpose, you may as well begin on me, and it is no matter whether I said anything of you or not." But Brooks is reported to have answered: "No, — you, you can go along."

That Brooks is a fighting character, is shown by his antecedents. The New York *Sun* says:—

"Preston S. Brooks was severely wounded in a duel with one Wigfall of South Carolina, before going to Congress. Wigfall was also wounded; but not satisfied, afterwards challenged the father of Brooks; the old gentleman refused to fight, and Wigfall posted him as a coward. A young relative of Mr. Brooks, named Bird, attempted to tear down the placard, and was shot dead by Wigfall, who had previously said he would kill any one who should attempt it."

Mr. Toombs, of Georgia, expressed in the Senate his unqualified approval of the assault, as did Mr. Butler.

The Senate appointed a committee to enquire into the facts of the assault, and Toombs alone voted No—the man who has boasted that he will yet call the roll of his slaves on Bunker Hill. He may call them, but like spirits from the vasty deep, they will not come when called. This committee re-

ported that precedents are only to be found in the action of the House of Representatives, the Senate never having been called upon to pronounce judgment in a similar case. Several precedents are cited, and the committee come to the conclusion that although the assault was a violation of the privileges of the Senate, it is not within their jurisprudence, and the offence can only be punished by the House, of which Mr. Brooks is a member. This conclusion, the report continues, is in strict conformity with parliamentary law, and the requirements of the Constitution; therefore the committee recommend the Senate to make complaint to the House. With this report the committee submit a resolution, that said report be accepted by the Senate, and a copy of the same, with the accompanying affidavits, be transmitted to the House of Representatives.

The resolution was adopted, Mr Toombs of Georgia alone voting against it.

When the House appointed their committee, 65 Representatives from the South voted against any investigation—showing that they endorsed the act.

New York, May 30. (From Washington correspondent of the *Evening Post*). Not less than twenty witnesses have been examined by the House Investigating Committee as to the assault on Senator Sumner. It is stated that Mr. Edmunson of Va., who was present with Brooks in the Senate, admits that he knew of the intention of Brooks in advance; that he was with him two mornings, with a view of witnessing it, and that Brooks requested him to attend at the very time it happened. This and other evidence, I presume, will show its premeditated character beyond question.

It is stated that Mr. Stephens of Ga. strongly urged Mr. Brooks to issue a card, disclaiming all political motives in the attack, and justifying it solely on the ground of his personal displeasure in consequence of the alleged grievances of his uncle. Mr. Brooks is, however, reported to have declined to make such a statement.

Brooks' constituents have just sent him a testimonial in the form of a cane and a massive silver pitcher, both of which have arrived in Washington. The pitcher is engraved with this inscription: "Preston S. Brooks, May 22, 1856." The very day of the assault.

We understand that assurances have been volunteered that under no circumstances, will violence be offered to Wilson or his friends, either in or out of the Senate. Wilson's letter, refusing to either accept the challenge or to qualify his words in regard to the assault on his colleague, is considered creditable alike to his courage and his good sense.

Mr. Sumner's sufferings, which for about twenty-four hours were intense, were greatly relieved yesterday by the lancing of the swelling upon his head. His neck and head are, however, still much swollen, and require constant bandaging. He sees no visitors, and the physician pronounces him still in danger. His case, on the first two or three days after the assault, was doubtless much aggravated by the excitement of receiving so many calls; but aside from this circumstance, he has not been able to leave his room without the risk of fatal consequences.

There are Southern papers that justify the assault, we hope that all do not.

The first extract from the Richmond, (Va.) *Examiner*, carries its own comment:

Peace Hath Her Victories no less Renowned than war. Mr. Charles Sumner, Senator from Massachusetts, whose reputation as a scholar rests chiefly upon a discourse upon the foregoing text, seems bent upon illustrating his theory in his own person. He concludes a two days' discharge of scholarly platitudes and pedantic dullness by venting a filthy stream of billingsgate on heads hoary with age; answers insults from men who would afford him personal satisfaction with vulgar epithet; and when cased for cowardly vituperation, falls to the floor an inanimate lump of incarnate cowardice, and most glorious exemplar of the man of peace.

Col. Webb of the N. York *Courier and Enquirer* charges the recent outrages in Washington home upon the slave power. We make the following extract:

"To attempt to describe the actual state of affairs here in the Capital of the Nation, would be a hopeless task. It would not be believed were one from Heaven to proclaim it trumpet-tongued through the land; and yet no one can live here, as I have for the last six months, without feeling his blood boil at witnessing the fears and apprehensions of fatal consequences, on the part of our Northern men, if any one ventures openly and manfully to speak the truth in the bar-rooms, or on the corners of the streets, or on the floor of Congress. And there is reason for these fears. This is a city in a slave district; its tone is the tone and sentiment of slavery; its visitors are mostly from the slave States, and a large majority of them, (not the better portion of them,) carry pistols and bow-

ie-knives; and what is more, they have both here and elsewhere, proved that they will not hesitate on occasion, freely to use them.

They are overbearing, threatening and defiant in their manner; and our people have been overawed and cowed. Sumner, a man of peace, ventured to beard them, and we perceive his fate. Wilson put them at defiance; but at the same time he put pistols in his pocket, and publicly declared that he held his person sacred from assault! Greeley carried a revolver during the latter part of his sojourn here; and then, and then only, even he was no longer molested, and since the brutal assault on Mr. Sumner, two-thirds of the Anti-Nebraska members of Congress, and all who claim and exercise the right of free speech as distinct from abusive language, or a bullying, threatening manner, have arrived at the conclusion that the time has come when it is a duty they owe alike to themselves and to the country, to assert, and if necessary, to vindicate this great Constitutional privilege, and to be in a situation at all times effectually to protect themselves from the Bully and Assassin."

The Richmond *Whig* says:—

"A Good Deed. As will be seen by telegraph, Mr. Brooks of South Carolina, after the adjournment of the Senate yesterday, administered to Senator Sumner, the notorious and foul-mouthed Abolitionist from Massachusetts, an elegant and effectual caning. We are rejoiced at this. The only regret we feel is, that Mr. Brooks did not employ a horse-whip or a cowhide upon his slanderous back, instead of a cane. We trust the ball may be kept in motion. Seward and others should catch it next."

We may well despair of our country when such an outrage as was committed upon Senator Sumner is defended by newspapers claiming to be respectable.

The South Carolina *Times* endorses Brooks as "one of Carolina's noblest sons," and expresses great horror that he should be "incarcerated in a common jail for chastising a Massachusetts abolitionist," and adds:

"Will Carolinians in Washington suffer such a gentleman to remain a prisoner for discharging his duty? The ball has been opened and we hope that Southern members have determined to resent every assault which may be made by Northern men, promptly and efficiently, and teach them to respect the rights as well as the persons of Southerners."

The Legislature of Massachusetts now in session, has

Resolved, That we approve of Mr. Sumner's manliness and courage in his earnest and fearless declaration of free principles, and his defense of human rights and free territories.

Yeas 187—nays 23. The yeas were made up of members of all parties. The nays may be classified politically, as follows: Democrats, 10; Whigs, 9; Americans, 4.

The upper branch of the Connecticut Legislature has passed resolutions denouncing the outrage upon Senator Sumner in the strongest terms, and demanding that Brooks be expelled from Congress, and requesting the Connecticut delegation to use their utmost efforts to accomplish that result. One of the resolutions is as follows:

Resolved, That, on this occasion, Connecticut sends to Massachusetts fraternal greeting. As our fathers stood side by side, at Bunker's Hill, when the great conflict for civil and political liberty began, so will their sons stand in the assertion and defense of freedom for thought and speech.

We hope that notwithstanding the aggravations to which the north is subjected, that all Christians will counsel moderation in action. We may speak as decidedly as we please, but let no one counsel resistance to the laws. Jehovah reigns, and He will exercise His own power according to His good pleasure. It is better to endure many wrongs than to commit one. Let us therefore look to the Ruler of the universe to right this great wrong, and not do an act, that we shall afterwards see cause to regret. What he permits, we may endure—knowing that in His time all murderers will be called to a strict account for their blood guiltiness.

Just as we are completing the making up of this paper for the press, we learn (June 3d) that the Committee of the House of Representatives reported yesterday that Mr. Brooks should be expelled—Mr. Cobb, of Georgia, on the Committee, opposing it.

THE OUTRAGE ON KANSAS.

The news from Kansas is well calculated to arouse feelings of righteous indignation. The border ruffians of Missouri, acting under the authority and with the connivance of the administration, have cannonaded Lawrence, destroyed much valuable property, and driven out the inhabitants, to wander homeless and defenseless in the wide prairie, fortunate if they obtain shelter in friendly towns. It seems that no resistance was offered to the United States Marshal, the unhappy and proscribed inhabitants, overawed by numbers, begging the protection of these minions

of the administration, and receiving "such protection as vultures give to lambs." They were turned over to the tender mercies of Sheriff Jones, who miraculously recovered from the wound which there is good reason to believe he did not receive, and who demanded of the people the surrender of their private arms, to keep and bear which is guaranteed by the constitution of the United States. Meeting with a refusal, he commenced the work of destroying the town and butchering the inhabitants. Where this work of destruction stopped is not yet known, but now that the war has actually commenced, it is to be feared that the rapine and butchery will not be stayed until Atchison's threat to drive out of the territory every Free State man is carried out to the letter.

New York, May 29.—The correspondent of the *Tribune*, writing from Leavenworth, May 22, gives the following particulars of the attack on Lawrence:

"Marshal Donelson, whose U. S. posse had been gradually narrowing the circle around Lawrence, made a nocturnal descent upon it about three o'clock yesterday morning. They took possession of the town without the slightest resistance, and arrested those they wanted; Dietzler and Smith being among the number taken. The Marshal, after prolonging the search, and taking all the arms they could find, went through a mock process of disbanding them, when they were immediately led on by Sheriff Jones, who has not been half so seriously injured as was supposed, and the assassination story about whom has doubtless been a trick.

Four pieces of artillery were immediately planted in front of the great hotel, and they commenced to batter it down. Little progress was made with the artillery, as the walls were thick. One corner was injured, but when they saw that the work was too slow, a keg of powder was placed in the cellar, and the attempt made to blow it up. This was only partially successful, but the flames were soon bursting from it in all directions. Both of the newspaper offices were then fired.

The posse, in the meantime, ransacked every quarter for liquor, and long before evening a great many of them were disgustingly drunk and running about the streets talking about killing Abolitionists.

Several men are reported killed; but the loss of life and outrages perpetrated on the helpless men, women and children, will never be known.

Comparatively few men were in Lawrence when the attack was made.

When it was resolved that the United States authorities should not, in any shape, be resisted, no matter how lawless or violent, the defenders of the city, left one by one, well knowing that the presence of a few men would only expose them to certain destruction, and that the attack on them would make an apology for destroying the town.

CHICAGO, May 29. Our dates are from Leavenworth to Saturday evening, 24th. Gov. Shannon had called out the troops, and stationed them at different points. The Missourians were returning home.

After the burning of the hotel and the *Herald of Freedom* office, Gov. Robinson's house was fired, but the fire was extinguished before the house was destroyed. Sheriff Jones then dismissed his posse, when they immediately rushed into the stores and dwellings in the place, removing everything valuable, and destroying everything not movable. The Post Office was broken open and the letters seized.

All the houses of the Free State men were pillaged, except the Cincinnati Hotel. Buford, Stringfellow, and Atchison were conspicuous during the day. Gov. Shannon was absent.

The posse of Jones left the city at sunset, he informing them that he should need their services next day.

A letter from Leavenworth to the Missouri *Democrat* says:

"Mr. Jesse Newill, recently from Ohio, had occasion to go near Leocompton, a few days ago. He was arrested several times, but finally entered Leocompton. He saw Mr. Shannon, rode up to him, and asked what all this meant? Shannon said there was no use complaining; that the Territory was under martial law, and a civil war inevitable. Mr. Shannon tried to get away, but Mr. Newill, who was an old neighbor, wouldn't let him off.

On parting, Gov. Shannon gave Mr. Newill a pass.

Mr. Eldridge, lessee of the Free State Hotel, went up to Leocompton on Saturday, and tried to induce Shannon to put a stop to the outrages to which the people of Lawrence are daily subjected. Mr. Shannon said 'he would see about it,' and promised, before Mr. Eldridge left, to call on the United States soldiers.

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CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—More than nine months have passed away since I left the "far West," and entered upon my journey home, and even now I find myself some three hundred miles from Hartford, the place of my destination.

I arrived here this morning, and have passed through the village and vicinity, conversed with most of the brotherhood, and I now sit down in the family of brother J. L. Clapp, to give a brief account of myself and labors since the date of my last Springwater, March 1st.

On the 3d of March we constituted a church in Springwater, consisting of five prominent men and women, the smallest number to whom we ever gave a written constitution, and on the 31st of March I was called to preach the funeral sermon of one of its members, viz. brother Ozias Humphrey. His age was 66 years, and some 10 or 12 days. His death was occasioned by a fit of apoplexy. Until a day or two before his decease, he enjoyed good health, so that he attended the most of our meetings there for several weeks. Having recently changed his views on doctrinal points, and becoming united with us in faith, he took an active part in our seasons of worship, subscribed for the *Advent Herald*, and was signally blest. Often was he heard to say, "I shall continue to praise God that the footsteps of brother Chapman were ever directed this way, and that my mind has been so enlightened on the Scriptures with reference to the real 'Age to come.' Also the beauty and glory connected therewith." Brother H. retained his senses till he expired. Died in the triumphs of faith. Is now as we humbly trust "sleeping in Jesus," and will soon awake to put on immortality and eternal life. The friends therefore "sorrow not even as others which have no hope."—1 Thess. 4:13. A very large congregation attended his funeral, and listened with undivided attention to a discourse founded on, "If a man die shall he live again?"—Job 14:14.

After organizing the church in Springwater we continued our meeting there some ten or twelve days longer, during which we witnessed several happy conversions; had three seasons of baptizing. Administered the Lord's Supper and witnessed an addition to their number of ten precious souls; present number 14.

As I was about to leave Springwater for this place, we received a pressing call to visit Conesus, some 7 or 8 miles north, where the Advent doctrine had never been preached. In that place we had a good hearing. Our congregations were respectable and generally very attentive. Some of the most prominent men readily received the word and had sufficient piety and independence of mind to make public confession of their faith. This greatly forwarded the good work there. Several backsliders were reclaimed and heartily confessed their wanderings from God. Sinners were converted to Christianity, and also to "the blessed hope." On the 8th of April organized a church there of eleven members, and attended to the Lord's Supper. Brother Moore, and other dear friends said, "this is the happiest day we ever experienced." But the conduct of one individual was so outrageous, and unbecoming, it deserves special notice, and the name he bears is so descriptive of his course, I cannot forbear to give it. Although he claimed to be a prominent member of the M. E. Church, yet the preaching, the exhortations of the brethren, the conversion of sinners, and every act we performed seemed to distress him exceedingly. And to see him join hands with the wicked manifestly to prevent any good from being accomplished our own hearts were also pained and our peace much disturbed. His name is *Pain*, from which he seemed never to be free except when he could prevail on some worthless characters to unite with him in disturbing our meetings. At the close of evening service the day the church was organized, we were honored by the throwing and breaking of eggs upon us; but remembering that the Saviour himself was mocked, smitten in the face, spit upon, and even carried to be put to death by the professed people of God, we deemed it expedient "not to re-

vile again." After this we had some of our most interesting meetings, but "brother Pain" did not honor us again with his company, or by his own presence, during my stay there. Before I left we had two seasons of baptizing and six others were added to the church, increasing its number to 17. Among the converts were two young ladies of talent and prominence, not of the same family. One of them is accustomed to write occasionally for different periodicals, and as her mind is now changed and she baptized into the Advent faith, we hope to hear from her before long, through the columns of the *Herald*. Brother L. Webster, late of the Baptist connection, is the presiding officer of that church, and ably ministers to them in word and doctrine. Brother S. H. Withington presides over the church in Springwater in the same manner, they have the confidence of all and will I have no doubt by the assisting grace of God keep their respective churches steadfast in the faith unto the coming of the Lord.

The services at the funeral of brother H. seemed to open the way for a respectful call to visit Sparta, 6 miles west of Springwater. We complied with the same, and spent a week there to good advantage. Elder K. who had not felt interest enough for the community to preach there for more than a year, now slipped in an appointment to speak once on the Sabbath. Several had already become interested in the doctrine we teach. All turned out to hear the Elder. He spoke at considerable length. It was soon manifest to all that his object was to strike a death blow to what he denominated "Millerism," we sat in a conspicuous place, so that we noted down on paper, or otherwise every sentiment, and were thankful to God that we were plaintiff in the case, and therefore entitled to the closing plea. We assigned Tuesday evening for that object. The house was full, and most of all we were glad to have the "Elder" present. We spoke, it was said, three hours and ten minutes, and never was I more sensible than on that occasion that the Lord was indeed present to help. Think on the whole that the discourse from Elder K. manifestly designed for evil, was overruled for good. As the result of that brief effort, several prominent persons heartily embraced, and publicly confessed faith in the soon coming of the Lord. A few precious souls were manifestly converted to God, two of whom received baptism at my hands. They will probably unite with the Springwater church. Brother W. is to take charge of that branch. I regretted to leave that people when I did, because several were then enquiring "What shall I do to be saved?" Brother and sister G. as you have recently subscribed for the *Advent Herald*, you will naturally see this letter, let me intreat you therefore to be faithful with those dear young friends. I know they have confidence in you, say to them from me submit to God at once, or they may be lost. We want to meet them and reign with them in the kingdom of the Son of man and the saints, which will soon be established on the purified earth, "under the whole heaven," (See Dan. 7:14, 18 and 27). Oh it is worth living for; nay, more it is worth suffering for, the Lord grant that we may soon inherit it. Amen. I preached in Conesus last Sunday, the friends were present from Springwater. It was a day of peculiar joy, and it was hard parting with such beloved friends. On Monday I took the morning train to Rochester, and thence to Syracuse. Arrived at the latter place about half an hour before sunset. Having family relations in Fayetteville, 8 miles east of S. and the evening stage having left, I stored my baggage, and pressed my way on foot, found brother and sister Palmer more than glad to see me. In the morning brother P. took his horse and buggy and kindly conveyed me to Lenox, Madison county (20 miles east of there) where we spent the day, and following night with my eldest brother, Nathan Chapman. Had a good time, talking about our labors in the "far West," and the soon coming of the Lord. He and his wife being near 70 years of age, and quite infirm, they listened with interest to our conversation, and seemed animated with the thought that it was possible they might live to witness so glorious an event as the second coming of the blessed Lord. Since my first visit there in '45, each family have manifested much respect for the doctrine we so dearly love. The Lord fully prepare them to rejoice in the day of his coming, is my most ardent prayer. Spent Wednesday night in Fayetteville, and on Thursday morning brother P. conveyed me and my baggage to the depot in Syracuse, in time for the train to this place. The brethren here, as I expected, are all glad to see "brother C." except the few that have fallen into the "Age to come" theory, with which they perfectly understand, and the Lord also knows I have not the least shadow of sympathy. Shall preach to the church here next Sunday. We expect a good time. May spend several weeks in this sec-

tion. Let my Post-office address, therefore, remain as before "Homer, Cortland county, N. Y., care of Dea. J. L. Clapp." Love to all the brotherhood. Hope they in return will pray God to direct all my steps. And to brother Himes I will add, we were much gratified in being able to secure 11 new subscribers for the *Herald* while in Livingston county. On your account we are always pleased thus to do for you need our help. But after all my chief object in soliciting subscriptions has been to benefit my children in the gospel. In passing over my old fields of labor I am happy to say, as a general thing, I find the brethren who continue to patronize, and read the *Herald*, steadfast in the original faith, "Looking for," and "Loving the appearing of Christ." Whatever may be said, or written on the theories of these "perilous times"—"Loving the appearing of the Lord" (2 Tim. 4:8), will be the test when he comes. Oh that professed Adventists would each examine their own hearts, and in view of the approaching judgment, decide the question, Do I, or do I not love the appearing of Christ? Be assured his coming is near "even at the door." The Lord prepare us for that glorious event. Amen. Yours as ever,

SAMUEL CHAPMAN.

Homer, N. Y., May 15th, 1856.

SEVENTEENTH ANNUAL CONFERENCE.

This body met according to appointment, on Tuesday morning, May 27th.

The meeting was called to order by Elder J. V. Himes, and opened with the usual devotional exercises. A good number were present from all parts of the New England States. Elder H. Plummer was chosen President; Elder P. Hawkes, Vice-President; and Elder E. Crowell and A. Pierce, Secretaries.

Elders Litch, Himes Robinson, Pearson and Shipman were chosen a Business Committee. To which were subsequently added A. Hale, and S. Bliss.

Elder Plummer, on taking the chair, expressed his happiness on meeting the brethren, and expressed the hope that we should have a pleasant and profitable season.

The morning was mostly spent in organizing and settling the time of meeting and other preliminaries.

AFTERNOON SESSION.

The business committee presented the following resolution.

Whereas, the history of Christianity clearly shows that God has at various times by special instruments resuscitated neglected truths, and thus revived the church and pure religion in the world; and whereas, we fully believe that God has called us, by his Word, Providence and Spirit, to the great duty of proclaiming the speedy coming of Christ, and of exhibiting the proof of it, and by preaching the whole gospel enforce the preparation for it; Therefore

Resolved, That, while we take the Bible alone, as the rule of our faith and practice, with no tests of membership but, what the Scriptures require we also are fully convinced, that the importance of the advent, and a preparation for its results, and the general neglect of these subjects in the religious world, justifies and demands of us special efforts and fidelity, to carry on this great work to the end.

This resolution drew forth interesting remarks from Brn. Himes, Pearson, E. Burnham, Osler, Robinson and others.

In the evening, at half past 7, Elder Osler, of Providence, gave an interesting discourse from Matt. 4:15, 16, which was listened to with attention by a large audience.

WEDNESDAY MORNING, MAY 28.

Met at half past 8, for devotional exercises. There was good attendance, and much interest in the prayers and exhortations; which indicated a healthful condition of both ministry and membership.

At 10 A.M. the President called the Conference to order, when reports were made of the condition of the cause in general.

MAINE.—Brethren I. C. Wellcome, N. Smith and C. H. Robinson, spoke of the state of the cause in Maine. It appears that the cause had suffered from injudicious teachers in the past, but there is now a rallying of interest, in many places, and new fields are opening to them, with encouraging prospects.

Brother Wellcome, who is engaged in the work of a colporteur, has circulated over 800 publications, mostly in families not of our faith—besides a large number of tracts and papers, which are producing good results. In some places, they have enjoyed a revival interest.

VERMONT.—Brethren Shipman, Bosworth and Farrar spoke of various places in this State, giv-

ing an interesting account of the churches; and some new localities where the truth is spreading in community. In North Springfield there has been recently a glorious revival. Their meeting-house had been burned down by some malicious person or persons, but they are soon to erect another much larger and better. In Brooksville there have been about thirty conversions; and nearly every house has, under the revival become a house of prayer. In Mt. Holly there are good congregations to hear the word, and some revival interest, resulting in the conversion of a number of persons who have joined the church in that place.

NEW HAMPSHIRE.—Brn. Shipman and Thompson spoke of the condition of things in this State, so far as they were acquainted. In most of the places where they enjoy preaching, the cause is prospering; and a number have been converted, and some reclaimed. Brother Shipman gave an interesting account of the church at Sagar Hill; also at Whitefield, Woodstock, &c., where things are in a prosperous condition. Elder Plummer spoke of a meeting being recently started in Newton, N. H., which bids fair to result in good in that place.

MASSACHUSETTS.—Reports were made by Elders G. W. Burnham, Pearson, Himes, Cunningham, J. S. White, and Deacon Smith, and others, of the churches in Salem, Newburyport, Boston, Worcester, Westboro', &c. These reports indicated encouragement and hope, for the future of the cause in Massachusetts.

RHODE ISLAND.—Reports were made by Dea. A. Pearce and Elder P. Hawkes, of Providence, and others, of the state of the cause, which was prosperous. There were some other fields of labor in different portions, of interest, but not fully represented.

NEW YORK.—Elder Farrar gave a good account of Low Hampton, Elder Robinson gave some account of Western New York, and the field in general, showing the state and wants of the cause.

CONNECTICUT.—Elder Crowell and others gave some account of things in this State, but were not prepared to report anything very definite, except in Hartford, where the cause was in a good state. Brother Litch reported from Pennsylvania.

In some respects the cause is onward. In the central part of the State under the labors of Elder Boyer, the work of God has advanced by the conversion of sinners to God, and the spread and establishment of the cause. In Center county there are several churches in a healthy state, exerting a salutary influence on the community; Elder I. R. Gates has labored a part of the time, the remainder of his time has been spent in Lycoming county where he had exerted a good influence. Elder M. L. Jackson has now located with the churches in Center county with a prospect of doing great good. In Philadelphia we have had reverses and discouragements, but we still live and continue our meetings, sustained by Elders F. Gunner and J. L. Fulton, who have supplied the desk alternately for the last six months to very good acceptance. Elder Laning supplies the church in Yardleyville, Pa., to good acceptance, and is exerting an excellent influence on the community. The church in Morrisville, is in a healthy state, and have enjoyed during the winter a gracious season of revival. Some in each place have been brought to Christ. My own labors have been for the most part Missionary. I have found open doors among different denominations to fully preach the gospel of the kingdom, and have seen good accomplished.

WEDNESDAY, 3 O'CLOCK, P. M.

The Business Committee introduced the following resolutions, which drew forth considerable discussion from brethren Himes, Osler, Pearson, E. Burnham, G. W. Burnham, Hale, Bliss, and others:

Whereas, in our opinion, the condition and wants of Adventists in the United States and British Provinces requires a special general convention of all friends of the advent cause to consult together respecting the principle and course of action that will best advance its interests by a more general and hearty co-operation; Therefore,

Resolved, that a committee of seven be appointed and empowered to call such a convention, at such time and place as they judge best, and that the committee also be empowered to prepare an address, in which they will set forth the specific objects of the convention, and give suitable notice of the same.

Resolved, That a fund be raised by contributions in our churches, and from private individuals, for the purpose of assisting those who may attend from a distance, who are not able to bear the expense.

The following are the names of this committee: J. V. Himes, J. Litch, J. Pearson, Jr., L. Osler, S. Bliss, A. Hale, D. I. Robinson.

WEDNESDAY EVENING.

Elder Litch preached a stirring discourse from

Rev. 10:11.

THURSDAY 8 1-2 O'CLOCK, A. M.

Meeting of prayer and conference.

At 10 o'clock, the conference was called to order, when the Chairman of the Business Committee introduced the following resolutions:

Whereas, there is the most gratifying evidence, that a large number of the Ministers and laymen of the different branches of the Christian Church, in the U. S. and the British Provinces, deeply interested in those portions of prophecy which refer to the second appearing of the Lord Jesus Christ; and when as it is very desirable in view of the indications of Providence in the moral and political world and as marked by general history, and in view of the importance of a mutual acquaintance and co-operation among such, and for the purpose of extending the interest in the prophetic scriptures, therefore,

Resolved, That a committee be appointed by this Conference, whose duty it shall be to correspond with known, devoted, and judicious pre-millennial advent believers, who are not identified with us, as a distinct body, and that they be authorized to add to their number, and then to call a convention of all such preachers and laymen in the U. S. and British Provinces, at such time and place as they may deem best for the purpose of considering and adopting such principles as will best conduce to our future united and effective labor; and that this Committee be instructed to prepare a circular, in which shall be set forth the specific object of the convention, and send a copy or copies to the address of each minister with an urgent request to have him attend.

Resolved, That this Committee be instructed to report the success they meet with, at the Conference just provided for, or at such other times or manner as they deem proper.

Committee: J. Litch, J. M. Orrock, J. V. Himes

The Committee presented the following resolution, which was remarked upon by brethren Osler, Pearson, Himes, Crowell, Litch, Hawkes, and was adopted.

Resolved, That this Conference hail with joy and heartfelt gratitude to God, the fact that His providence is raising up believers in and witnesses of the doctrine of the speedy personal advent and reign of Christ, among various denominations of Christians, and in different nations of the earth; and we recognize in this movement a harbinger of the speedy accomplishment of our Saviour's promise: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come."

The following resolution, was read and sustained by able remarks from brother Hale and others, and adopted by a rising vote which was unanimous.

Resolved, That we regard the recent brutal attack by Mr. Brooks, of South Carolina, on Hon. Charles Sumner, while in the discharge of his official duties in the Senate Chamber of the nation, as a wanton and diabolical outrage, which deserves the unmitigated abhorrence and reprobation of every friend of good order and lover of his country. And we hereby express our hope that the House of Representatives will purge themselves at once of so foul a stain upon their honor by the expulsion of the offender from their body.

Brother Robinson introduced the following resolutions:

Resolved, That we consider the recent assault on Senator Sumner and the invasion of Kansas, as the natural outgrowth of slavery, which now dominates over 15 States, and threatens to "subdue" the whole.

Resolved, That while the assault on one man excites such unusual sympathy, it also shows that this nation is "verily guilty concerning our brethren," in sleeping so long over the multitudinous stripes on the millions of men, women and children in slavery, and loudly calls on all to work for its immediate abolition.

Adopted.

The Chairman of the Business Committee, introduced the following resolutions, which were adopted:

Resolved, That the present aspects of the times manifested in the increase of wickedness, infidelity, apostasy from Christianity, and demoniacal teachings resulting in the turning of many from the faith, and also as manifested in the opening of the way for the gospel and its universal promulgation among the nations, together with the striking evidence that the sixth trumpet has sounded, and the outlines of prophetic history been fulfilled, all confirm our faith in the certain and speedy termination of the present dispensation to give place to one which shall be perfect and have no end.

Resolved, That in view of these facts it becomes our solemn and bounden duty to double our diligence in combating the prevailing errors of the

church in reference to the prophetic Scriptures, by public lectures and conferences, as also by the circulation of books and tracts relating to our faith, and to use every other means in our power to arouse a slumbering church and unbelieving world to the work of preparation to meet their judge.

Whereas, Elder Himes has devoted himself to Missionary labors, by travelling at large through the country, endeavoring to strengthen the things which remain, and laboring in new fields where no societies exist, and consequently where he can hope for but little pecuniary assistance. Therefore,

Resolved, That we heartily approve of his course of labor and will give him our co-operation and support in his arduous duties; and we also commend him to the sympathy and pecuniary support of all those among whom he labors.

Resolved, That the *Advent Herald* by its judicious course, the ability with which it is conducted, and its adherence to sound principles, still meets our hearty approval, and should have the support of all who love the glorious appearing of our Lord Jesus Christ.

Resolved, That we are highly gratified with the character of our New Harp, and the style of its mechanical execution; and hereby express our gratitude to Elder Pearson, its compiler, and Elder Himes, its publisher, for so valuable an addition to our devotional literature; and we heartily commend it to all our congregations.

At the close of the Conference, and prior to adjournment, the President congratulated the Conference on their happy and harmonious sitting together; and made appropriate remarks, calculated to impress upon the minds of those present the importance of faithfulness in our work, and a proper improvement of our time.

He spoke of the rapid flight of time the brevity of our existence and the short period in which we should be employed in the passing scenes of this present mortal state. He illustrated this, in an affecting manner, by referring to the brief period in which we had been together as a Conference. The season, though one of great interest, had now passed away, and we were called to separate, many of us, perhaps, never to meet again; but he hoped that all would so improve the future of their days that they should be accounted worthy to meet in the kingdom of God. Now was the season of our trial, then would be our reward. Now we are called to diligence, activity and virtue, then we shall enter into rest. He hoped also that we should cultivate a spirit of union and love, laboring together in the hope of the gospel, and for the good of the cause of our Redeemer until the end, or called in the providence of God to close our work by death.

During these remarks there was much feeling manifested, and the tearful eye and beating heart responded to the sentiments; and all seemed to form the resolution anew, to continue faithful unto the end. The Conference then closed by singing the hymn,

"Come, let us anew."

and prayer by Elder J. V. Himes.

A. PEARCE, E. CROWELL, Secretaries.

Louis Napoleon's faith in destiny is well known, but the following particulars from Alison's "History of Europe" will be new to our readers: "The idea of a destiny, and his having a mission to perform, was throughout a fixed one in Louis Napoleon's mind. No disasters shook his confidence in his star, or his belief in the ultimate fulfilment of his destiny. This is well known to all who were intimate with him in this country after he returned from America, in 1837. Among other noble houses, the hospitality of which he shared, was that of the Duke of Montrose, at Buchanan, near Loch Lomond, and the Duke of Hamilton, at Brodrick Castle, in the island of Arran. His manner in both was, in general, grave and taciturn; he was wrapt in the contemplation of the future, and indifferent to the present. In 1839, the present Earl of W—, then Lord B—, came to visit the author, after having been some days with Louis Napoleon, at Buchanan House. One of the first things he said was, 'Only think of that young man, Louis Napoleon; nothing can persuade him he is not the Emperor of France; the Strasbourg affair has not in the least shaken him; he is constantly thinking of what he is to do when on the throne.' The Duke of N— also said to the author, in 1854, 'Several years ago, before the Revolution of 1848, I met Louis Napoleon often at Brodrick Castle, in Arran. We frequently went out to shoot together; neither cared much for the sport, and we soon sat down on a heathery brow, and began to speak seriously. He always opened the conferences by discoursing on what he would do when he was Emperor of France. Among other things, he said he would obtain a grant from the Chambers to drain some marshes, which you know, once fully cultivated, became flooded, when the inhabitants, who were chiefly Protestants, left the country on the revocation of the Edict of Nantes; and what is very curious, I see in newspapers of the day that he has got a grant of two millions of francs from the Chambers to begin the draining of these very marshes.'"

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KILLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 & f

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straightened with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; ward of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that it is eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Sideache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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Dr. LITCH'S FAMILY RESTORATIVE, one of the most certain and speedy cures for coughs and colds, before the public; frequently curing a cold in one day, and coughs of ten and fifteen years standing in a few days. Prepared and sold, wholesale and retail, 45 North 11th street, Philadelphia. Also by Wm. Tracy, 246 Broome street, N. Y.; S. Adams, 48 Kneeland street, Boston, next door to the Herald Office. Mrs. Berry, Elm street, Salem, Mass. Price, 25 and 50 cts. It is also a speedy cure for scrofulous tumors, and sore throat.

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JUNE 7, 1856.

THE OUTRAGE ON KANSAS.

Continued from page 181.

Mr. Eldridge, on behalf of the 'Safety Committee,' offered to deliver all arms up to the United States soldiers, if Mr. Shannon would station a company of them in Lawrence to protect it from the mob.

Mr. Shannon refused to give an immediate answer to this offer. On the morning following he said to Mr. Eldridge that he believed a civil war inevitable; the only terms the South Carolinians would consent to were—the surrender of all arms in Lawrence and the destruction of all the printing offices and other objectionable buildings!

In justice to the Safety Committee, it is proper to add that the terms offered by Mr. Eldridge, had been put by Mr. Shannon in a conference with a previous deputation. When that deputation returned and presented the Governor's terms, the committee held a meeting, discussed and accepted them. Shannon now declined to ratify the terms. No! the squatters must be 'crushed' and 'conquered' and 'subdued' and the tools of the Pierce Administration must find a pretext to begin the subjection.

The Chicago Tribune has a few facts:

"The Congressional Committee is threatened by the mob, and they are preparing to leave to ensure their own safety.

Shannon is virtually a prisoner in the hands of the ruffians, and is used merely as an instrument to serve their purposes.

Gen. Whitfield led the Ruffians.

Shannon was distributing United States muskets to the Missouri Ruffians—already they had received near 3000 stand of government arms.

Mr. Warren met Atchison, late the Vice president of the United States, near Lawrence, with two pieces of cannon and sixty men, making their way up to the beleaguered city, swearing vengeance upon the Yankees!"

The following is an extract from a letter written by Hon. D. R. Atchison, the Catiline of America, to the Chairman of the Executive Committee of the Kansas Association of Orangeburg District, in South Carolina. It is dated April 25:

"I would not at all be surprised if the question in Kansas came to an immediate and bloody issue. The Abolitionists still commit crimes and set the laws at defiance. They have within a few days assassinated the Sheriff of Douglas county, whilst in the discharge of his official duty. Three companies of the United States troops have been called for by the Governor and marched to the scene of action. We have not yet heard the result, but I fear nothing will be done by the United States troops; the 'border ruffians' alone can settle the matter satisfactorily. 'Border justice,' is what the Abolitionists must have."

The Democrat's correspondent says the stores and dwelling-houses were indiscriminately broken open and robbed. One man, Mr. Johnson, had \$2000 worth of drafts and land warrants stolen from him.

A Mr. Topliff, who had been appointed last fall a Colonel in the militia, by Gov. Shannon, was robbed of his commission, private papers, watch, \$800 in money, and all his clothing.

The house and library of Mr. Brown, editor of the Herald of Freedom, were fired twice, but was extinguished by the citizens.

It was understood that Gov. Shannon would order 100 U. S. troops to be stationed at Oswatomie; 100 at Lawrence, and 100 at Topeka.

Passengers by the steamer Morning Star inform the Democrat that Sheriff Jones intended to proceed immediately to Topeka, with the intention of destroying that town.

Four new murders had come to light.

TERRIBLE STORM.

MR. EDITOR:—I write to send you an account of one of the most terrific storms that ever visited this part of the country.

On Saturday, May 24th, as I was coming to this place, while riding along in the town of Clarendon, I saw a shower gathering in the north; but as the clouds appeared broken near the horizon, I did not apprehend much of a storm, until the rolling thun-

der and the big drops of rain warned me to seek a shelter. I hurried on and soon came to an old tavern-stand known as the Crossman Place. As I drove under the shed a gentleman and lady of the name of Durant, from Rutland, drove up from the other way. For a few moments after getting under shelter, the storm seeming to swing around, we thought it would pass us by on the east; but the rattling hail soon announced the storm upon us. At first I amused myself picking up the large hailstones and presenting them to our lady traveller, remarking on their appearance, &c. But the storm increasing, my horse began to be uneasy, and I had to take him by the bridle to keep him quiet. Soon the rain began to drive into the shed in a perfect torrent, literally drenching me to the very skin. The wind howled, and roared, as though all the fiends from the infernal world were let loose.

A perfect deluge of rain and hail poured in upon us, and to add to our horrors, a haze, or mist, mingled with the same, making it almost dark as midnight. Another rush of wind, and the rattling boards and creaking timbers told me the barn was falling. I looked up to see if I could avoid the falling timbers; but the darkness was such that I could make no calculation. The wind seemed to lift me almost entirely from the ground. A kind of dizziness seized me, and I came well nigh falling with the falling building. I closed my eyes and called on God to shield me; and although shingles, boards, and timbers flew like hail-stones in every direction, yet not a hair of my head was injured. One of the plates of the barn fell within two feet of me, a large beam within one foot on the other side; a large post fell across my horse's back, crushing a wagon in its fall, thus breaking the force of the blow so that my horse was not materially injured. A beam fell across my wagon, smashing the seat and the hind end of my box, &c.

As soon as the storm had abated so that I could see (finding myself unhurt) I turned my attention to my fellow-travellers. Their horse having become restive, wheeled around, overturning the wagon, and throwing the lady directly under it, breaking the shafts, ran out into the storm. The gentleman accompanied the horse. Some of the large timbers of the building fell on the wagon literally smashing it all to pieces, and crushing the lady into the most loathsome puddle of filth and mire. We dug her out from the ruins fifteen minutes after the storm, and, strange to say, without a bone broken, and, we trust, no serious injury to her person—(never mind the silks and lawns.)

Six barns were blown down within two miles of that place, one horse killed, and one or two men injured. Ten horses, and six persons, in the same buildings, escaped without serious injury. One small house was literally blown away. One woman and two children in this house escaped unhurt, numerous small buildings were overturned, barns unroofed, chimneys blown down, fences prostrated, orchards and forest-trees uprooted.—In fact what was like "Eden before, was a desolation behind the storm." Cuttingsville, a little village in Shrewsbury, four miles this side of the place where the storm overtook me, looks sorry indeed. Almost every light of glass in the north side of the buildings was broken. Not a whole light was left in the north windows of the church. The trees which adorn the streets were as literally stripped of their foliage, as though it had been January instead of May.

About two miles from that place I saw the hail-stones drifted a foot deep, some three hours after the storm. This is but a partial sketch of the effects of the storm, as it came under my observation. Much other damage was done, and it makes me look with greater interest to the time when the Great Architect shall with a smile repair what his storms have here defaced. Yours,

D. BOSWORTH.

Mt. Holly, May 21, 1856.

SEVENTEENTH ANNUAL CONFERENCE.—This Conference, held last week in this city, was a season of much interest. There was present a goodly representation of the ministers and churches in New England, as also some from other parts. In their deliberations together there was exhibited a spirit of Christian love and union. The reports of the churches abroad gave evidence that the cause in many places is in a flourishing state, while in others it is suffering. The discussions elicited many interesting facts and animating remarks from brethren; the sermons of brethren Litch, Osler, and Farrar were calculated to edify the saint and warn the sinner; and the social communion of brethren and sisters thus convened from abroad was indeed sweet—a foretaste of the final and eternal meeting. Brethren present, were much encouraged in their work. A brief report of the pro-

ceedings of the Conference may be seen on another page.

Canada East and Vermont Conference.

The annual Conference of Adventists in C. E. and Northern Vt. will be held at the Outlet, Magog, C. E. commencing Wednesday, June 11th, at 5 o'clock P. M. and continue over the Sabbath.—There will be preaching the first evening, and probably in the afternoon and evening of each day afterwards. Let there be a general rally of the friends of the cause, that we may have a season of interest and refreshment on our pilgrimage. It is hoped that those who come to this meeting will make it a subject of prayer, that God would greatly revive his work among us, and make ready a people prepared for His coming. The friends at the Outlet will do what they can for the accommodation of those who attend.

J. M. ORROCK, Secretary of Conference.

The steamboat on Lake Memphremagog will carry passengers attending the conference at the Outlet at half price.

FUTURE LABORS.—Friends will see that the brethren in Canada have taken up the month of June for me in that province. I shall not be able, therefore, to go West till July. I shall then go, if God permit, and spend at least one month, where my labors are most needed. I shall arrange and give due notice in the Herald. After my tour West, I shall, if possible, attend Bro. Boyer's camp meetings, in Elk and Centre counties, Pa. Will he give me the time of those meetings soon?

PLAN OF MY TOUR WEST.—I shall leave for the West early in July, and visit places from which I have had special calls, among which I will name Chicago, Pain's Point, Shabbonas Grove, Somonauk, and Moline, Ill. I shall then arrange to visit some places in Iowa, and then Hancock Co.; after which I shall, if I have time, visit Quincy and St. Louis; and on my return, hold a meeting at La Porte, Ind.

I am not well acquainted with the topography, and means of conveyance in these parts, so that any information on these points from friends will be thankfully received, to aid me in making my final arrangements. J. V. H.

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely as possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming is now ready, and can be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each,—or the three together for \$2.00.

ELDER J. D. BOYER.—This beloved brother intends visiting Iowa, Wisconsin and Illinois this month. Any desiring a visit from him, will write to him at Bentonsport, Van Buren Co., Iowa.

Ordination.

Bro. Himes:—Brother C. Cunningham was ordained and set apart to the gospel ministry in this village on the 15th inst. Elder L. Osler preached the sermon on the occasion, from Isa. 53:1: "Who hath believed our report?" in which he gave some reasons why our report was not believed as the ambassadors of Jesus Christ; and the difficulties attending the Christian ministry. Elder C. R. Griggs made the ordaining prayer; and Elder O. R. Fassett gave the charge. The right hand of fellowship was given by Bro. Osler, welcoming Bro. Cunningham to the joys and sorrows of the Christian ministry. The services were interesting throughout, as the feeling heart and moistened eye gave witness. Our prospects are encouraging, and we hope for glorious things. G. H. CHILD.

Westboro', Mass., May 26th, 1856.

NEW YORK, May 26. (Tribune correspondence.) Mr. Crampton, the British Minister, will receive his dismissal to-morrow; also the Consuls. Dispatches will go by the next steamer to Mr. Dallas, announcing that the President, upon the international question, would perhaps have been satisfied with Lord Clarendon's last dispatch, but on other points he is so decided that May's dispatch will be likely to cause a sensation in England. It is believed that Crampton has authority to give, and will give, immediately on his dismissal, such orders to the British squadron in the West Indies as will most likely lead to a sudden collision. The President contemplates sending a message to Congress on this subject to-morrow.

Since the above the message has been sent, and the Minister dismissed.

RELIGIOUS ANIMOSITY IN BELGIUM.—In Brussels a society has been formed to conduct interments without the intervention of priests. The object of the society is to free man from prejudices, especially in regard to interments. The members recognize that they need not a priest's presence at the hour of death, nor his services after. This is the effect of a feeling of hatred towards the pretensions and exactions of the priesthood.

RELIGION IN INDIA.—There are in India, including the Malayan Peninsula and the Island of Ceylon, 16 vicars-apostolic and 781 priests, with a Roman Catholic population—including all who profess adherence to the Roman See—of 894,450. Of these 158,826 are of Syrian rite, as well as their priests, 397 in number; the remaining belonging to the Latin rite. There are also on the Malabar coast about 30,000 Syro-Nestorians, who have their own churches and clergy.

Appointments, &c.

I have appointments as follows:—First Sabbath in June at Canterbury, in the Town House; 2d Sabbath, at Loudon Ridge; third Sabbath at Loudon Village. T. M. FREBLE.

Bro. Thomas Holland will attend the following appointments: May 11th, at 11 o'clock a. m. at the new meeting-house on the 1st Fork, in the neighborhood of Esq. McIntyre; at the school-house near Daniel Miller, 18th, at 11 a. m.; and at 3 p. m. at 2d Fork; with the church worshipping at Pine school house near Caledonia, 25th, at 11 o'clock a. m.; at Benecetto, 5 p. m.; June 8th, at Pine street, 11 a. m., and at 7 p. m.; with the church in Rich Valley the 15th, at 10 a. m.; at the Portage at 3 p. m. J. D. BOYER.

Bro. Himes:—We have arranged for you to labor in C. E. as follows: Sabbath, June 8th, Derby Line; 15th, Magog, Conference beginning 11th; 22d, Waterloo; 29, Dunham or Stanbridge. S. W. Tharber, A. Merrill, D. W. Sornberger.

I will try to fulfill them. J. V. H.

D. T. Taylor will preach in Rouses Point, N. Y., Sunday, June 1st; in Waterbury, Vt., Sunday, 8th.

Brethren W. H. Eastman and B. S. Reynolds will attend a series of meetings at Sutton Flat, C. E., to commence on Wednesday, June 25th, and continue over the Sabbath. Also at Monticomey Centre Vt., commencing on Thursday, July 3d, at 5 o'clock p. m., and continue over Sabbath.

Elder D. I. Robinson will preach in the Advent Mission church, No. 39 Forsyth st., N. Y. city, Sunday, June 8th.

If Providence permit, I will preach in Hingham, Mass., the 2nd Sabbath in June, as Bro. Bryant may appoint. Chase Taylor.

Elder J. P. Farrar will preach in Haverhill, Mass., Lord's day, June 8th; Low Hampton, N. Y., June 15th; and Mt. Holly, 22d.

My P. O. address is Milesburg, Centre Co., Pa. M. L. JACKSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

"W B H"—We can supply unbound copies from 1st, and bound sets for a few years past, the papers of two years being bound together at \$5 per two years. Sent copies of obit. T. Smith.—The first person referred to has paid to No. 782—we therefore let it still be sent, unless we hear from you again. Have sent to the new subscribers.

David T. Ross—Sent you books the 31st to Salem, Washington co N. Y.

B. S. Reynolds—Sent the 31st to St. Albans.

John Morse—Sent the 2d.

H. A. Lord—It was received, was credited in the Herald of May 17th, and has been regularly mailed, as we suppose. We send again the missing.

A. Waggoner—It was received March 17th. Credited to No 820 and acknowledged in the Her. of March 22d.

CONTRIBUTIONS

For the General Missionary Conference of Adventists.

Sarah W. Adams, \$1, included in last year's report. The following persons subscribed at and since the Conference:—S. A. Gorton, Elizabeth Snow, Mrs. Cushman, A. W. Hovey, J. V. Himes, Z. Wilson, A. Chase, Jr., O. Gabriel, J. Kelsey, Jr., Jas. Jackson, L. Jackson, E. Jackson, Chas. H. Robinson, J. Litch, Mrs. Josselyn, S. Bliss, L. Connor, A. Pollard, Wm. Sternes,—each \$1; a friend 10 cts. Total.....\$19.10.

RECEIPTS,

UP TO JUNE 3d, 1856.

The No. appended to each name is that of the HERALD to which the money credited p. s. No. 733 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to send that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost, than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

N. W. Spencer, 25 cents for G. to F. O. Sherwood. What is his P. O. address.

Lafayette E. Hastings.—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd, May 27.—You don't give your P. O. address, and we don't succeed in finding your name on our books.

John R. Allen, \$15; J. O. Johnson, \$15; Jason Kendall \$15; G. Randall, 75¢; W. L. Phipps, \$15; N. L. Doolittle, \$20; L. S. Phares, \$15; A. Bliss, \$15; H. Matthews, \$15; H. Cutting, \$15; A. Chase Jr. 75¢; I. Cutting, sent tracts; Mrs. A. Bladine, \$12; J. Earl, 98¢; E. Snow, \$15; A. Dillingham, \$15 and 25¢ for G. to 120; A. Collins, 75¢, and 25¢ for G. to 120—each \$1.

E. F. Gould, 75¢; E. Guin, \$15 and 25¢ for G. C. Penns, 82¢, and G. to 120; S. Seger, \$18—each \$2.—Mrs. Mary Pitt, 83¢; Mrs. Tolman \$15—have credit \$7.—J. B. Morgan, 75¢—\$1.67; J. H. Mills, 75¢—\$7; T. Wheeler, 82¢ and G. to 120, \$1.50, and \$1 for 4 Gs. to No. 120, for others.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 787.

BOSTON, SATURDAY, JUNE 14, 1856.

VOLUME XVII. NO. 24.

"WATCH, MOTHER."

The following is beautiful—one of those little gems which touch the heart:

Mother! watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never mind the time it costs:
Little feet will go astray,
Guide them mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me the weary task?"
The same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prattling eloquent and wild;
What is said, and what is sung,
By the happy joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see,
Ripening for eternity.

The Wide Welcome!

BY JOHN CUMMINGS, D.D.

"And him that cometh to me I will in no wise cast out."—John 6:37.

(Concluded from our last.)

LET us endeavour to ascertain what are some of the evidences and proofs that you really have come to Christ. First, as I have already hinted, mere outward reformation is not necessarily having come to Christ. I could select men from the Exchange who do not believe in Christianity, far more heavily laden with all that adorns and beautifies human character than many a Christian who makes a loud and eloquent profession of Christianity. And there is no question about it, that a worldly man who does not believe in Christ may be characterized by a virtue far more resplendent than the same virtue in one that does believe in Christ. This is the defect of the Christian; it is his sin and his shortcoming, to be repented of, to be altered and improved. But what I mean to say is, that no excellences or virtues, no generosity, liberality, integrity, honesty, can constitute a right to heaven, or supercede the necessity of coming to Christ, or be a substitute for that righteousness which is unto all and upon all that believe; the righteousness of Christ as bequeathed unto us for our salvation. Great attention to outward ordinances and to outward duties is not necessarily proof that you have come to Christ. Men may repeat Pater Nosters a hundred times a-day, and yet not pray; they may sing the most beautiful psalms, and yet not praise; they may read the Bible, charmed with its poetry, and thrilled with the music of its eloquence, and yet not find Jesus. All these may take the place of Jesus, but none of these can be a substitute for him. And therefore you are not to suppose that because you read the Bible and love it; because you come to the sanctuary and are pleased, that therefore you are Christians. So terrible can be the deception of the human heart that some men will awaken at the judgment morn from the stupor and the stupidity of a life-time; and they will say, "Lord, open to us: for we have eaten and drunk in thy presence; and in thy name done many wonderful works." And he will profess unto them, "Depart from me, ye that work iniquity; I know you not." Let a man examine himself. "Am I in this catalogue? Do I belong to this class? Or am I a living branch of the living Vine; a living member of Jesus, my living head?" In the next place, thinking

we can come to Jesus in our own strength is a great obstruction to our coming to Him. We must feel that we have no more strength to believe on him, no more ability to come to him, than we have to put forth wings where we stand and soar with those wings to the nearest or the remotest star.

But if I am conscious of want, I ask; if I feel that I need Divine power to enable me to embrace a Divine Saviour, I read this promise; "If ye earthly parents, being evil, know how to give good gifts to your children, how much more will your Father which is in heaven give his Holy Spirit to them that ask him?" But there are certain marks by which we can know if we belong to Jesus, or if we have savingly come to Him. First, if you are found in him, if you are believers in his saving name; your hearts the longer that you live will more and more reflect his mind, your thoughts more and more become the echoes of his word, and the creations of his will. The Psalmist gives a beautiful illustration of this when he says, "Thou saidst, Seek ye my face; thus did my heart reply: Thy face, Lord, will I seek." Jesus said to Peter, "Lovest thou me?" Peter answered, as echo meets sound, "Lord, thou knowest all things, thou knowest that I love thee." "Then shall I not be ashamed," says the Psalmist, "not when I fulfil all thy commandments; that would have been impossible; but, 'Then shall I not be ashamed, when I have respect unto all thy commandments;' when I love them, seek to fulfil and pray for strength and grace to enable me to do so more and more. I ask, has your heart hushed its murmurings in the hour of trial, because you know it is Christ's command, 'Be still?' Does your heart more submissively endure the yoke because Jesus has laid it on? Do you begin to feel now as you never felt before, 'Not as I will, but as thou wilt; the cup thou hast given me to drink, shall I not drink it?' Such feeling in the depths of the heart is in its measure an evidence that you are near to Christ, and that he has come near to you; and that you have in him a true, living, scriptural, and saving faith. Another proof that you are a true believer in Jesus, and are come to him, will be peace in the conscience. Now, how has the conscience peace? Many people think, because they are not always at peace, that therefore they cannot be true Christians. But a Christian's character seems a paradox; he has in one sense perfect peace; he is in another sense immersed in ceaseless war. The state of a Christian's conscience is peace not from perfection in any moment; peace not because he has no sin; but peace because every moment there is the application of that blood which excuses all sin's accusations, and which cleanseeth from all sin. And in the other sense, he has no peace in his conscience with sin. While the Christian man has peace through the blood of sprinkling, because the guilt of sin is washed away; he has, therefore, no peace with sin in his affections, sin in his life, sin in his habits, sin in his heart; on the contrary, war with all sin, but peace with God and all mankind through the blood of sprinkling, and immunity from the condemning sense of any and every sin whatever. The Christian will show that he has come to Jesus and that Jesus has come to him, by his perfect subjection to his will. He will be able to say, "To me to live is Christ." When a duty is pressed upon the Christian; when the minister from the pulpit presses on the hearer in the pew some solemn obligation; the hearer, if a true Christian, will not say, Is this agreeable? Is this profitable? Will this advance my name, my interests on earth? but, Is this Christ's very command? If it be his command, this settles all disputes, hushes all objections, for it is felt by him as an instant obligation. The Christian, in such circumstances, will not be like Rachel. "Rachel would not be comforted;" she ought to have been comforted. And true Christians, whilst they will have sorrow, because that is human, will have peace and comfort in spite of that sorrow, diluting or overmastering its poignancy, because their comfort is divine. And

the last evidence of your having come to Jesus, and Jesus having come to you, will be that you bring forth all the fruits that dignify and beautify the Christian character. Never was there a day in which it was more incumbent upon Christians to show that their lives are characterized by all the fruits by which the best of this world's sons are adorned, but fruits fed from inexhaustible springs, and far more beautiful than theirs. The world that asks, Is Christianity true? unhappily will not listen to the arguments that prove it true; but they will gaze into the living epistles that profess to reflect and express it before the world.

And hence the infidel and sceptic, who will not open the Bible, or listen to a sermon, will watch with a lynx eye, with a detective and a discriminating acumen, all the lights and shadows upon a Christian's face; all the turnings, and ups and downs, of a Christian's course; and he will satisfy himself, I admit, illogically, but, nevertheless, it is fact;—that because your conduct is untrue to your great commission, therefore the religion that you profess cannot be true. This reasoning is not correct; but your responsibility is not the less. If he find a loud professor cheat, deceive, steal; if he find one on whose lips every moment was the name of the Saviour, but in whose life without were the crookedness and the dishonesty of the world; such a one will not examine the evidences of christianity; but he will say, "These are your saints; these are your communicants; these are your Missionary Society committees; these are your professors; that is christianity; and I think I am better without it." But what he sees is not christianity; it is a caricature of christianity; it is vice putting on the mask of virtue; it is Judas betraying with a kiss; it is the pretensions of religion made passports to profit and progress among mankind. But however false and illogical may be the reasoning, yet your—not your, but our responsibility is in the present day greatly increased. We shall not be perfect. There is much in the holiest that needs to be forgiven; much in the purest conduct of the noblest saint on earth that needs to be overlooked, or excused. But still, in a true Christian, the predominating tone will bear and display the colors of his birthplace; the predominating tendency will be all that is pure; he will have respect to all God's commandments, if he cannot exhaust them by his obedience; and the world will take notice of him that he is either a light that shines in the sky, shedding down holy splendor on a benighted world; or the salt cast into the earth, preserving it from corruption, and spreading throughout it the influence of his own holy, happy, and beneficent character.—The world will not look into the printed Bible for christianity, but they will look into the living faces of its professors; therefore let us go forth to the world never, never forgetting that the greatest missionaries are not those that give a guinea a year to the Missionary Society, but those that in the shop, in the warehouse, on the Exchange, in the streets, in the Parliament, in the wide world, let their light so shine that men cannot help seeing their good works, and thereby glorifying their Father who is in heaven.

These words of gracious welcome are available only during the present life. "Him that cometh unto me I will in no wise cast out," is true till the judgment day; then it ceases to be applicable. Now the light shines to guide you to the Lamb; every force of wind and wave urges you to him. Now there is forgiveness for the greatest sin of the greatest sinner, if he will accept it; the forgiveness embosoming, the instant it is accepted, the renunciation of all sin in principle and in practice. This invitation, too, has universality. It is, "Him that cometh unto me." The Jew in his synagogue; the Arab in his tent; the Cossack on his steppes; the Mahometan in his mosque; the Greek in his temple; the Christian in his church; each and all are equally welcome to come to the Saviour. Distinctions of sect, differences of nation, the varieties of clime, complexion, skin, are all dis-

regarded, and treated as nonentities in the amplitude and magnificence of this invitation:—"Him that cometh unto me, I will in no wise cast out."

And it is not only the people of every clime and caste that now is, but it is the people also of every century. The centuries are the currents of time; these affect the outward man, they do not touch the inward condition of the heart. The babe born today is as lost as the babe that was born a thousand years ago; and blessed be God! the remedy preached today is as fresh, as available, as when it was first proclaimed from the cross, or preached by inspired apostles at the day of Pentecost. This day, with all the fulness of an ancient and apostolic utterance, Christ is the Redeemer for the soul, the restorer of the lost, the ransom of the enslaved of every kindred, and country, and people, and nation. Christ satisfied to the very uttermost, therefore he can save sinners to the very uttermost. God will give us not a crumb of bread for our own sakes; he will not withhold from us a crown of glory for Christ's sake.—The blood of Christ upon the heart is the greatest blessing; the blood of Christ upon the head is the most consuming and damning curse. I ask of you then, have you come to him, that that blood may be sprinkled upon your hearts? He entreates you to escape; he implores you to be happy; he adjures you to be saved. Your sun sets in the west; oh! will it rise in fresh beauty and glory in the everlasting east? The tide on which you may sail to glory, ebbs every moment past; it may be a day, a week, a month, and it will have ebbed away, as far as you are concerned, forever. You are sowing now seeds that will grow up either in harvests of everlasting joy, or in harvests of terrible and intolerable retribution. Now, literally now, is the accepted time. No man can give a pledge or guarantee that the heart that beats so strong and full now, will beat twenty beats tomorrow. No man has the least guarantee that he shall see another sun rise, or live to mingle with the deepening shadows of another sunset. Man, walking not towards the precipice, because if he did so, he might calculate how much remains still to be trodden; but walking along the edge of the precipice of death, and not knowing but the next step may precipitate him into the depths of eternity;—how is it that such a one, with a soul ruined by sin, with a Saviour offering instant pardon, turns his back, and goes one to his farm, another to his merchandise; and concludes,— "When I have a convenient season I will send for thee!" Pause, ponder, pray; and whilst "no man can come unto me, except the Father which hath sent me draw him," proves the necessity of a Divine power; forget not your own responsibility: "Him that cometh unto me, I will in no wise cast out."

The Anniversaries.

These annual gatherings commenced in Boston on Monday May 26th, and continued in various forms nearly through the week. Among them we notice

Evangelical Tract Society.—The annual business meeting of this Society was held at the rooms of the Young Men's Christian Association, in Tremont Temple, on Monday, at 11 1-2 o'clock. Rev. Wm. Howe, President, in the chair.

The Report of the Treasurer was read, some desultory remarks were made, the officers of last year re-elected, and the meeting adjourned.

American Tract Society.—The business meeting of the American Tract Society was held at No 15 Cornhill, at 12 m. In the absence of the President, James C. Dunn, Esq. presided. Prayer was offered by Rev. Mr. Fessenden. An abstract of the annual report was then read. We copy the following:

The year has been one of more than ordinary trial to the Society. Its relations to slavery have been earnestly and extensively agitated. The effect of this has been to induce a few congregations to withhold their usual contributions,

and probably more to contribute a less amount than formerly.

The amount of donations and legacies received during the year is \$28,702 68, and but \$1507.09 less than the amount from these sources the previous year.

The total receipts into the treasury are \$68,968 74; the whole amount of donations from the field of this Society is \$30,774 98.

Sixty thousand copies of the *American Messenger* and seventy thousand copies of the *Child's Paper* are distributed in the field of this society. Twenty one colporteurs have been employed.

The publications sold by them amount to \$6921 31; grants to the destitute, 843 15; religious meetings held 331; families visited, 23,748—held religious conversation and offered prayer with 14,005 of these families; six thousand and one hundred and fifty-two who neglect evangelical preaching—1076 of these were found destitute of all religious books, except the Bible, and 819 without the Bible. Among the families visited were 1288 Roman Catholics. Total number of volumes circulated by colporteurs during the year, about 33,000.

The report was accepted unanimously.

Some discussion was had respecting the connection of this society with the N. York Society; and they adjourned to the Old South Chapel, on Tuesday Morning at 9 o'clock.

The American Education Society.—The American Education Society, having for its object the education of pious young men for the Gospel ministry, convened for business at 12 o'clock, at their rooms, No. 15 Cornhill.

Receipts during the year \$21,123 82
Disbursements \$25,675 91

Balance in Treasury April 30, 1856 \$773 30

In addition, there was in the Treasury, April 30th, the sum of \$9950 accruing from legacy of Jabez Goodell, which had not been available for use during the year.

Young men assisted during the year 309
New applicants received 71

Prof. Joseph Haven of Amherst preached the annual sermon from the 1st verse of 3d chapter of the 1st epistle of Timothy—"If a man desireth the office of Bishop he desireth a good work." He said:

There is a peculiar vastness pertaining to the sacred office. It arrives at nothing less than the conversion of this world to God, involving the greatest changes in society and in the individual man, making the man a new creature. It proposes to make the wealth, the talent and the enterprise of the world, tributary to God. Can we conceive of a nobler or a grander plan than this? It goes forth to abolish the giant evils which curse mankind in its progress. No man can preach the pure gospel of Christ and not aid in accomplishing this. Truly this is a vast work, and were it not for the promise of its founder that it will succeed, it would seem chimerical and impossible.

If asked, for any promise of the kind, Mr. Haven would be unable to point to it. He could point to the command to preach the gospel to every creature, and to the promise of Christ that He would be with his ministers in its promulgation, to the end of the world. But there is no promise of such a result, or of any consummation without the revelation of the Son of Man. He however correctly remarked when he said:

The priesthood expired when the great sacrifice was made, and therefore to regard the ministry as a priesthood is a mistake. Its duty is to educate. In regard to the truth it has to deal with, he said, first, it has to deal with certainties, and therein differs from human science and philosophy. When we touch the Christian system we stand upon positive truth. Another characteristic of the truths the Christian minister teaches, is their sublimity; and yet another peculiarity is that they are of the highest importance to man—telling him that he is a sinner, without hope, passing on to judgment, to stand before a righteous God; that for him personally a Saviour has died. Again, it is peculiar in its responsibilities. The jewels of the Great King are in its keeping. A single word, a prayer, a thought uttered in the presence of a thoughtless man may determine the welfare of that soul. This responsibility weighs down the minister, but he cannot shrink from it.

Massachusetts Bible Society.—The business meeting of the Massachusetts Bible Society was held in the upper vestry of the Central Church at 3 o'clock. In the absence of the President, Rev. Dr. Frothingham, the Vice President, occupied the Chair.

The records of the Annual Meeting and of the Trustees' Meetings were read and approved.

George R. Sampson, Esq., the Treasurer, reported that the receipts from all sources had been \$29,339 and there is now in the treasury \$1185. Of the receipts \$34 03 were in legacies. The property of the society amounts to \$26,224 88, of which \$17,470 are in Bank Stock and loans.

The public meeting of the society was held in

the Winter street church at 3 1-2 P.M. There was a large attendance—Rev. Dr. Frothingham presided.

The report of the Executive Committee stated that there had been issued during the year 17,487 Bibles and 23,543 testaments, of which 39,534 were in the English language. The gratuitous distribution was 3719 Bibles and 3193 testaments. This is exclusive of those gratuitously distributed by country agents. The distribution was among Sabbath Schools, seamen, public institutions, U. S. ships-of-war, &c. The income of the Society was \$24,081 90, of which \$11,824 19 was from donations, legacies and subscriptions. The total available means of the Society has been \$25,702 92. The report of the general agent speaks of the gratifying evidence of the strength which this cause has upon the hearts of the people, and of the need of a systematic distribution of the Bible. The reports of the country agents speak encouragingly, and their labors are to be continued until a thorough distribution is secured throughout the State. The necessity of a new Bible House was warmly urged, and in the fall the Trustees will take measures to secure it.

The American Peace Society.—Held a meeting for the transaction of business, in the vestry of the Park street Church. The meeting was called to order by Rev. Mr. Beckwith. Hon. Amasa Walker was appointed to preside. A series of resolutions touching the various points embraced in the report of the Directors, was then offered and read by Rev. Mr. Beckwith. An abstract of the report was then read by W. E. Brown, the Recording Secretary. It begins with a reference to the war just closed, and with a hope that its bitter lessons may have a salutary influence in favor of the cause.

Receipts during the year \$4746 47; expenditures, \$4629 34, leaving in the treasury \$117-13, besides \$1000 reserved as a species of permanent loan. The society has steadily increased in its operations, but especially in the department of lecturing agencies, in which it has employed five, beside the Corresponding Secretary, who have distributed their labors from Western New York westward more or less through all the States north of the Ohio river.

Boston Port Society.—The annual meeting of this association took place in the Second Church, Bedford street, commencing at 7 1-2 o'clock P. M. The audience was not large, but comprised quite a number of the hardy sons of the deep, who came in with their venerated and noble friend, the Rev. Father Taylor.

Hon. Albert Fearing presided.

TUESDAY MAY 27th.

Morning Prayer Meeting.—The morning prayer meeting in Central church yesterday morning was attended by a very large audience. Dr. Waterbury had the lead of the meeting. The services were commenced with the hymn, "Come in, thou blessed of the Lord." Rev. Mr. Smith, of the Shawmut church, then offered prayer.

Dr. Waterbury then read that beautiful and appropriate Psalm, the one hundred and twenty-third, and made a few comments upon it.

Rev. Mr. Winslow, the veteran missionary in India, was then introduced, and said this audience was very different from the one he was accustomed to address. He exhorted his hearers to be thankful that their feet stand in these holy places. What we want is the sense of a present God. Let us trust in him at all times. He closed with prayer.

Rev. Mr. Smith next spoke, and said, of the first Christian martyr we are told he was "a man full of faith and of the Holy Ghost." This was the secret of his power. It was that which gave him composure when smitten down by his murderers; which enabled him to see Jesus, and to bow down and pray for his murderers, "Father, forgive them." He urged his hearers to be like Stephen, and strive for this faith and this Holy Ghost.

Rev. Hubbard Winslow offered prayer. The hymn commencing—

"Jesus demands this heart of mine,"

was then sung.

Rev. Mr. Winslow then spoke of a revival which is in progress on Staten Island. He also spoke of an extended revival in Rev. Dr. Smith's church in New York. Some of the cases were deeply interesting, being old men who had long strengthened themselves in infidelity. The great revival in Rochester he also alluded to. God is ready and waiting to smile upon us. Let us praise God and begin from this day to serve him anew.

American Tract Society.—Adjourned meeting of the tract society was held at Old South chapel, at 9 o'clock. James C. Dunn, Esq., presided, and Rev. Dr. Stowe opened the meeting with prayer.

Rev. Seth Bliss, the Secretary, made some statements, and quoted various documents in regard to the connection of the Boston society with the New York Society. He reviewed the history of the Societies and the motives that in-

duced the union of those societies. The latter agreed to take as a basis of their operations the tracts of the New England society, and placed Rev. Justin Edwards on the board of publication, and since then the most harmonious relations have existed between the two societies.

The society then voted to proceed to the election of officers, and a committee was appointed to collect and assort the votes. Just as the committee were proceeding to collect the ballots, Rev. Mr. Kirk rose and desired to be heard, and the balloting was suspended.

Mr. Kirk called attention to the fact that the name of Rev. Dr. Adams was omitted on one of the tickets in circulation. He presumed that this omission was intended either as a punishment of Dr. Adams for writing a certain book, or else there was some want of confidence in regard to his course respecting future publications. He regretted if the first was the reason, that the movement had been made, for the reason that it was unjust to condemn a man for a manly expression of opinion. It was persecution. He wished to see him retained on the committee, because it would injure the anti-slavery cause if he was rejected.

Rev. Mr. Drummond, of Maine, could not agree with the last gentleman. Dr. Adams has written a book which has given great pain to the friends of freedom, and if we elect him we shall endorse his book. He wished to see a reform in the publications of the tract society. He wished the removal of Dr. Adams.

After considerable farther discussion a vote was taken with the following result: Rev. A. L. Stone, 56; Dr. Adams, 43; and Dr. Stone was thus elected in place of Dr. Adams.

Massachusetts Home Missionary Society.—Receipts, with no increase of agency, had advanced during the year \$8,706.41, as compared with the previous year. Total receipts were \$56,810.83. Disbursements have been about the same amount. Number of churches aided in Massachusetts this year, 36; connected with these churches are 1534 members; average attendance in all the congregations has been 4000, and 2360 in the Sabbath schools, gathered from 1150 families.

About 120 conversions are reported; largest number in any one place 25, in the colored congregation in Pittsfield; twenty-four missionaries report about two thousand dollars collected for charitable purposes, besides three meeting houses built, and three others begun.

American Unitarian Association.—Meeting at the Bedford street church, Dr. Lothrop presiding.

Receipts during past year, \$34,226.73. All this has been expended, except about \$10,000.

Rev. Mr. Nute of Kansas spoke of the present dreadful condition of things in that territory, and asked if this association would sustain him in espousing the holy cause of freedom in Kansas. (Responses of 'yes,' 'yes,') Then he would go on, and if necessary, lay down his life for that cause. A collection of 164 dollars was taken up to purchase a clock and bell for the church in Lawrence.

American and Foreign Christian Union held its seventh anniversary at the Tremont Temple. Annual report states the object of the Union to be to enlarge the domain of religious freedom, and to diffuse a pure christianity throughout the corrupted portions of christendom. Receipts for the year were \$69,330.56. Expenditures were 67,657.91. Whole number of laborers connected with the society during the year, 119—67 at home and 52 in the foreign field.

New England Emigrant Aid Company.—Held its annual meeting at the rooms of the Company, No. 3 Winter street, at 3 o'clock. There was a full attendance. The President, John Carter Brown, Esq., of Providence, occupied the chair.

On behalf of the Executive Committee, J. M. S. Williams, Esq., stated that the present state of the affairs of the Company was unfavorable. No authentic information is at hand from Kansas. The Committee do not believe that the Free State men can all be driven from the territory. There are at least twenty thousand of them. Besides the hotel at Lawrence, the Society have established three saw mills at different points in Kansas, and three others were ready to be located, but the recent disturbances prevented it. Had it been possible to have established these mills, they would have been of great service to the Free State men in their present struggle. The Company have on hand 5300 dollars, besides other means in a different form.

Mr. Williams stated that it was evidently the intention of the Border ruffians to take the life of Gov. Robinson, Gov. Reeder, and all the agents of the Aid Society. He also stated that pro-slavery men are interested with the Emigrant Aid Co. in all the property which the latter hold in Kansas. The society cannot be dispossessed of its property, having a legal title to the same. The society has never sent arms, hired emigrants to go to Kansas, or exacted pledges from them. From four to five hundred persons have gone from New England this spring.

But more Free State men have gone from the Southern States than from New England. This has been the case from the outset.

Amos A. Lawrence, Esq., stated that Governor Robinson left Kansas at the request of the congressional commission. Other reasons were, the fact that he would be indicted in a day or two and arrested, and that he had imperative business at the East. His intention was to return to Kansas before trouble should break out, which has occurred sooner than he anticipated. His wife has returned to the territory, determined to be on hand.

Mr. Lawrence stated that he held in his possession one thousand dollars received from Mr. Owen of Hartford, for the relief of the Free State men. (Applause.)

Mr. Williams read a letter from Dr. Durfee of Fall River, authorizing the Secretary to draw upon him for the 1000 dollars in stock of the company, which he had agreed to take.

Rev. Mr. James of Worcester said he had the same faith that he had held from the beginning, that the cause of freedom in Kansas will ultimately triumph.

Mr. Williams offered a series of resolutions solemnly denying and protesting against the insinuations and charges made against the New England Emigrant Aid Company, in a report made to the United States Senate, (Senator Douglas's report on Kansas,) and thanking the Hon. Charles Sumner and Hon. Henry Wilson for their exposition and defense of the true character of the company.

Spirited addresses were made by several gentlemen, and the officers of last year, except a few changes in the board of Directors, were all re-elected.

The Seamen's Friend Society Business Meeting was held in the vestry of the Winter street church.

The property of this society consists of the Seamen's Home, which is valued at forty thousand dollars, and on which there is a mortgage of 15,000; the church located on Sea street, valued at 20,000, on which there is a mortgage of 6000 dollars. Total debt, 24,000 dollars. Interest on this debt is paid from the income of the above property. They expended last year the sum of 650 doll's for the protection of destitute seamen.

The Congregational Library Association held their business meeting at the Old South chapel.

The library now comprises 3922 volumes, and 14,350 pamphlets. All donations, or deposits, are received in exchange for duplicates, not a dollar having been expended. From the treasurer's report it appears that there is a balance against the treasury of about 450 dollars.

Anniversary Levee.—The levee of the Young Men's Christian Association was one of the most pleasant and agreeable gatherings of the week. It was held in the Music Hall, which was beautifully decorated with flowers, bouquets, wreaths and plants. Speeches were made by several clergymen, and all seemed to have a pleasant time.

Massachusetts Home Missionary Society.—This society held its fifty-seventh anniversary meeting in Tremont Temple.

Rev. S. C. Thacher of Middleboro' said the aim of the Home Missionary Society demands a higher degree of piety in the church. The object of the Home Missionary Society, as he understood it, was illustrated in that passage of scripture which says, "Pray ye the Lord of the harvest that he will send forth laborers into his vineyard." It was to send laborers into the great field of moral dearth and save the people from going down to hell.

Rev. S. Byington, of West Brookfield, addressed the meeting. He thought the future destiny of our country depended upon true christianity; and yet out of the great mass of people, there were but a few nominal Christians and these few must act as leaven for the whole. The great obstacles to the advancement of Home Missions was our lack of interest; indifference and slowness in coming up to the work. By such obstacles is christianity cheated of its great and glorious work.

WEDNESDAY, MAY 28th.

Morning Prayer Meeting. The prayer meeting in the Central Church was well attended, notwithstanding the heavy rain. Remarks and exhortations of a practical nature were made by several gentlemen. One gentleman gave an interesting account of a revival at Rehoboth. The meeting was interesting.

Western Colleges.—The Society for the promotion of Collegiate and theological education at the West held its anniversary in the Tremont Temple at nine o'clock. Notwithstanding the very unpleasant weather, there was a large audience present.

Hon. Samuel H. Walley presided. Rev. Mr. Pike of Rowley commenced the exercises with prayer.

Rev. Theron Baldwin then made some statements in regard to the Society. He said its wants far outran its means. It is now in its thirteenth year, and has aided thirteen infant

institutions. Three of these have become self-supporting, and have been stricken from the list. Three new colleges have applied for aid. The last college put in the list was the college in California. The Catholics, he said, are preparing to establish their greatest college in America in California, for the purpose of controlling education in that section of the country. The evangelical denominations have but poor means to meet this array of Catholic force. The necessity of increased support to the Society at this juncture, was urgently set forth, and as a motive for this increase, the beneficial results of the Society in some of the well established colleges of the West was spoken of. The receipts for the year were \$19,391 41—but a vast increase upon this is needed. It is thought that \$75,000 would enable the Society to finish up its work east of the Mississippi, and enable it to push its work Westward. He concluded by stating that three of the colleges under the care of the Society had been visited during the year by precious revivals.

Massachusetts Society for Promoting Christian Knowledge. The annual meeting of this Society was held in Tremont Temple.

From the Treasurer's report we learn the annual income of the Society is \$695 43; disbursing fund for the year \$1222; cash funds \$695 60; permanent investment \$613 50.

Universalist Reform Association. This Society held its annual business meeting at 91-2 o'clock. F. B. Fay, the President. The most original idea presented was that of the Rev. Mr. Bartlett, who denied that Christ was always in a strict sense a physical non-resistant. He sent forth angels (in the shape of a Roman army) to destroy Jerusalem.

Had he not been one of them, there would be reason to suppose that this was designed to caricature their exposition of the 24th chap. of Matthew's Gospel.

Massachusetts Colonization Society.—The business meeting of this society was held at their rooms. There were but very few present. Hon. Albert Fearing presided.

Rev. Joseph Tracy, the Treasurer, presented his annual report, which alluded to the outfitting at this port of the ship Elvira Owen, and her departure for Hampton Roads, where she is to take on board a company of emigrants most of whom have been freed by their masters, for Liberia. This is the first ship that ever sailed from this port with the flag of the Republic of Liberia flying at her mast-head. Among her cargo were the materials of two houses, each 96 by 36 feet—ready to be put up immediately on arriving. The report further stated that in the fall the great experiment is to be tried of testing the healthiness of the hill country. As soon as the fall expedition arrives, a dozen or fifteen of the emigrants are to be taken as soon as the sun rises, and carried into the hill country as far as possible before sundown. Emigrants do not take the coast fever between sunrise and sundown, and hence, if these persons escape it, an interesting fact will be ascertained by the Society. The receipts the past year have been less than usual—amounting to \$5014 88; the expenditures have been \$6151 71, leaving a balance due the treasury of \$1136 33.

Boston Seamen's Friend Society. This Society celebrated its 28th anniversary at the Music Hall at 11 o'clock A. M. The President, Alpheus Hardy, Esq., presided. A very large audience was in attendance, the hall being crowded. Quite a number of sailors were present.

Allusion was first made to the unusual number of disasters which had occurred to sailors during the past year, entailing great loss of life; and then to the establishment of a Sailor's Snug Harbor at Quincy, by the friends of the sailor. Twenty-nine hundred seamen have been accommodated at the Sailors' Home the past year, making the whole number who have come under its influence since its establishment, more than 21,000. The number of shipwrecked and destitute seamen relieved during the year at the Home, has been 123, at an expense of \$695. Tracts have been distributed among seamen, to the amount of more than a million of pages. The receipts into the treasury have been remitted to the parent society.

Rev. Mr. Spaulding, Secretary of the Society in New York, then made some interesting statements in regard to the foreign operations of that society. It has two missionaries stationed at the Sandwich Islands, two in New Granada, (one at Panama, and one at Aspinwall,) one at Valparaiso, one at Canton, two in France, (one at Marseilles, and one at Havre,) one at Copenhagen, one at the Island of Gotland, in Sweden, and one at St. John, N. B. Besides these, missionaries and consular agents in different parts of the world have been induced to act for the Society. As a cheering fact, the speaker mentioned that the sailors of the U. S. ship-of-war Portsmouth, which recently sailed from Norfolk, had formally voted to dispense with their spirit rations, and went to sea without them. The past year has been a season of great religious interest among seamen in New York, and there have been one hundred conversions.

New England Female Moral Reform Society.—This Society held its eighteenth public meeting at the Park street church, commencing at 3 o'clock.

There are 126 adults at the temporary Home; 21 children brought there with parents and 13 born at the Home.

At intelligence offices 1184 females have been supplied with good places at service.

By the treasurer's report it appears that the amount paid during the year, for the expenses of the temporary Home, and Stranger's Retreat, has been \$4,298 85. Received for subscriptions to Friend of Virtue, Donations, life membership assessments, and from other sources, \$3,899 11, leaving a balance overdrawn against the treasury of \$399 75.

The members of the Society improved the opportunity of examining the celebrated Alexis St. Martin, who in the year 1822, when 18 years of age, was wounded in the side, and the wound healed leaving an opening into the stomach, by means of which nearly all our practical knowledge of the method of digestion has been obtained. His side is covered by a small compress and bandage, which being removed, showed an opening about an inch in diameter, through which the living membrane of the posterior wall of the stomach is visible. Among other things, it was noticed that if there be an introduction of fluids into the stomach prior to the introduction of solid food, or during the process of digestion, that process is postponed until after the absorption of the fluids by the absorbents.

THURSDAY MAY 29th.

American Board of Commissioners for Foreign Missions.—The meeting of the American Board of Commissioners for Foreign Missions was held at the Tremont Temple in the evening, and as usual at this anniversary, the Temple was crowded.

Wm. Ropes, Esq., presided, and the exercises were commenced with prayer by Rev. Mr. Spencer of Philadelphia.

The hymn commencing—

"Lo! India waits; her millions crave
The bread which thou canst give."

was then sung to the tune of Dundee.

Rev. Mr. Pomeroy, one of the Secretaries of the Board, then made the following statement:

The receipts of the Board during the first nine months of the financial year have been \$217,184 15, which is an advance on the last year of \$3500. To meet the appropriations for the year and aid in reducing the debt, the receipts for May, June and July must average not less than \$36,000 per month.

Since the last annual meeting in September, 32 missionary laborers—13 males and 19 females—have been sent to their respective fields. 12 missionaries and 8 assistant missionaries—20 in all—are now under appointment in this country, and 5 others have offered themselves. In two colleges and one theological seminary, in Massachusetts alone, there are not less than 50 young men who have the foreign field in view.

The only event to be alluded to in this statement is the recent imperial decree issued by the Turkish government, granting religious liberty to all the inhabitants of that empire. This boon was previously given to the non-Mohammedan population; but is now extended to the Moslems themselves. So the decree is interpreted by the Grand Vizier himself. A Turk may now become a Christian without the peril of his head. The Protestant missionaries of Constantinople say: "We consider the 'hatti-sheirif' entirely satisfactory." If this decree has been issued in good faith by the Turkish government, (of which I see no reason to doubt,) it is an event unsurpassed in importance by anything which has transpired in the history of Mohammedanism for more than a thousand years. It is the surrender of the main fortress. If liberty is sinking in the West, she is rising in the East. It is hardly necessary to say, that it has opened a field of missionary labor of the most interesting and inviting character, and that field has been already entered.

Rev. Mr. Winslow was then introduced, and said the audience here was very different from those he was accustomed to see. There are great gatherings of tens of thousands in India, but they have met to worship idols. This worship is attractive, but it is most debasing. The Hindoos in fact have no God. They talk of a Supreme Being, but it is a nonentity. Some say the Hindoos are as well off as Christians. As to this world they are degraded, and the dictates of humanity should lead us to send them the gospel. Their females are all degraded, and as women always govern the men, and as they are degraded in India, the nation is degraded. As to their future prospects he need say but little. He never met one without the gospel who manifested a desire for holiness. When he had stood by their dying beds, and seen their agony, he had asked, would this be if the Christian world knew what Hindooism is? But whatever the condition of the Hindoo is, the com-

mand of Christ is plain—"Preach the gospel to every creature." Have you, he asked, fulfilled your duty in this respect? He hoped the result of these meetings would be to promote the spread of the gospel throughout the world. He hoped ministers would preach the gospel and not politics. He made some statements in regard to the cruel rites of the heathen, which caused the blood to run cold. He also made a most earnest appeal to parents to give their sons and daughters to this work. He rejoiced in the progress of his native country, and said, to save it from the impending dangers, the wealth must be dedicated to God. We cannot enter heaven with our farms and houses on our backs, but we must hold them as stewards. He was afraid the world and church had shaken hands. We should deny ourselves for Christ's sake. The Hindoo has a claim upon us, and if we don't meet it here, we must meet it before the great white throne.

Rev. Mr. Fairbank, from Bombay, was next introduced. His theme also was India. He spoke of the vastness of its territory and its great population, six times as large as that of the United States, and its great antiquity; and of the power of mind of the people. We go there because they are morally degraded, low as the beasts. Vile, filthy, polluted. We hold forth to them the word of life, sowing beside all waters and waiting for the Lord to prosper it. From all classes precious fruits have been gathered, but the principal number have come from the lower classes. He gave some interesting incidents of missionary labor, affording encouragement and hope. There are six men to every ten millions of souls, and yet you expect to hear great things from there. Why, there ought to be six hundred men, and then you might hear great things, as you have from the Sandwich islands.

A hymn was then sung, after which Rev. A. C. Thompson of Roxbury was introduced.

Mr. Thompson was one of the deputation sent out by the Board to India, and confined his remarks to that land. In commencing, he drew a picture of the beauty of the land and its vast expanse; its mighty rivers; and called it the Italy of the East; the garden of Asia, and the pride of the world. It contains one-sixth of the entire human race, and has sustained this number for ages. It is true, as has been said, that the India of to-day is the India of past ages. He spoke next of the people as heathen and idolaters; having a religion of debasing forms and cruel rites. It was impossible for one born in this country to conceive what heathenism is. The mass of the Hindoo mind is one dead level, and repulsive. His soul was made sick looking at the religion and morals of the land. No wonder it has been a scourged land, given up to one oppressor after another. It was an auspicious day for India, when British power began to be felt there, for under its protection is given to the herald of salvation. He saw in this the hand of providence.

The speaker then described some very interesting scenes which passed under his observation when in India, but we have not room to sketch them. They were listened to with the deepest interest. He closed with congratulations to the audience in having a share in the redemption of India.

The services were then closed by the singing of the hymn

"Jesus shall reign,"

and the benediction. The meeting was one of much interest.

American Tract Society.—The 42d anniversary of this Society was celebrated at the Tremont Temple, where the attendance was large. Rev. Dr. Stow consented to fill the chair, and introduced Mr. Jonathan Cross, lately a colporteur.

Mr. Cross said that twelve years ago he was residing on a little pond west of Pittsburg, where he first heard of this Society, when an agent, in view of the circumstances of his position, requested him to take an interest in the Society. He first commenced his labor in the suburbs of Pittsburg, where there were thousands of persons supported by the coal mines, in long lines of huts, some with only blocks of coal for seats and earth floors. The men he had to seek in their underground galleries, where he talked to them of salvation. One man he was warned to beware of interfering with,—but after trying to see him repeatedly, Mr. Cross left "Baxter's Call" at his house of a Saturday night. That night the man read the book instead of going to the tavern, and the next morning before breakfast read it again, until he had told his wife that they were living in a very bad state, and the result was that they both went to church that day, where there was a revival. Ten days after Mr. C. was invited to attend a prayer meeting, where he heard that man relate his experience; and heard him say that he had a gun loaded behind his door with which he had intended to shoot his wife and children and then cut his own throat, but that work had saved him from a frightful crime, committing as

it did just at the eventful moment.

Several other incidents of a similar character were related, and also the result of some of his travels. The tract primer he had found a very valuable book, and one very destitute section of country which he travelled in Western Virginia was now full of light. One gentleman had purchased one of the Society's works to send to a prodigal son. The latter read it to a companion, and the result was the conversion of several, one of whom was now a minister of the Gospel. A colporteur had left a tract on the head of a whiskey barrel near a still-house, not being able to find the owner; afterward travelling near there, he met a woman in a certain house whom he conversed with, who told him that her husband had been strangely warned by a tract which seemed to have dropped from the clouds at his still-house, for nobody could have approached it without being seen; he had been so struck by the tract that he had put out his fires, and had neither made nor drunk whiskey since.

One of the most interesting of these anecdotes was that of a rough man who came to him, with clothes a foot too small for him who avoided treading on the carpets for fear he should injure them, and showed other marks of rustic innocence. Mr. C. told him he did not believe he would do as a colporteur, when the young man burst into tears, and said he really wished to do something for his Saviour. Mr. C. finally gave him a pair of saddle-bags full of books and sent him off into a region at the head of Elk River, which had never been visited by missionaries. The drovers who came down from that region told of a man who was turning everything upside down at the head of Elk River, and it proved to be the converted rustic, who was finally furnished with good clothes, and a commission given him, and after travelling four years was licensed as a minister, married a woman of wealth and respectability, and was settled over four congregations, where the converts beneath his ministry were numbered by scores.

Other instances were related of the effects of the Society's publications when judiciously distributed, and it was stated that in that region of country in the course of twelve years not less than 30,000 children had been gathered into schools.

Mr. Everett's Views.

On the occasion of the delivery of his oration on Washington at Taunton, on Friday evening last, Mr. Everett made the following remarks upon the recent occurrences which have caused such a profound sensation in the community. We give them as reported in the Taunton Gazette:—

"I rise to address you this evening, my friends, under strongly contending emotions. It is certainly most grateful to me at your request, to submit to you those views of the character of Washington (most pleasing theme to an American ear) which have already been received with distinguished favor in many other parts of our beloved country. It is a theme on which almost from my youth upward I have meditated with filial tenderness;—which on many occasions I have endeavored to the best of a limited ability to illustrate and adorn; the only theme assuredly which would have called me out from my retirement to address public audiences more frequently than is consistent with my health or the purposes of my life. But with the satisfaction which I feel in addressing you at this time are mingled the profoundest anxiety and grief. A sadness which I strive in vain to repress overwhelms me at the occurrence of the past week, and a serious apprehension forces itself upon my mind that events are even now in train—with an impulse too mighty to be resisted—which will cause our beloved country to shed tears of blood through all her borders for generations yet to come.

The civil war with its horrid train of pillage, fire, and slaughter carried on without the slightest provocation against the infant settlements of our brethren on the frontier of the Union; the worse than civil war which, after raging for months unrestrained at the capital of the Union, has at length, with a lawless violence of which I know no example in the annals of constitutional government, stained the floor of the Senate chamber with the blood of an unarmed, defenceless man, and he a Senator from Massachusetts. Oh, my good friends, these are events which for the good name, the peace, the safety of the country, it were well worth all the gold of California to blot from the record of the past week. They sicken the heart of the patriot, of the good citizen, of the christian. They awaken a gloomy doubt whether the toils, the sacrifices and the sufferings of our fathers, endured for the sake of founding a higher, a purer, and a freer civilization on this Continent, than the world had yet seen, have not been endured in vain.

For myself, my friends, they fill me with sorrow "too deep for tears." I am not ashamed of the weakness, for I sorrow not for myself;—my

few remaining years are running too rapidly to a close, to allow much importance to any thing this side of the grave, which concerns me individually;—but I sorrow beyond the power of words to express for the objects of affection which I shall leave behind,—for my children,—for my country; and God is my witness, that if by laying down my poor life at this hour, I could undo what has been done the last two years, beginning with the disastrous repeal of the Missouri compromise, to embitter the different sections of the country against each other and weaken the ties which unite them, I would willingly—cheerfully make the sacrifice.

Did I not think that there is a healing charm in the name of Washington,—that attachment and veneration for his character is almost the only remaining kindly sentiment that pervades the whole country,—and that in the contemplation of that character there is a spirit of wisdom to guide and of love to soothe and unite, I would even now throw myself upon your indulgence, to excuse me from the duty of the evening.



The Advent Herald.

BOSTON, JUNE 14, 1856.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCREETMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE DIVINE PRESENCE.

JEHOVAH said unto Moses (Ex. 24:1-18, 29) "Come up unto the Lord [Jehovah], thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off. And Moses alone shall come near the Lord [Jehovah]. . . Then went Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God [Elohe] of Israel: and there was under His feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness.—And upon the nobles of Israel He laid not His hand: and they also saw God [the Elohim], and did eat and drink. And the Lord [Jehovah] said unto Moses, Come up to Me into the mount, and be there: and I will give thee Tables of stone, and a Law, and Commandments which I have written; that thou mayest teach them. . . And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days. and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the Glory of the Lord [Jehovah] was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud. . . forty days and forty nights." And (31:18) "He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of stone, written with the finger of God [Elohim]."

Moses tarried so long on the mount, when he received the tables of the law, that the people became impatient, and persuaded Aaron to make, of their golden earrings, (32:4,) "a molten calf: and they said, These be thy gods [elohim], O Israel: which brought thee up out of the land of Egypt"—regarding it, says R. Jehudah, as "a sensible object of Divine worship to be set before them, not with an intention to deny God, who brought them out of Egypt, but that something in the place of God might stand before them when they declared His wonderful works."

The Lord was displeased, and offered to Moses to consume them because of their sin, and to make of him a great nation; but Moses besought Jehovah, and He spared them; but said to Moses (32:33, 34):—

"Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold Mine Angel [Melach] shall go before thee; nevertheless when I visit, I will visit their sin upon them." And (33:1-3) "the Lord [Jehovah] said unto Moses, Depart, and go up hence, thou and the people. . . And I will send an angel before thee. . . for I will not go up in the midst of thee; for thou art a stiff-necked people, lest I consume thee in the way."

"And it came to pass" (vs. 6-23) "as Moses entered into the tabernacle, the cloudy pillar de-

scended, and stood at the door of the tabernacle, and the Lord [Jehovah] talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door. . . And the Lord [Jehovah] spake unto Moses face to face, as a man speaketh unto his friend. . . And Moses said unto the Lord [Jehovah], See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. . . And He said, My Presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy Presence go not with me, carry us not up hence. . . And he said, I beseech Thee, show me Thy Glory. And he said, I will make all My Goodness to pass before thee, and I will proclaim the Name of the Lord [Jehovah] before thee. . . Thou canst not see My Face; for there shall no man see Me and live. And the Lord [Jehovah] said, Behold there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My Glory passeth by, that I will put thee in a cleft of the rock and will cover thee with My hand while I pass by; and I will take away Mine hand, and thou shalt see My back parts, but My face shall not be seen."

Moses having broken the two tables of stone when he saw the people worshipping Aaron's calf, Jehovah commanded him to prepare two other tables, and said (34:1) "I will write upon these tables the words that were upon the first tables." Moses did so, and took them into the mount; and (vs. 5-7) "the Lord [Jehovah] descended in the cloud, and stood with him there, and proclaimed the Name of the Lord [Jehovah]. And the Lord [Jehovah] passed by before him, and proclaimed, The Lord, the Lord God [Jehovah, Jehovah El], Merciful and Gracious, Long-suffering and Abundant in Goodness and Truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty. . . (v. 14), "Thou shalt worship no other god [el]; for the Lord [Jehovah], whose name is Jealous, is a jealous God [El]."

Moses (v. 28) "was there with the Lord [Jehovah] forty days and forty nights. . . and He wrote upon the table the words of the covenant, the ten commandments."

When the work of the tabernacle was finished (Ex. 40:34-38), "Then a cloud covered the tent of the congregation, and the Glory of the Lord [Jehovah] filled the tabernacle. . . And when the cloud was taken up from over the tabernacle, the children of Israel went onward in their journeys: but if the cloud were not taken up, then they journeyed not till the day it was taken up. For the cloud of the Lord [Jehovah] was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." Lev. 1:1, "And the Lord [Jehovah] called unto Moses, and spake unto him out of the tabernacle of the congregation." And (Num. 7:89) when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the Voice of One speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the cherubims. and he spake unto Him."

FIGURES OF SPEECH.

"A figurative expression is one in which the words are used in a sense different from that in which they are ordinarily used; as,

"Slander,
Whose edge is sharper than the sword,"
(Quoted from Shakspeare) Webster.

The figurative, in rhetoric, is "a mode of speaking or writing in which words are deflected from their ordinary signification, or a mode more beautiful and emphatical than the ordinary way of expressing the sense. It is the language of the imagination and passions: as, knowledge is the *light* of the mind; the soul *mounts* on the *wings* of faith; youth is the *morning* of life."—Locke.

Language, to be figurative, must contain a figure or figures of some kind. And without this, its sense is that which is literally expressed.

In literal language, words may be used in their primary, or in some subordinate sense: which must be determined by their connection and subject. Words are to be taken in their commonly received signification, unless there is special reason for departing from the general usage in the given case.

The use of figures, is to illustrate the subject, to give emphasis to the expression, or to ornament the language.

Strictly speaking, only Tropes are Figures; and Locke makes a distinction even between these—calling the change of a word a trope, and the affection of a sentence a figure—but, for simplicity of classification, Figures of speech may be divided into four classes, viz, Types, Symbols, Tropes and Parables.

1. TYPES.

A Type, theologically speaking, is a Divinely

appointed religious observance, that pre-figures a previously revealed future event: which is denominated the ANTITYPE.

Types "are purely religious or ritual; and there are no such species as historical, or prophetic."—D. N. Lord.

They bear a relation to future events, analogous to that of commemorative observances to those in the past.

No mere similarity between earlier and later events, is sufficient to constitute a typical relation between them. Types are Divinely appointed for a religious purpose; and the likeness between the type and antitype is never accidental. The mere historical persons and events of the Old Testament are, therefore, never typical,—although popularly thus denominated.

Future events are not revealed by typical representations, but those already foreknown are thereby kept in remembrance; and those who observe them, thereby give expression to their faith in the revealed future, which is thus typified.

A German writer has said:

"Types were institutions intended to deepen, expand, and ennoble the circle of thoughts and desires, and thus heighten the moral and spiritual wants, as well as the intelligence and susceptibility of the chosen people."—Hahn.

"Though sacrifices and ceremonies can be no ground or foundation to build upon—that is, tho' we can prove nought with them—yet, when we have once found out Christ and His mysteries, then we may borrow figures, that is to say, allegories, similitudes, and examples, to open Christ, and the secrets of God hid in Christ, even to the quick; and can declare them more lively and sensibly in that manner, than with all the words in the world."—Tindal.

By the use of this medium, "the Jews looked upon a veiled Saviour, whom they had never seen unveiled: we, under the New Testament look upon an unveiled Saviour; and, going back on the Old, we can see far better than the Jews could, the features and form of Jesus the beloved, under that veil."—M'Cheyne.

Another writer, Bunyan, in inimitable allegory has represented Mansoul as feasting at the Prince's table, and having riddles set before him. He says:

"These riddles were made upon the King Shaddai, and Emmanuel His Son, and upon His wars and doings with Mansoul. . . And when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like, the one to the other, that Mansoul could not forbear but say, 'This is the Lamb! This is The Sacrifice! This is The Rock! This is The Red Cow! This is The Door! and This is The Way!'"

As a mere resemblance, alone, does not constitute a type, only those can be known to be such that are Divinely designated.

"The fact that any thing or event under the Old Testament dispensation was designed to prefigure something under the New can be known to us only by revelation."—M. Stuart.

The only class of objects or events in the Old Testament that are recognized in the New as typical, is that connected with religious observances.

Types are employed on principles of analogy—not being precise patterns, but (Heb. 10:1) "having a shadow of good things to come, and not the very image of those things."

It having been revealed that the Seed of the woman should bruise the head of the Serpent, and thus recover man's lost inheritance and restore him to his forfeited possession, God instituted the Types of the Law to keep man in remembrance of His promise, and to enable him to manifest his faith; and they all pointed to redemption through Christ. They were to the Jews (Gal. 3:24) "a schoolmaster to bring them to Christ." For as He was (Col. 2:17) "the body," of which they were the shadow, their observance could have no significance after His coming and death, which (Dan. 9:27) caused "the sacrifice and oblation to cease," as Divine rites.

Types are real and natural objects, are never ideal, and the language descriptive of them is always literally expressed—i. e., it designates the things and ceremonies that constitute the type, and those only.

They were the Divinely selected substitutes, by which medium man could express his faith in the future atonement, and thus obtain reconciliation with God. And they consisted of four classes, as follows:

"First, typical agents, who exerted typical acts—as the priests.

"Secondly, objects of typical acts, of the worshipper and priest—as the victim, the blood, the altar.

"Thirdly, typical acts—as slaying the victim, sprinkling the blood, burning the body, and the high priest's entering the Holy of holies.

"Fourthly, the effects—as atonement and cleansing."—D. N. Lord.

The types of each order prefigure things of a different, but of an analogous order. Thus the agents shadow forth agents; acts, acts; subjects, subjects; and results, results.

PROMINENT SCRIPTURAL TYPES.

The earliest recorded type of man's redemption, after the utterance of the Curse and Promise, was the offering by Abel (Gen. 4:4) "of the firstlings of his flock, and the fat thereof;" which manifested his faith in the shedding of blood for the remission of sin. Cain's offering of the fruit of the ground, gave expression to no such faith, and was rejected. For (Heb. 11:4) "By faith Abel offered unto God a more excellent sacrifice than Cain."

THE PASSOVER.

When Israel was about to be delivered from Egypt, they were commanded to slay a lamb and take of its blood and sprinkle it "on the two side posts and on the upper door post" of their houses. For Jehovah said (Ex. 12:23), "The Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." In accordance with this type, the Saviour is denominated, "The Lamb of God" and "Christ our Passover." For it is the sprinkling of His blood on the sinner's heart that delivers us (Col. 1:13) "from the power of darkness, and hath translated us into the kingdom of His dear Son:" which kingdom is not consummated until the resurrection; and hence the Saviour said of the Passover (Luke 22:16), "I will not any more eat thereof until it be fulfilled in the kingdom of God,"—when all the ransomed ones will have been perfected forever.

All the typical things pertaining to the Jewish sanctuary were designed by the Divine Architect, and were made after patterns that God showed Moses. He said to him (Ex. 25:8, 9, 40), "Let them make Me a Sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. . . Look that thou make them after the pattern, which was shown thee in the mount"—or as in 26:30, "according to the fashion thereof which was shown thee in the mount."

THE CAIN SPIRIT.

Cain, the murderer of his brother Abel, was prompted to this act from a consciousness that his brother was in the right and himself in the wrong. He could not defeat his brother in an argument on the merits of the question, and so he resorted to the "brutal, murderous, and cowardly" mode of revenging himself by killing his brother.

It is recorded in Gen. 4:8 that "Cain talked" i. e., he argued the matter, "with Abel his brother: and it came to pass that"—being worsted in the argument—"Cain rose up against Abel his brother, and slew him." (1 John 3:12) "And wherefore slew he him?" the beloved disciple enquires; and he answers, "Because his own works were evil, and his brother's righteous."

He could not brook the contrast existing between his brother's acts and his own; and so while pretending to converse with him, he slew him. How the deed was accomplished is not recorded; but, not unlikely, he came on him unawares, took his brother at a disadvantage when off his guard and unsuspecting of the insincerity of Cain's smooth-tongued talk, and beat his head with a bludgeon till he left him a crushed and bleeding mass at his feet.

The same "brutal, murderous and cowardly" spirit that Cain manifested has been rampant from that day to this. It cannot brook being worsted in an argument, has too little conscience to admit the right when shown the wrong, and so resorts to canes, bludgeons, fists, pistols and vituperative denunciation to silence the opponent who is morally and intellectually victorious. It is that spirit that filled the cells of the inquisition. It is that alone which makes error intolerant of the truth, and which alone begets persecution. It is that which causes a subscriber to shoot out at the conductor of a paper the ominous phrase of, "Stop my paper," when in the exercise of an undoubted right of free thought, conclusions are arrived at, at variance with the prejudices of him who cannot brook instruction. And it is that which caused Brooks, *Cainlike*, to perpetrate his "brutal, murderous and cowardly" assault on Senator Sumner—if assault it may be called; for it is rightly denominated, as reported from Col. Benton of Missouri:

"This is not an assault, Sir; it is a conspiracy! yes, Sir, a conspiracy! These men hunt in couples, Sir. It is a conspiracy, and the North should know it."

As this occurrence has a significance just in pro-

portion to the extent of its endorsement or repudiation, we feel compelled to chronicle,—as one of the signs of this time and as an element that must be taken into the account by every one who would form a just estimate of the tendencies of this age—the expressions of opinion respecting it. For only those endorse it who are actuated by the same spirit. The Richmond (Va.) *Examiner* concludes a long and coarse article, in laudation of Brooks and in vilification of Mr. Sumner, as follows:

"The most ludicrous part of this farce of 'Sumner's Martyrdom,' remains to be told. The shirt which the young man wore when he was chastised by Mr. Brooks, for heaping abuse upon a venerable relative and vilifying a noble State, has been conveyed by careful hands to Boston. Whether another indignation meeting is to be called at Faneuil Hall, and the scene of Mark Anthony's declamation over the bloody toga of Caesar is to be exemplified, is yet to be seen. Perhaps in the Presidential canvass the shirt is to play as conspicuous a part as did the breeches of Mahomet. Sumner's shirt is to be the banner of the Black Republicans. In that event, the standard of the opposing party should be a gutta percha cane, with this motto—'In hac signo vinces.'"

The Richmond *Examiner* is, if anything, still more brutal and vulgar, and says:

"These vulgar abolitionists in the Senate are getting above themselves. They have been humored until they forget their position. They have grown saucy, and dare to be impudent to gentlemen. Now they are a low, mean, scurvy set, with some little book learning, but as utterly devoid of spirit and honor as a pack of curs. Intrenched behind 'privilege,' they fancy they can slander the South and its representatives with impunity."

"The truth is, they have been suffered to run too long without collars. They must be lashed into submission. Sumner, in particular, ought to have nine-and-thirty early every morning. He is a great strapping fellow, and could stand the cowhide beautifully. Brooks frightened him, and at the first blow of the cane, he bellowed like a bull calf."

"There is the blackguard Wilson, an ignorant Natick cobbler, swaggering in excess of muscle, and absolutely dying for a beating. Will not somebody take him in hand? Hale is another huge, red face, sweating scoundrel, whom some gentleman should kick and cuff until he abates some of his impudent talk."

"These men are perpetually abusing the people and representatives of the South for tyrants, robbers, ruffians, adulterers, and what not. Shall we stand it? Can gentlemen sit still in the Senate and House of Representatives, under an incessant stream of denunciation from wretches who avail themselves of their place to indulge their devilish passions with impunity? In the absence of an adequate law, southern gentlemen must protect their own honor and feelings. It is an idle mockery to challenge one of these scoundrels. It is equally useless to attempt to disgrace them. They are insensible to shame, and can be brought to reason only by an application of cowhide or gutta percha. Let them once understand that for every vile word spoken against the South, they will suffer so many stripes, and they will soon learn to behave themselves like decent dogs—they can never be gentlemen."

The Richmond *Whig*, another exponent of Virginia sentiment, speaks of the Cain-war in Kansas, which is a part and parcel of the same programme that directed the assault on Mr. Sumner, in the following dignified strain:

"We are heartily sick and disgusted with the canting and mercenary hypocrites of Yankeeedom. This war will enable us to get rid of them, or turn the tables upon them, and render them a source of profit instead of expense. It will enable us to regain our own—pilfered from us by many a sharp transaction. It will enable us to build up our country by the recapture of which we have been plundered. It will enable us to get rid of Yankee Presidents, and to preserve Anglo-Saxon freedom, by reviving the old connection with the mother country. (Who would not rather be ruled over by a lady, like Queen Vic, than by any nasal-twang'd gentleman that Yankee land can produce?) It will enable us, with the United States South, on one side, in close alliance with England, and Canada on the other, very speedily to bring these long-prayed sharpers to their senses, by confining them to the starving soil on which they were born, and to the thin air around them."

We feel that we need to apologize for copying such sentiments. But a universal coincidence with such opinions would make this country a perfect Sodom, and therefore we are solicitous to learn the extent of their prevalence. A single man who claims the right to cane, bludgeon, pistol, or bully every man whose moral and intellectual superiority he cannot brook, needs to be shut up, as we would confine a maniac, or a wild animal. The safety of the community requires it. But when large numbers of men sympathize in the same spirit, and bid defiance to the laws, they must either be taught that they must respect the rights guaranteed to individuals by the government compact, or, if the government is powerless to interpose its protection against them, there is an end to all government and society is resolved into a state of anarchy when the stronger has the weak at its mercy. How fast this country is verging towards such a state of things, is evidenced by demonstrations like the above. It is even reported that the slaves in Columbia, S. C., have subscribed and will present to Mr. Brooks "an appropriate token of their regard

to him who has made the first practical issue for their preservation and protection in their rights and enjoyments as the happiest laborers on the face of the globe." The Charleston (S. C.) *Mercury* is naturally very indignant as this assumption of a right to approve or disapprove, which it justly regards as decidedly unslavish. It says:

"Was the like of this ever before published in a newspaper in South Carolina? The negroes of Columbia have actually participated in the congratulations of Mr. Brooks, and the *South Carolinian* lauds it as 'the crowning glory to the good work!' Now, these meetings in South Carolina to sustain Mr. Brooks, as counter to those of the North, are proper enough. But when, in the capital of the State, slaves are permitted, nay, applauded, and urged to take part in our political movements—to unite in popular demonstrations—to raise subscriptions, and present their tokens of approval to our public men—it is, indeed, a spectacle as disgusting as it is novel. We blush for the State when such things are permitted. If our slaves can publicly congratulate, may they not publicly condemn? And if one portion are permitted to laud Mr. Brooks, why may not another portion, if disposed, sympathize with Mr. Sumner?"

These are questions which those who are inciting the slaves to hug their chains, will do well to ponder over. The *Mercury*, in conclusion, after alluding to the demonstrations of "the masters" of these slaves in favor of Brooks, says:

"Such a proceeding while it offends every sentiment of Carolina society, is calculated to bring ridicule and disgrace upon the whole movement."

To judge fairly upon this question, it is necessary to enquire whether there is any disapproval of this Cain-spirit at the South; and the candor that is essential to an impartial chronicler of passing events compels us to admit that private letters received in this city from gentlemen in that section, the Boston *Transcript* says, "speak in terms of the warmest indignation of the brutal and cowardly attack upon Mr. Sumner."

Last week we gave an extract from the Louisville, (Ky.) *Journal*, condemnatory of Brooks' course. Referring to that, the Nashville *Gazette* says:

"We are truly glad to find that our published opinions respecting Brooks are in accordance with the views of the Louisville *Journal*."

The last Louisville *Journal* also says:

"We are glad to see that all the respectable papers of the South take exactly the same view of the Brooks and Sumner affair, that we have taken. All of them say that Sumner is entitled to no sympathy personally, but that Brooks has been guilty of a great outrage that ought to be punished."

The Fayetteville (N. C.) *Observer* not only condemns the outrage in the Senate, but the southern members of the House of Representatives who voted against investigation. We quote:

"We think southern members mistake the feeling of the southern people (if any idea of that feeling influenced their votes.) We have not met with a man of any party, who does not deplore it as a great outrage in itself, as well as the most indiscreet in view of its influence upon the relations of North and South. The South being the weakest section, should be the most careful to keep in the right."

The Montgomery (Ala.) *Mail* expresses its regret at the assault and alludes to it as a violation of the law, and as "made with unusual ferocity. Sumner (if the telegraphic report be true) was taken at disadvantage." The Savannah *Republican* condemns the outrage, as a violation of Mr. Sumner's privileges as a Senator, says that "as bearing upon the reputation of our country abroad, this affair is equally to be deplored," and it "is unfortunate as regards its probable effect upon our domestic relations, already lashed into fury by the exciting questions of the day." It adds:

"There is much that is gloomy and fearful before us, and every good patriot should feel it to be his highest duty, to the full extent of his powers, to pour oil on the waters and calm the political sea."

The St. Louis *Democrat* expresses its gratification that Mr. Crittenden of Kentucky "had the true chivalry and genuine impulse of honor to denounce the dastardly attack in the very face of Mr. Brooks himself, and to characterize it as 'a shameful and cowardly transaction.'"

The Nashville (Tenn.) *Banner* says:

"As to Mr. Sumner, no Southern reader of his speech will be likely to feel any sympathy for him personally. But that circumstance should not prevent Southern men of all parties from raising their voices in strong and earnest rebuke and condemnation of the desecration, by such brutality, of the Halls of the National Legislature. The effect abroad of this occurrence cannot fail to be deeply injurious to our national character."

The Boston *Journal* says:

"We are justified in saying, not only by the tone of what the Louisville *Journal* very justly calls the more respectable portion of the Southern press, but also by private letters and accounts from the South, that the recent outrage at Washington is condemned as it deserves by all high minded and honorable men at the South—that the general feeling is one of disapproval."

We however greatly fear that the "more respectable portion of the Southern press," and "the high minded and honorable men" in that section,

are in the minority there; and that while they are exceptions, the rule there gives countenance to the cowardly and dastardly bullyism of the Cainite-Brooks. A correspondent of the Boston *Traveler* says of the attack on our distinguished Senator:

"Almost every one who has, in his childhood, studied history, can mention some incident which then produced on his mind the deepest impression, and which, even in after-life, he can not remember without a repetition of the same feelings in a stronger or weaker degree. There is one such incident which impressed itself with peculiar strength on my mind."

"The Roman army had been utterly routed by the Gauls. The victor marched towards Rome; the city was well nigh deserted; some few, only, of the inhabitants remained, choosing to die in the ruin of their native city. Among these were eighty venerable Senators and Priests, who, struck with a religious enthusiasm, had resolved to devote their own lives to atone for the crimes of the people. Three days after the battle, Brennus was in Rome. Meeting with no resistance, his soldiers entered the forum; around that venerable place, on their ivory chairs of state, clothed in the insignia of their office, and bearing sceptres of ivory in their hands, sat the senators calmly awaiting their doom. No wonder that the barbarians were seized with a deep feeling of awe! No wonder that of one accord they knelt in blind adoration before them, deeming them the tutelary deities of the place! What sight, indeed, more imposing than that of this body of wise and good old men to whom were entrusted the welfare and the honor of a great and powerful nation?"

"One of the Gauls more forward than the rest, put forth his hand to stroke the beard of Papyrus, an insult which the noble Roman could not endure; he raised his ivory sceptre and laid the savage dead at his feet. This was the signal for a universal slaughter; not one of those noble old men met his fate otherwise than with a calm dignity that became a Roman and a Senator."

"Twenty-two centuries after, another Senator—another Papyrus for patriotism and integrity—struck with the ivory sceptre of his eloquence a party which had insulted—not him, but the cause he upheld. Smarting under the infliction, but with less courage than the Gauls, their models, the men of that party were burning to avenge that blow, but dared nothing openly. Assailed in a cowardly manner, Mr. Sumner fell defenceless, and on their prostrate victim they satisfied their brutal cruelty. A Senator assailed in the Senate Chamber! Not even the highest judicial power of the land would dare to impeach him for opinions expressed on that floor. Who was it dared attack an American Senator in the Senate?"

"It was not a foreign barbarian, not a conquering invader provoked by personal violence, not a man ignorant of the sanctity of the office he was desecrating. It was a fellow-citizen, one connected with the service of the same nation, first to commit personal outrage, and well conscious that he was violating the privilege which his oath bound him to respect. That ancient barbarian came from Gaul; two thousand years later, we import them from S. Carolina—not improved by keeping. Our sister State sends them to Washington as specimens of her legislative talent, and the wisdom of her voters. With our ambassadors abroad and our Congress at home, what a dignified Nation we must appear to our European friends! Indeed, when an honest member of Congress, if he happened to be in the opposition, needs a body guard in the very Senate House, to guard him against treacherous attacks, one would grant there was some foundation for the old English joke 'That the American Congress ought to be bound over to keep the peace.'"

THE DARK DAY OF MAY 19, 1780.

May 19th was the anniversary of the famous Dark Day of 1780, the following account of which, found in the *Journal* of the House of Representatives of that year, has probably hitherto escaped observation. It mentioned some peculiar appearances which we do not remember to have seen in any other account, though as a specimen of style it is not remarkable for simplicity of diction. It was copied from the *Journal* by Charles J. Hoadley Esq.—*Courant*.

"Friday 19 of May 1780, A. M. After the severest hard winter within the memory of man, distinguished not only by the abundance of snow and frequent storms of the most tedious sort, but also the extreme Degrees and long continuance of cold—amidst the most backward spring recollected by aged and observing citizens, and whilst the Horrors of an unnatural War are increased amazingly and increasing perpetually—The surface of the earth being dry and the season cool, &c., &c.,

viz. Friday Morning 19th of May, 1780, a sprinkling of Rain from changeable clouds was succeeded by a rolling lowering sky. The Vapours forming as it were an extensive concave Integument in our Hemisphere apparently becoming more dense, compact and uniform till covering the Face of the Earth or bounding the Light each Way occasioned a solemn gloom of unusual Darkness before Ten O'clock but soon partially dissipated or retired for the space of perhaps near an Hour, so that the Sun became barely apparent through the heterogeneous Penumbra, when a still darker cloud, rolling under the sable curtain from North and West, before eleven o'clock excluded the Light, so that none could see to write or read in the House, even at either Window, or distinguish persons at a small Distance, or perceive any Distinction of Dress, &c., in the circle of Attendants, Wherefore at 11 o'clock Adjourned the House till 2 o'clock afternoon. Coming abroad there appeared circumambient exhalations of heterogeneous Vapours in unequal columns of variegated smoke and Fog, &c., waving in every Direction—tinging one another and every visible object, and dazzling the Eye with glimmering coruscation of changeable green and yellow somewhat like the vibrating scaly shades of Aurora Borealis. Domestic Poultry perch on the Roost whilst the Whip-poor-will alone is cheerful."

Some people light Candles to eat Dinner and transact business though few seem disposed to be diverted from surveying the fleeting Wonders— anxiously inquiring for the cause and conjecturing the consequences of the rare and surprizing Phenomenon. About Noon a clear and bright Firmament, being discovered in the West. The agreeable Light of the natural Day rising from the Horizon and spreading in less and less visible Distinction gradually followed the portentous Fogitive to the East so that before two o'clock the Sun made a most welcome appearance through an amicable Cloud of misty air. How curious to observe the various affections of indifferent Persons! The Degrees of Anxiety and Enthusiasm during the Darkness, and Rallies which succeeded as soon as Phœbus and Zephyrus had chased the palpable shadows away. But as Summer succeeds to Winter and Seed Time precedes Harvest,

So these are but Parts of His Ways— Himself how wondrous then—"

The foregoing is another evidence, that the cause of that darkness was in the atmosphere of our earth, and was local in the territory, within which only are to be found records of the event—like phenomena having preceded and followed it in other localities. The idea, therefore, which some have that the darkness was in the sun itself and not in our atmosphere, is untenable; and whatever there was in that phenomena that was significant of the approaching end, was common to it and to the other like occurrences.

HUME, THE MEDIUM.—The following paragraph, extracted from a foreign paper, refers, we presume, to Mr. Hume, the noted medium from Springfield, in this State:

"There has been received into the Catholic church at Rome, an American gentleman named Hume, an interesting and gifted young person, whose present religious opinion singularly contrasts with his antecedents, having been in the United States long celebrated as one of the most successful mediums for communicating with the invisible world, and obtaining answers by the mysterious spirit rappings."

The spirit-ism of these days converts from infidelity to the Pagan mythology that formerly obtained belief in Greece and Rome; and from that to Romanism or Mohammedism, we conceive requires but a single step. The Papist, alike with the Pagan, invokes spirits of the dead. He prays to them, he bows down and supplicates their interposition; and if Mr. Hume has really settled himself under the skirt of "the mother of abominations," he will doubtless feel himself very much at home, without any violence to his "antecedents."

Thus a son of Rev. Dr. Hewett of Connecticut, having joined the Papists, sent to the late meeting of the Old School General Assembly of which his father is a member, a letter of which the following is an extract:

"I invoke with humility and profound sincerity in behalf of the General Assembly, for each individual member, and most especially for my venerable and beloved father the powerful intercession of the Mother of God, Blessed Mary ever Virgin, Conceived without original sin, of blessed Michael and Gabriel and all the holy angels, of blessed Peter and Paul and all the Holy Apostles and Martyrs; of St. Ann, St. Agnes and all holy Virgins and Widows, of St. Ignatius de Loyola and St. Alphonsus, of St. Gregory VII. and all the Saints in Heaven and the faithful on earth, with the Lord our God, that it and they may be converted from their present attitude of hostility and rebellion, readmitted to the one fold, and reconciled to the one Shepherd."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE HOMELESS STRANGER.

BY J. M. ORRICK.

"I AM a stranger in the earth."—Psa. 119:19.

The psalm containing our text is the most curiously constructed of any in the entire book. It is divided into twenty-two parts answering to the twenty-two letters of the Hebrew alphabet—the words Aleph, Beth, &c., scattered through it being the names of the Hebrew letters. Each division is sub-divided into eight verses, and each verse in the respective divisions begins with the same letter in the original, that is, in the first division each verse begins with Aleph, second with Beth, in the third with Gimel, and so on to the end of the chapter. In this psalm there are ten words used, somewhat similar in signification, viz. law, testimonies, ways, precepts, statutes, commandments, judgments, word, truth, righteousness,—and some one of these occurs in every verse, with the exception of three or four. When these peculiarities are duly considered its singular construction will be readily perceived.

There is no book in the Old Testament so rich in experimental religion as Luther's "little Bible" as the Reformer familiarly termed the book of Psalms. That the greater number of these sacred songs were written by David is generally understood, and but few men present to the world a more checkered life than he. At one time he appears before us as a shepherd, and at another as a king; now as the youthful champion of his nation, he goes against Goliath of Gath, and lays that "uncircumcised Philistine" low in death: anon he plays upon his harp to drive away the evil spirit from Saul; at one time he is "hunted as a partridge upon the mountains," and at another, quietly seated on the throne of Israel swaying his sceptre over the twelve tribes; at one time he flees from Absalom his son, and at another receives a promise from God that his throne and kingdom shall be perpetuated forever: now, he is guilty of adultery and murder, and soon after, we hear him pour out his penitential feelings in the language of the 51st Psalm; at one time he is joyful in God and longs to speak of his goodness that he may be refreshed, at another, his soul is cast down and disquieted within him. With an experience so varied as this, it is little wonder that when moved upon by the Holy Ghost, he should write many things exactly suited to the experience of the children of God now. "I am a stranger in the earth" was the feeling of his heart, and every saint in the world can say it is mine: "for here have we no continuing city, but seek one to come."

In commenting on the passage selected as a text, I will endeavor to show that it is descriptive of the condition of the entire Church of God,—that she has been, is now, and will be till Jesus comes again a homeless stranger on the earth.

I. She has a stranger's changes.

Look at a traveller who is journeying homeward: sometimes he is on the mountain's top, where a refreshing, invigorating breeze blows upon him,—the sky is clear and he can see afar in the distance the gentle rivulet, or the placid lake; nature is adorned in her vernal robes, "the time of the singing of birds is come, and the voice of the turtle is heard in the land,"—his mind is lifted "from nature up to nature's God," and as he journeys his buoyant heart gives vent to its feelings in songs of praise. By and by we see him in the valley; the dark shadows of evening gather around him, and he quickens his pace in hopes to reach an opening ere the dark mantle of night shall envelope him. Sometimes we see him on a plain, beneath a burning sun, and at other times he travels in the night with the light of a lamp shining on his pathway. All these and other changes he has as he presses forward to his destination.

So it has been with the church. She has gone with Moses to Pisgah's top and by faith viewed the land of promise, then descended with him into the valley of death. She has gone with the disciples to Tabor's summit, and felt it good to be there,—soon after she is seen with them in the

garden of Gethsemane. She sometimes sings, making melody in the heart to the Lord, and we hear her say, "Thy statutes have been my songs in the house of my pilgrimage."—Psa. 119:54. These "songs in the night" have caused the hours to pass away more pleasantly. At other times, she has been too sad to sing,—she has hung her harp upon the willows, and in mournful accents exclaimed, "How can I sing the Lord's song in a strange land?" Sometimes in her pilgrimage, she has been in the land of Beulah,—where the sun ever shineth—where she has felt to "rejoice evermore, and in everything give thanks." At other times, she has been in the valley of the shadow of death.—Psa. 23:4. Knowing that no shadow could exist without light, her faith has grasped the promise—"unto you that fear my name shall the Sun of righteousness arise with healing in his wings,"—and she has looked to the end of the valley. She has the word of God as a lamp to her feet, and a light to her path, and by its aid she has journeyed thus far. On the hill-top of prosperity we have seen her, and in the vale of adversity we have found her. She has been variable as the wind, but amid all her changes has found the promise of her Master true,—"I will never, no never, no never forsake thee." (Heb. 13:5.) Verily, she has had a stranger's changes.

II. She has a stranger's appearance.

In this respect she follows her Redeemer, who was the greatest stranger the world ever saw. He was "born King of the Jews," yet not in the palace of Herod, but in a stable of Bethlehem. No telegraphic message was sent to distant kings to inform them that the grand Heir to David's throne was born; a few pious shepherds on the plains of Judea knew it, but the announcement is made by angels. For thirty years the Man of sorrows lived in retirement, and was but little known. The aged Simeon had "departed in peace," and many who "waited for the consolation of Israel" had gone the way of all the earth, when one day on the banks of the Jordan there appeared a candidate for baptism. We see him buried in the liquid wave, and as he comes up from the water a voice from heaven announces him to be the Son of God. Next, in the wilderness he is seen, tempted of the devil. He comes off conqueror and emerges from the desert to preach the gospel to the poor, and to go about doing good. But how strange in the eyes of the world is the course he pursues! One day he preaches and the people say, "Never man spake like this man,"—"he speaks like one having authority and not as the scribes;"—soon after he gives another discourse, and they take up stones to stone him! To-day he goes to the house of one of the chief Pharisees to eat bread, and all are pleased—he is found in honorable company; but to-morrow, it is contemptuously said, "He is gone to be guest with a man who is a sinner!" To-day, he asks for water at the house of a Jew, and no one finds fault; to-morrow, he says to a woman of Samaria, "Give me to drink," and even the disciples wonder at it! To-day they would come by force to make him a king, but he departs from them into a mountain alone; soon after the shout is heard in the streets of Jerusalem, "Crucify him, crucify him, we have no king but Cæsar!" One day a scribe offers to be his follower, and He who was rich declares, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head!" One day, he taught in the temple and as the evening shadows gathered over the land, "every man went unto his own house;" but "Jesus went unto the mount of Olives!"—John 7:53; 8:1. Others had a home to go to, but he had none. He preached in a borrowed boat; women ministered to his wants; he died on the cross amid the jeers of a wicked mob, and was laid in a borrowed tomb. True he needed not the sepulchre long, for on the third day he burst the bands of death, arose a mighty Conqueror, and ascended after forty days to the right hand of the Father, yet this, like every other circumstance of his life, shows him to have been a homeless stranger on the world's highway.

Such was the course pursued by the Bridegroom of the church, and he left her an example that she should follow his steps.—1 Peter 2:21. In the days of the patriarchs she dwelt in tents; sometimes since then cities have been her temporary dwelling-place, but everywhere she has been dissatisfied. As the traveller does not cut his coat to suit the fashion in the city through which he passes, nor change his garments whenever, on entering a town, he finds they differ a little from those generally worn by the inhabitants, but is satisfied with a clean, decent dress,—so the church has endeavored not to be conformed to this world in its lusts, pride and pleasures, but to be transformed by the renewing of her mind that she might prove, or experimentally know, what is that good and acceptable and perfect will of God.—Rom.

12:2. The world has looked at her and called her a beggar,—the Lord has beheld her and called her his bride.

As the Israelites, on the night of their departure from Egypt, stood "with their loins girded, their shoes on their feet, and their staff in their hand," (Ex. 12:11) so believers now are exhorted "as strangers and pilgrims to abstain from fleshly lusts which war against the soul," and to "gird up the loins of the mind, to be sober and hope to the end for the grace that is to be brought unto them at the revelation of Jesus Christ, (1 Peter 2:11; 1:13). "And whenever the Bridegroom comes, he will find some "standing with their loins girded about, and their lights burning," they will be truly stranger-like in their deportment and appearance, and each one will be able to say,

"Let trials and dangers my progress oppose. They only make heaven more sweet at the close; Come joy, or come sorrow, whate'er may befall, A home with my God will make up for it all."

"With a scrip on my back, and a staff in my hand I march on in haste through an enemy's land; The road may be rough, but it cannot be long, And I'll smooth it with hope, and I'll cheer it with song."

III. She has had a stranger's treatment.

A traveller's treatment is none of the best: sometimes he can get a good night's lodging and sometimes not. Frequently he fares hard. The apostolic injunction, "Be not forgetful to entertain strangers," is practically forgotten by the multitude. There is so much danger in these perilous times of entertaining devils instead of good angels, that people are cautious, and therefore, no doubt, many an honest pilgrim has a cold shoulder turned towards him, who otherwise would not. Travellers have been abused, robbed and put to death.

Similar to this has been the treatment of the church by the world. As of old, "he who was born after the flesh persecuted him who was born after the spirit, even so it is now." The church's course is marked with blood. Time would fail me to tell of the patriarchs, prophets, apostles and martyrs generally, "who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments, and how they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world is not worthy;) they wandered in deserts, and in mountains and in dens and in caves of the earth."—Heb. 11:32-40. No stranger's treatment was ever worse than theirs.

Sometimes the world has smiled upon the church, as in the days of Constantine the Great; and whenever that has been the case, many have lost their spirituality,—put far off the day of the Master's return, and been tempted to seek repose here; then it has become necessary for God in his providence to cry in the ears of his church, "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you even with a sore destruction."—Micah 2:10. The treatment she has received is none other than she was taught to expect. In her guide-book we read, "In the world ye shall have tribulation;" "yea, all who will live godly in Christ Jesus shall suffer persecution;" "we must through much tribulation enter into the kingdom of God;" "these are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;"—the little horn of Popery is to make war with the saints till the judgment; the Man of Sin is to be destroyed only by the brightness of Christ's coming, hence the idea of a glorious millennium to be enjoyed this side of the Advent must be an idle day-dream. A stranger the church has been, is now, and will be till the Lord of the millennium appears. Therefore, we notice

IV. She has a stranger's hope.

How sweetly the word *home* rings through the chambers of the traveller's soul. What thrilling associations cluster around it! He is weary and needs rest. Many days has he been on his homeward journey, his feet are chafed and swollen, his clothes are dusty, and his limbs ache, but when once at home, he secures rest and soon is well again. Many long years has the Church been journeying to the Celestial City, but she knows that when she gets there, Immanuel's "rest shall be glorious."—Isa. 11:10. "There remaineth a rest to the people of God" (Heb. 4:9), and into it she labors to enter. Immortality is the grand panacea for life's ills: when once obtained the pains and aches and sorrows of the pilgrimage are done away. No inhabitant of that city shall say, "I am sick," and none shall complain of weariness. They rest from their labors, the conflict is o'er; They rest from the load of affliction they bore; They rest; for their sighs and their sorrows are gone; They rest; for their happiness ever flows on.

The traveller meets friends at home. He remembers how they used to look, and feels sure he he will know them now. He expects to have a long conversation with them on the events which have transpired in his absence. And if it is thus with the traveller, think you it will be different with the Christian when he reaches the city of the living God! "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11. They will sit down, for their pilgrimage is ended—they have reached their home. They will be seated with the patriarchs and prophets; but methinks, there would be no blessedness in this, unless these holy men were known to be such. Surely there will be a joyful meeting of friends in that day. Parents and children will "meet, ne'er to sever." Death shall not invade that family circle, and tears will be wiped from every eye.

Home—what power is in that word! Many a traveller has it saved from despair and ruin; when weary and ready to lie down and perish, the thought of his own fire-side and of his wife and children in his cottage-home, has revived his sinking spirits and urged him forward. Of the Church too it may be said, She is "saved by hope." "Home-ward bound" is her motto, and nearness to the kingdom her consolation. Dreary and long has her pilgrimage been, but it is nearly terminated now. The spires of the New Jerusalem will soon heave in sight, and she will enter through its pearly gates. Angels stand ready to greet her, on her arrival, and Jesus to invite her to his throne. Then will the days of her mourning be ended, and her pilgrim robes be laid aside forever. Though she has still to say, "I am a stranger in the earth," yet Hope sits like a helmet on her brow, and her heart within her is strong.

Letter from J. D. Boyer.

BRO. HIMES:—The memory of your presence still lingers around the hearts of my dear people. And the blessed words of tenderness, which fell from your lips, words associated with the glorious truths pertaining to the second coming of our Saviour, are treasured in their hearts as gems of priceless value, and will ever prove a lasting memento, of the love and affection which you cherish for their souls. In one responsive tone, they join with me universally in the ardent desire for you to come again.

The churches generally, had an acceptable visit last fall from our beloved brother Chapman. He remained with us three months, and during that time, animated by the love of his Saviour, with a vehement ardour, and convincing energy, he went everywhere preaching the word, giving a clear and explicit announcement of a salvation, and a Saviour. The spontaneous utterance of his heart was, "Oh that I could awaken all about me, to a sense of guilt and danger."

Brother Chapman encountered no difficulty in labouring with the churches under my charge, for there were no distracting views among us, but we were united in the great truths bearing upon the power and coming of our Blessed Lord and Saviour Jesus Christ. May the Lord direct Bro. C. and make him a blessing wherever he may go. For the past two years, I have laboured almost constantly, in preaching to the churches, and visiting new places, and have received but little recompense for my labours, but of late the churches are waking up to the support of the ministry, the prospect is, that I shall be relieved from present embarrassments. The congregations are large and attentive, and since last fall, about thirty have been added thereto.

Bro. Thomas Holland, whom you no doubt remember, has withdrawn from the M. E. Church, and has united with the second Advent Church at Pine street. He has been a great help to that Church, and now feels called to warn sinners to flee the wrath to come. He has been a great aid to me, and the churches wherein I labour, in urging a preparation, for the coming of our blessed Saviour.

I intend to leave for the West about the first of June, and visit Illinois, Wisconsin, and Iowa, according to the request of friends. Any desiring a visit from me, will direct to Bentonport, Vanburen Co., Iowa. Yours in the blessed hope.

Bellevue, May 28th, 1856. J. D. BOYER.

Extracts from Letters.

BRO. G. BURSSELL, writes from Minnesota, April 28, 1856:—"DEAR BRO HIMES:—Having received four numbers of the *Advent Herald* in answer to a letter imperfectly addressed to you, I am thankful that it found its way to number 46 1-2, which number I had forgot. And I was greeted once more by the appearance of my old friend, which

makes me feel quite at home in this far West. I consider the *Herald* next to the Bible, for it exhibits candor and deep research.

"Brother, we can say truly, 'Now is our salvation nearer than when we first believed.' The land that was once afar off could not always be so. No, we have past the greater number of the way-marks, and if faithful we shall soon see the King in his beauty.

"I hope you may still be sustained in your labor of love until the last trumpet shall begin to sound when the mystery of God shall be finished. Dear brother, I have had my trials since I came West. The Lord's hand is upon us in removing by death my second daughter, aged 16 years. But we sorrow not as those without hope. Blessed be the name of the Lord. I do not intend to hide the light God has given me; no, not even in Minnesota."

SISTER CHARLOTTE CHISMAN writes from Aurora, Ind., May 5th, 1856:—DEAR BRO. HIMES:—We are still grateful for the privilege of perusing the *Herald*, and are sensible that it is the most profitable and instructive periodical in existence. The manner in which it is conducted meets with our entire approbation. We still love the cause of our coming King, and long for the removal of the dreadful curse; for we feel that we, with the rest of our fellow-pilgrims while in this probationary state, must pass through great tribulation. We therefore long for the time to come when mortality shall be swallowed up of life; when the pelting storms of this wintry world shall cease, and all the saints of God possess their incorruptible inheritance. May God grant you, my dear brother, amid all your afflictions, his sustaining grace, keep you zealous for the truth as it is in Jesus, and bring us to inherit eternal life, is the prayer of your sister in Christ."

BRO. MOSES PERKINS writes from Stevens Point, Ill., May 4th, 1856:—"You gave an article recently on the longevity of man. There is a case which came under my notice which is rather remarkable. A short time since I saw an Indian of the Chippewa tribe. He is 117 years old. His hair is perfectly white. His sight is good and he walks quite erect. About two years since, his tribe gathered together for the purpose of killing him. He prayed for his life, on condition that if they would spare him, he would support himself and be no more burden to them, which he has done by hunting and fishing and the charity of the white people, attended by a boy about 12 years of age."

BRO. P. V. WEST writes from Sutton, (C. E.) May 7th, 1856:—"Bro. HIMES:—The Lord has raised in West Dunham and Farnham a company that are looking for the King in his glory. They are striving to live and look for a better country. More are expecting to go forward in baptism the first opportunity. To God be all the glory. The people referred to above would like a visit from you in your Summer campaign to Canada East."

NOTE.—I should be very happy to visit Sutton, but fear I cannot with the arrangement brethren have made for me. I go West in July. J. V. H.

BRO. ANSON LITTLE writes from Colchester, Me' Donough county, Ill., May 12, 1856:—"Bro. HIMES:—Last November we laid out a town in this place. There was then but one dwelling house in the place. Now there are twelve dwelling houses and three stores. It is a great coal mart. They send off between one and two thousand bushels of coal per day and the business is increasing. While many are striving to gain wealth, I am expecting the great day of the Lord soon to take place, when the foolish and wise virgins will be aroused from their slumbering and sleepy state; and Oh, what a time! My dear brother Himes, may you and I be prepared to meet that day with joy is the prayer of your unworthy friend."

BRO. DAVID P. ROSS writes from Hebron, May 27, 1856:—"Bro. HIMES:—Respected Sir, I was calculating, to start for Boston this morning, but last night, this morning am compelled to keep my bed a portion of the time. My heart is with you and my prayers are for you, that God may preside over your sittings and order all things said and done by the special agency of his spirit. Our brethren in Hebron were very anxious to be represented at your Conference. You may be assured that they as a body are favorable to any move, that, under God, will bring about union and order amongst the Advent churches. The language of our hearts is,

'We will not bind a brother's conscience,
This to God alone is free;
Nor contend for non-essentials,
But in Christ united be.'

I trust such is the feelings of all. I have exam-

ined your hymn book, and am happy to state that in my opinion it is the best collection of hymns I ever saw, inasmuch as it is free from all those flights of fancy which hitherto have characterized our Hymn books in general, and feeling confident that the public will approve of them."

A SISTER writes from California, April 29, 1856:

"—Bro. HIMES:—I hope and pray that your valuable paper may be more liberally sustained. I have been a believer in the advent doctrine since '47, and shall do all I can to support it while I live. Oh may your life and health be spared to accomplish that precious and victorious work which you have thus far generously and nobly sustained, and may the Lord open the hearts and understandings of all Christians to believe, if right, what seems to me the most glorious and beautiful portion of Scripture promises. The Lord only knows why people should be blind with the light before them. Our Methodist preacher seems to like the *Herald*, and says he thinks he must take it, and if he does, I hope it will help him preach the gospel."

"I hope to be able to send for some of those good books soon. If you could only preach for us, but all cannot be thus favored. But the *Herald* I must have, as long as it lives, hoping and believing it will not die, as the prayer-meeting did, for want of help. We are poor, but there is help in God."

Sis. L. S. PHARES writes from Hamilton, O., May 25, 1856:—"Bro. HIMES.—I should still rejoice in the privilege that I once enjoyed of sitting under the sound of the gospel, preached by a believer in the second coming of Christ near. But we scarcely hope to enjoy such preaching again, unless God in his Providence should raise up more laborers and send them into his harvest. And for this I try to pray, but Oh for a faith which might prevail, and that I am conscious I do not possess. Still my heart is with you in your labours. A brighter day may yet dawn and the cause which we have so long held so dear, be more prosperous. God in his own good time may revive it if we hold on our way. And we have need of constant help, lest we be tempted to give up our faith in His speedy coming. But while we wait, let us be patiently engaged in every good word and work. Especially as it has been appropriately said by one some month or so ago, 'Let us labor for the salvation of sinners.' The past winter has been a fruitful season in our place, and I was much gratified to learn that my brethren in the East were also engaged in some places, but would be glad to hear of more efficient efforts being put forth there and elsewhere. I hope to read, if I cannot hear of the blessed hope of a soon coming Saviour.—Your sister in Christ."

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

INSPIRATION assures us that "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, for they rest from their labors; and their works do follow them." Such, we trust, is the situation of sister CATHERINE YORK, who died May 17th, 1856, aged 18 years and 6 months. She was made a happy recipient of God's grace a little over two years previous to her death, and united with the Advent church in this place. The blessed hope of the gospel cheered and sustained her, while for nearly three months she was confined to the house with disease preying upon her body. A few days previous to her death she requested her sister to sing with her the hymn

"We are going home to die no more,"
She substituting the words, "I am, for we are." The day she died she called her parent, brothers and sister and other friends present, to her bed-side, and conversed with them all separately of the importance of being prepared to meet her in the kingdom of God; expressing an ardent desire to that effect. She also spoke of the awful consequences of not being prepared, and the awful separation as the result; exhorting one and all to live for God and meet her where parting would be no more. Death seemed to be no terror to her. Peace, the peace of Jesus, filled her heart to the last, and she fell asleep in Jesus, blessed of him who is the sinners' friend. Her funeral was attended in the Advent chapel on the Monday following her death, and a sermon preached by brother Ingmire, from 1 Cor. 15:35, to a good congregation. May her dying counsel be heeded by those that listened, and the church of which she was a member be admonished to prepare to meet God in the judgment, which is so rapidly approaching. J. L. CLAPP.

Homer, N. Y., May 29th 1855.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Bolls, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome: sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERPONT.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LEST.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to State of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

March 8th.

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uphold disease beyond anything which man has known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountain of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these Pills, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose stony humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Have a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries everything, but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cts. a bottle.

Dr. Litch's PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholice, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, cysitis, tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

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Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JUNE 14, 1856.

In Relation to the Herald.

BRO. HIMES:—We see by your statement, recently published, that so many of your subscribers have neglected to pay their dues as to seriously embarrass the publication of the *Herald*; and as I feel it a duty and privilege to share the burden thus dishonorably thrown upon you, I hereby contribute \$50 to such purpose.

I had hoped, and still hope, that we have but few friends who, (on further reflection) will be satisfied with a christian profession that will allow them to defraud a brother (whose whole time and energies are devoted to the cause of our common Master) out of the payment of a bill contracted for such purpose. My dear friend, who ever you be, let "repudiation" in reference to things connected with our hope of salvation, be regarded as a burning disgrace to all who profess the name of Christian.

Some, no doubt, love the truths furnished through the *Herald*, who are unable to pay for them without an effort, or sacrifice; but let such reflect that this aggregate burthen, thrown on Brother Himes, will make it impossible for him to continue the *Herald*, unless other parties pay your debts in addition to their own.

And Brethren, those of you who have means, let us honor our Master, by sharing the burdens of his faithful servants.

And to the Widow, and fatherless, who love those truths, but are not able to pay their cost, let your case be known to the Office at once, and you will still be supplied.

And to those who do not intend to pay, will you not do him the justice, to say so at once, and save the Office further sacrifice in your case.

Yours in hope of the better land,

S. A. BEERS.

Brooklyn, N. Y., May 18th, 1856.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

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The Mosaic Typology.
Jehovah's Guidance of Israel.
The Mission of the Spies.
Israel Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of

our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

THE NEW INVASION OF KANSAS.—The Washington correspondent of the New York *Tribune* says:

"The Committee of Investigation at Leavenworth are taking testimony in relation to the late invasion and sack of Lawrence, and some of it has already reached here. This is not within the immediate scope of their duties and powers, but still that makes no difference as far as it regards the validity and usefulness of the evidence. There were intelligent persons, accomplished as reporters, who saw and heard all that was done, and took minutes of what occurred at that time. The testimony of these parties has been obtained, and thus an exact and accurate account of the proceedings will soon be published under the sanction of the observers."

POLAND AND SPAIN.—The Paris correspondent of the New York *Courier and Enquirer*, writing May 22, says:

"Four o'clock. I resume my pen to announce to you a most gratifying piece of intelligence:

"The restoration of the Kingdom of Poland, resolved upon by the Czar, at the recommendation of his Majesty Napoleon III., Emperor of the French.

"The joy which this intelligence is calculated to produce, is much lessened by the impression suggested by all recent accounts from Madrid, that a revolution is imminent in Spain."

The New York *Day Book*, Pierce's sole organ in New York, closes a leading editorial on Senator Sumner, thus:

"The time is close at hand when such statesmen as Sumner and Hale will have justice, full justice done them; when in short an Abolitionist will be lynched as readily in New York and Boston as in Charleston or New Orleans."

A STRANGE PREACHER IN THE PULPIT.—The *Journal de Deux* says that the congregation of the Church of Ardilleries, near Rambouillet, were surprised at their afternoon prayers, on Sunday last, by a voice suddenly exclaiming from the pulpit: "Harken to my words, race of vipers! The days of vengeance and of divine anger have arrived—the Seine will flow in torrents of blood—Paris will be destroyed, and marine monsters will inhabit its ruins." In this eccentric preacher was recognized the schoolmaster of the place, who had before given signs of mental alienation. He was with difficulty induced to quit the pulpit, and measures were taken to place him in a lunatic asylum.

CATHOLICISM AND PROTESTANTISM IN FRANCE.—It appears from official returns, that the Roman Catholic religion is 35,931,032; Calvinists, 480,507; Lutherans, 267,825; Jews, 73,975; and other creeds, 30,000. The following are the salaries of the Bench of Bishops: Archbishops of Paris, 50,000 francs; 14 others, 20,000 francs each; and 65 Bishops, 12,000 francs each—in all, 80 Episcopal sees. The prelates invested with the dignity of Cardinal receive in addition 10,000 francs a year each; and 23 Bishops residing in large and expensive centers of population, receive an addition of 72,000 francs among them.

REFORM IN THE CHURCH OF SARDINIA.—The nine articles proposed for the reformation of the Church of Sardinia, which are to be acted upon at the next session of the Parliament at Turin, will, it is thought, uproot some great abuses. The most important of them are: The entire independence of the Church of Sardinia from Rome; the denial of tradition as a source of dogmas; permission to all the people to read the Bible and interpret it for themselves; abolition of compulsory celibacy of the priests; and the use of the popular language in the church services.

DECLINE OF CHURCH ATTENDANCE.—The *Colporteur*, the organ of the American and Foreign Bible Society, says that "of one million of people in New York City and the places immediately adjacent, there are more than 800,000 who do not attend public worship. In Philadelphia and Boston it is ascertained that at least three fourths of the people habitually absent themselves from church, and the same is true of other places. The religious denominations, too, have greatly decreased in numbers within the past ten years. The membership in the New York Baptist churches has decreased 362 since 1845 although the population has increased 261,966. The Presbyterians in ten years from 1843 to 1853, had decreased in number 660. The Methodists in the same time had lost 461; and there has been but one self supporting Reformed Dutch Church planted in that city during

ring 15 years. And yet we may add, the churches of certain talented and learned ministers were never more fully attended."

But by whom are such churches attended? Some of them, there is reason to believe, like that of Theodore Parker in Boston, are attended by men who are drawn there by the novelty of a talented and attractive preacher—being drawn by the same motives that they are drawn to the theatre, to witness the performance of a gifted actor or actress. Not all however, are attended by such worshippers.

DURING the latter part of the year 1855, an eminent divine of the orthodox church in Vermont, preached a sermon from Matt. 13:33, taking the ground of the world's conversion. And as an indication of the nearness of that event, he remarked that "the world was never so good since it was a world as in 1855." A little boy who stammered some, on going out, remarked, "I g-g-guess Mr. —d-d-don't take the papers!" D.B.

We are again publishing advertisements of Ayer's Cherry Pectoral. This medicine is taking a very strong hold upon the good opinion of the people. It is regarded generally as a most excellent remedy for Pulmonary Complaints, Coughs and Colds.

Having found it an excellent medicine we cheerfully endorse it.—*Miscellany, Detroit.*

FREE SPEECH IN VIRGINIA.—We recently mentioned the expulsion of a northern school-master from Virginia, for giving utterance to anti-slavery sentiments before the renowned "Goose Creek Literary Society." It seems to be difficult, even in Virginia, to refrain from giving expression to the impulses in favor of human freedom which exist in every true heart; and these expressions trouble the people of the Old Dominion exceedingly. The venerable bishop of the diocese of Virginia, (Bishop Meade), has excited their suspicion, and may be obliged to follow in the footsteps of the schoolmaster. It seems he had occasion recently to administer the rite of confirmation to eight or ten slaves in Brunswick, and is reported to have remarked on the occasion, among other encouraging things, that he never felt himself "more highly honored than when allowed to confirm a slave." For this he is arraigned by a correspondent of the *South-side Democrat*, who says "the people are very much against him," that "he ought not to be tolerated;" and that if the Bishop "feels himself called upon to administer to the spiritual wants of negroes so particularly, a Free State is the best field of labor" for him.

WATERMAN'S REFRIGERATORS.—Mr. Waterman, of 83, Cornhill, has sent us one of his Patent refrigerators. It is one of the best articles of the kind we have seen. Those in want of such articles, will do well to call upon him.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " <i>gilt</i>	1.50.	.16.
" " " (Pocket Ed.)	.70.	.12.
" " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
<i>" the Apocalypse (1st Series)</i>	.75.	.21.
" " " (2d ")	"	.22.
" " <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.

<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
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<i>Tent and the Altar</i>	"	.16.
<i>Minor Works (1st series)</i>	"	.20.
" " (2d ")	"	.19.
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<i>Evidences of Christianity</i>	"	.12.
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<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.38.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. *The Hope of the Church* \$1.50 per 100.
 2. *The Kingdom of God* " "
 3. *The Glory of God filling the Earth* " "
 4. *The Return of the Jews* 2.00 "
 5. *The World's Conversion* 1.50 "
- Advent Tracts, bound. Vol. 1* .25. .05
" " " " 2 .33. .07.
Facts on Romanism .15. .03.
The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.
The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.
Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.
Glorification. By Rev. Mourtant Broek, M. A., of England. \$2.50 per hundred; 4 cts. single.
The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.
First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.
The postage on the above tracts is one cent each

Appointments, &c.

I have appointments as follows:—First Sabbath in June at Canterbury, in the Town House; 2d Sabbath, at London Ridge; third Sabbath at London Village. T. M. PARSONS.

BRO. HIMES:—We have arranged for you to labor in C. E. as follows: Sabbath, June 8th, Derby Line; 10th, Magog, Conference beginning 11th; 22d, Waterloo; 29, Dunham or Sandbridge. S. W. THURBER, A. MERRILL, D. W. SORNBARGER.

I will try to fulfil them. J. V. H.

Brethren W. H. Eastman and B. S. Reynolds will attend a series of meetings at Sutton Flat, C. E., to commence on Wednesday, June 25th, and continue over the Sabbath. Also at Montgomery Centre Vt., commencing on Thursday, July 3d, at 5 o'clock p. m., and continue over Sabbath.

Elder J. P. Farrar will preach in Haverhill, Mass., Lord's day, June 8th; Low Hampton, N. Y., June 16th; and Mt. Holly, 22d.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C Burnham—We have had enquiries as to where Arthur's cans are for sale in Boston, and are unable to answer?
J. Crofut—Your brother's P. O. address is Oxbow, Jefferson Co N. Y.

James Fowler—Sent you \$8.50 by mail June 4th.
A Euler—The *Herald* ought to have been regularly received; but the G. had been sent to Pa. We have now sent missing Nos. When absent, you should have an arrangement with your P. M. to preserve the papers for you. The money was received, and paid to No. 867; and books.

J. M. Orrock—Have credited you \$10.63 and chd. S. Foster \$12.63—\$2 being for B. W.

J. Taylor—Sent you 3 tracts—only one that you named being yet published. The articles on the Earth: Its Curse and Cure, are published only in the columns of the *Herald*.

L. Ware, \$2—It pays the Gs to July 1, 1857—there being no Guides issued for the last May and present June.

RECEIPTS,

UP TO JUNE 10TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited pa. s. No. 763 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

N. W. Spencer, 25 cents for G. to F. O. Sherwood. What is his P. O. address.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd, May 27—You don't give your P. O. address, and we don't succeed in finding your name on our books.

A. Hough, 815, Wm. Churchill, 805; L. Clark, 789—each \$1.
J. Southwick, 841 and 25 for G. to No. 120, each to July 1, 1857;
B. Wakefield, 502; D. W. Lamb, 841; A. Tenney, 830—each \$2.
Geo. Locke, 9 cts. to No. 795—\$6; G. L. Rice, 784—54 cts.



J. F. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 788.

BOSTON, SATURDAY, JUNE 21, 1856.

VOLUME XVII. NO. 25.

BETHANY.

HAPPY home, Oh! fain would I
Have a home like Bethany!
Would that I had been a guest
There where evening shadows rest!
Not for luxuries abounding,
Not for vineyards rich surrounding,
Not in Simon's feast to share,
Nor partake of Martha's care:
Not to watch the sunset glow,
Olive! upon thy brow;
Nor the twilight stars to see
O'er thy shades—Gethsemane!
But the loving three to join
Welcoming a guest divine.
Walking with Him o'er the hill,
When the voice of day was still;
Or with Mary, at His feet,
Hearing words like music sweet—
Holy words, that tell the heart
"Hear thou hast the better part."
Saviour! be this place my choice,
Though I cannot hear Thy voice!
On our household smile, that we
May be blest like Bethany!
Saviour let me gladly lie
At Thy feet, to live or die;
Till Thy guest I may become
In a fairer, better home!

Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"—Ex. 32:26.

THE question to which I am now to endeavor to reply is, "Who is on the Lord's side?" It is a momentous one. Amid the thousand inquiries of the day, surely this is not the least important. Too much is it the question, What party do you belong to? What shibboleth can you pronounce? What denomination do you prefer? What leader is it whose standard you rally round, whose principles you embrace? But in the midst of all these—clear, emphatic, demanding instant, prayerful, honest investigation—rises the question of the Lord of hosts, uttered by the lips of his servant Moses, "Who is on the Lord's side?"

The form of the question upon earth is often varied by changing one sect or party for another, and so thinking that we have made a change in an upward and a better direction. It is possible to change our communion, and yet neither in the first nor in the last communion to have been Christians. It is possible to change our church, and yet to have made only a change on the surface. It is possible to change our leader, our denomination, our party, and yet never to have been on the Lord's side, and to be no nearer being so now.

Let us, therefore, lay aside, and leave all ecclesiastical disputes, all party questions, and ask, as in the sight of God, "Who is on the Lord's side?" And a question is not made to provoke a mere echo, but to get an answer.

"Who is on the Lord's side?" The grand peculiarity of the gospel is suggested at the very commencement of our investigation. Christianity is not adhesion to a doctrine, however true; but union to a living person—the Lord Jesus Christ. Christianity is not being on the side of a subject, but on the side of a Divine Person. When the question was asked, What must I do to be saved? the answer was not, Believe in justification by faith; though that doctrine is most precious; but, Believe in the Lord Jesus Christ. Orthodoxy is not Christianity; Calvinism is not Christianity; Arminianism is not Christianity. Christianity is the living union of the living branch to Christ Jesus, the living and the Everlasting Vine.

I cannot conceive a more important question than this. You may be a Churchman or a Dissenter, and no great calamity may follow from either. The one may be better than the other; but, whether better or worse, your everlasting interests will not be touched by it. But if you be not on the Lord's side, if you be not a Christian, this great fact will stretch its shadow into everlasting ages; and all eternity will ever reproduce and reflect the awful and the agonizing remembrance, I might have been on Christ's

side; I allied myself to a sect, a party, a system; I forgot that real religion was union to the Son of God.

In determining this question, we are not to regard number as an element at all. Many say, That must be the true church, for it has the greatest number of adherents. That minister must preach the gospel most faithfully, for he has the most crowded congregation. The inference might rather be the very reverse; for our Lord says, "Many are called, but few are chosen." He speaks of his flock as a very little flock; and the great Western abomination, it is said, in the Apocalypse, sits upon many waters, which are "peoples, and multitudes, and nations, and tongues." The element of number is not to determine, in the faintest degree, our adhesion to a cause. Thousands and tens of thousands may tread the courts of error; tens and fives may worship before the altar of truth. We are not to count heads, but to look at texts. We are not to inquire how many go here, and how many worship there; but to appeal "to the law and to the testimony;" for, if all the population of London were to say, Romanism, Hindooism, Socinianism is truth; and if three Sunday school children were to say, Christianity is truth, the whole millions of London would be wrong, and those three Sunday school children would be right. We do not determine what is truth by the majorities or minorities, but by an appeal "to the law and to the testimony." And that man has never learned what Christianity is, who will not accept truth amid a handfull, and reject error amid the assembled crowds of an admiring world.

Another element we are not to accept in determining this question is, that of fashion. It does not matter which creed be the most fashionable, or which have the greatest number of great men to subscribe to it. Need I tell you that sultans and pashas, surrounded by Barbaric pearl and Oriental splendor, shout every day, "There is one God, and Mohammed is his prophet!" Emperors and lords and kings in Europe say every day Ave Marias, and adore the consecrated host; but Mohammedanism is not true, nor is Romanism true, because rank and dignity adhere to them. God's cause is true, when paupers and peasants are its only members; and a lie is a lie, when all the diadems and crowns and coronets of the world reflect their splendor on it, and all the embroidery of East and West is piled upon its shrines.

Popularity is no element in determining this question. In asking which is the Lord's side, we are not to inquire which is the popular side. Some men like to be on what they call the winning side, because they think that the winning side has always the greatest popularity. And yet the history of past popularity is not a strong presumption that the vox populi is the vox Dei. It has often been—alas! alas!—the very opposite. The same crowd that shouted, "Hosanna, Blessed is he that cometh in the name of the Lord," before the echoes of that shout had died away upon the pavements of Jerusalem, shouted, "Crucify him! crucify him! Away with him! away with him!" And a whole assembly at Ephesus, an overwhelming crowd, cried, "Great is Diana of the Ephesians!" A single small voice of an apostle said, "Jesus is the Son of God, the Saviour of sinners." Diana was not a goddess, though three thousand people said she was; and Christ did not cease to be the Saviour, because a solitary apostle said that he was really so. The acclamations of an electrified empire do not make falsehood true; and the attestation of two witnesses alone does not make truth become false. Popularity, therefore, is to be no element in our investigation.

Profit and preferment are not to be regarded in this matter. When we want to know which is Christ's side, we must not ask, on which side we shall soonest gain a fortune, or be most likely to get most rapidly and extensively rich.—These are contemptible and paltry reasons; and yet many who would be ashamed to say that such questions actuated them in their hearts, live and act under their influence. It has been often in

the history of the past, that adhesion to the side of Christ has been the preface to martyrdom, while adhesion to the side of the Pagan has been the path to prosperity, aggrandizement, and renown. But we are not to look at that question. It matters not where shall be profit, or where shall be loss; if this great inquiry has been felt in our hearts, and left there an inextinguishable anxiety, "What shall it profit a man if he gain the whole world and lose his own soul?"

Nor is great zeal in behalf of a side any evidence that it is the Lord's side. I need not remind you that the Pharisees were so zealous in their proselytism, that "they compassed sea and land to make one"—a zeal worthy of our imitation; and one only grieves it was not directed to a better and a holier cause. Who more zealous than the different orders of monks? Splendid edifices raised for the worship of God, consecrated, it may be, by the flight of a thousand years, filled with a ceremonial the most gorgeous, worship the most pompous, robes, and dresses, and ornaments most attractive to the eye,—all this is no evidence that it is the right side. Many persons cannot conceive that the church of Christ, where there is simplicity of worship; and they cannot conceive that the church of Christ can fail to be, where the impression on the senses is confessedly most powerful. The glory that dwelt between the cherubim, dwelt first in a tabernacle made of wild beasts' dried skins. The whole splendor was within, and that splendor kindled from above; there was none without. And who does not know, who has read the history of Europe even most superficially, that the era of Europe's grandest architecture was the era of Europe's completest moral degeneracy and darkness?—The noblest cathedrals in this land—as, for instance, York, Winchester, and Canterbury—were built about the eleventh or twelfth century. But what was the state of Europe in the eleventh and twelfth centuries? Hildebrand was stirring up war in every camp in Europe, making kings do penance in the snow for nights in succession at his gates,—Walter the Penniless and Peter the Hermit were stirring up men to go upon a crusade to recover the tomb of a dead Christ, instead of seeking to exalt the glory, and spread the name of a living and an interceding Christ. And, literally, when these noble edifices were being raised in all their architectural magnificence, Europe was religiously and morally in the most prostrate and most benighted condition it was ever in before, or ever has been in since. And when cathedrals were rising in such splendor, the schools in which children were taught were monks' cells, and anything like effectual Scriptural education was a nonentity. A magnificent cathedral is no evidence that Christ is there. That man has no taste who does not admire the splendid edifice; but that man has no Christianity who thinks that religion is confined in it. It is not the edifice that is the church; it is Christ with his people in the midst of it. Were you to build a far more gorgeous edifice than Windsor Castle, it would not be a palace from your so building it; but if our gracious Queen were to dwell in the humblest cottage in the Highlands, it would become a palace, because she had selected it for her dwelling. So, if an architect raise a splendid building, he does not make a church, if superstition be in it, or if Christ be not in it.—An orator may collect a crowd, an architect can build a cathedral, but Christ only can constitute it a true church. The sheepfolds of Christ are where Christ's sheep are; and if they be not there, it matters not how you build them,—they are not the folds of the great and the good shepherd.

Let me ask you to shut the door upon number, upon fashion, upon rank, upon wealth, upon zeal, upon architectural magnificence: bid these all remain at the bottom of the mount whilst you go up alone, and in the light of God's countenance ask yourselves the momentous question, Am I upon the Lord's side?

(To be continued.)

Our Duty in Perilous Times.

Sabbath before last before a very large congregation, in the church in Ashburton Place, Rev. Dr. Kirk delivered a deeply interesting sermon, in allusion partly to the present state of affairs in our country and our duty in relation thereto. The morning lesson, which preceded it, the 2d chapter of Lamentations, was very appropriate to the occasion, as will be seen by reference to it.

Dr. Kirk selected for his text—Joel, chapter 11, verses 16 to 18.—"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? Then will the Lord be jealous for his land, and pity his people." Joel's ministry, he showed in the outset, was mainly a message to a guilty people calling them to repentance—in a time of man's degeneracy and God's vengeance—"a day of darkness—gloominess." Our own day he compared to that, passing thus from the Jewish theocracy to the American republic, and he believed we were called to the same course as was then prescribed for them.

God had a fearful controversy with this nation, as was evidenced in our sins and embarrassments. And there was a sufficient reason for the divine indignation against us. To whom much was given, much was expected. Our trust was the highest of all committed to nations, and the very denial or ignorance of it was among our greatest sins.

Ours was from the very beginning, in its very origin a religious history; it abounded in wonderful interventions of providence; ours was an untrammelled religion; and a position of security from all the political agitations and military despotism of Europe. Ordinary sins became with us aggravated and extraordinary sins; even as God bore with the heathen of old, but when the Jew did wrong he became liable to divine vengeance. We had, if ever a nation had, a holy, inestimable trust for other nations, for posterity, for mankind. No people could ever have done so much, from their circumstances, for the world's advancement in holiness. Yet where God had looked for grapes he had found wild grapes—he had found us boastful, haughty, self-complacent and independent before him, when we should have cherished benevolence and humility, and looked at ourselves as the almoners of his bounty.

But probably our greatest sin, was our Atheism; most of us had a correct theory, yet had put the divine being under foot, by not acknowledging him in all the affairs of life.

What a trial of God's patience must our conduct be. But we ought to notice, in the second place, that His judgments had begun among us. The father of our country clearly saw the intention of Providence, and had counselled us to live at peace with other nations, having none but a peaceable connection with them. But God had suffered the contrary to take place, and no human sagacity could predict the result. We were making treaties with Persia to the satisfaction of Russia and the alarm of England; we were constantly in friction with England, and tempting her, with France and Spain, to turn their arms against us.

"And in what condition," said Dr. Kirk, "are our affairs at home? A glance at them is all we may undertake. But two powers are now at work in the midst of us, as antagonistic, as terrific in their convulsive encounter as the northwest hurricane rushing down upon a southeastern swell of the Atlantic Ocean. If you can to-day strangle Hercules in the cradle with your feeble hand, the day is coming when no human power can withstand him. I wonder that any American citizen should doubt whether

we have reached a crisis in advance of all the critical periods of our former history.

"There lies on the statute-book of each of fifteen of our States, a peculiar doctrine, which is expanded into various enactments. There exists at the same time, in the minds of the majority, probably seven-tenths of the citizens of the thirty-one States, a belief that that doctrine is unsound.

"It will corrupt the community that believes and practices it; it will corrupt legislation; grow in audacity; gradually wield all the powers of the executive and judiciary to its own ends, and finally, turn the U. States into a despotism, not only toward the African race, but a tyranny of the slave power over the friends of human freedom."

Some might counsel silence upon this subject. Mr. Kirk believed, for one, the day of silence passed forever; and that the cautious and conservative will soon discover it. The introduction of Missouri as a slave State, the base violation of the very compact formed at her admission, the history of Kansas, and present condition of affairs, were connected together, and traceable to the same fountain. The river has not yet reached its mouth; it might be forded here; but soon it would sweep away, in its terrific current, Constitution, enactments and every human barrier, and undermine the republic itself. No man could resist the corrupting influence, and fierce temptations, and the tremendous impulse of absolute, irresponsible power over our fellow-men, having accepted it. That slave-owners should aim to control the mighty forces of our general government, he did not wonder; nor did he question that they were doing it.

Thus he only pointed to the thunder-cloud that hung over us. "God," said he, "may avert it. Man can not. Coaxing, compromise, letting alone, are all too late. Mr. Brooks is nothing in this matter. Mr. Douglas is nothing in this matter. The doctrine that a negro is not a man and the doctrine that the negro is a man have now come to the death-struggle, and a nation will heave with every convulsive struggle of the contest. Neither will yield until a continent has been swept with the deluge of civil war." The murders, duels, the false sense of honor, the carrying of arms, were a natural growth of that insitution, and "when the Southern chivalry comes to form the customs of Freedom's metropolis, and gutta percha bludgeons take the place of candid discussion, free men will bear it no longer."

Men might talk of dissolution of the Union; but he believed that when it came, it would be a moral dissolution, and not a territorial one; and when men were weary of fanatical and protracted war, some Napoleon the 1. or 111. would take the reins of power, and as many white men and as many negroes as would be left would be the slave population of America.

When brothers fight, they fight to the death, and when the Union is dissolved, Freedom bids the world farewell; the hopes of our fathers, the hopes of the oppressed, the hopes of the best spirits in Europe sink for the present century. A civil war in America will be a war of the world; the despotic powers of Europe, the Catholic powers, will take the side of the Cavaliers against the Puritans.

Our present duty was to penitentially seek forgiveness for the sins of the past. Our only hope was in repentance. He did not mean to say we must not act; that, perhaps, we must not fight. But no action would be wise or safe until God should have forgiven us. God could deliver us, and would, in answer to prayer. We learned this from God's commands and promises, and from the recorded examples of men and communities.

He did not believe praying was all we had to do; but nothing would be effectual, until a portion of the people, at least humbled themselves before the offended majesty of God. It was easy to counsel violence; it was easy to counsel inaction; neither of these remedies would meet the case. "But our God will show the remedy, when we shall have returned to him with contrite hearts. Until then we know not what to do."

We should recognize our perilous and painful condition; and should see the hand of God in it, permitting the punishment of our sins; we should turn unto the hand that was smiting us and seek forgiveness for the past and strength and guidance for the future. In concluding Dr. Kirk referred Christians for their watchword to the 46th Psalm of David.

For the Herald.

The Prayer.

Hear us Father we implore Thee,
As we call upon thy name;
And with gratitude adore Thee,
Now and evermore the same.

Well Thou knowest our condition,
Wandering often from the way;

But we come with deep contrition,
Hear us, Father, when we pray.

In the name of our Redeemer,
In His blessed name alone,
We, the children of thy mercy
Dare to supplicate thy throne.

We are sinful, and unworthy
To approach Jehovah thus,—
But we know thy love is boundless,
For thy Son hath died for us.

All our cares and griefs Thou seest,
And our wants however small;
From thine everlasting fullness,
Will not Thou supply them all?

Tempests often gather o'er us,
But wherever we may be,—
And whate'er may lie before us,
Give us hearts to trust in Thee.

As the river seeks the ocean,
May our spirits ever tend
Unto Thee with swifter motion,
As we near our journey's end.

Then according to predication,
He, our life and hope and song
Shall pronounce a benediction
Where the curse has been so long.

O, may we a crown inherit
In thy glorious Kingdom then;
Father, Son, and Holy Spirit,
Thine shall be the praise: amen!

Magog. H. M. JOHNSON.

Sale of the Celebrated Bowyer Bible.

Thursday being the seventh day's sale of the extensive and valuable library of the late Mr. John Albinson, of Bolton, by Mr. James Lomax, of the firm of Messrs. Lomax & Sons, auctioneers, the room was crowded. Lot 1253 in the catalogue was the celebrated Bowyer Bible, folio, morocco, illustrated with many thousand of engravings, contained in a richly carved antique oak cabinet. Mr. Lomax, in offering it, stated that Mr. Bowyer, whose name was familiar to literary men, was the publisher of many important works—which were to be found in most valuable libraries.

In the year 1800 Mr. Bowyer determined to publish a copy of the Bible, which for cost and magnificence, should stand unrivalled in the annals of literature. He produced two folio copies; one of these was in the British Museum, in seven volumes. The other he resolved to illustrate in a manner far surpassing anything of the kind ever attempted. This task he undertook and performed, though at the commencement he could have but a faint idea of the enormous labor and expense of such an undertaking.

The number of years in which Mr. Bowyer was occupied in collecting the engravings, which illustrate almost every chapter of this sacred book, exceeded twenty-four, and the whole, when completed, extended to 45 volumes, which were elegantly bound under his own superintendence. The work was illustrated by at least 6000 engravings, executed by about 600 of the most celebrated engravers, and from the works of eminent artists from the year 1450 to the time of its completion.

The book, therefore was the work of a life. The cost of the engravings was £3300; to which there was to be added the printing and binding, and £150 for the oak cabinet, making a total cost of 4000 guineas. At the death of Mr. Bowyer, this splendid work became the property of his family, and a few years ago it was disposed of, on behalf of Mr. Bowyer's daughter, by Mr. Parkes, of London, in a lottery of four thousand subscribers of one guinea each.

The late Mr. Albinson having heard of it, was anxious to possess it, and ultimately purchased it through the agency of a gentleman of Manchester. After the purchase it was removed to the premises of Mr. Moreland, of Manchester, where the public were admitted to a private inspection of it. The gentleman who was now the owner had been advised to offer it for competition in the metropolis, but he was anxious that the gentlemen of this district should have an opportunity of entering the list of competitors, in the hope that one of our opulent residents might be enabled to place it within the walls of his mansion.

Mr. Moreland, of Manchester, commenced the bidding with £400. The next offer was £450, by Robert Heywood, Esq. of the Pike, Bolton. This was followed by £500 from Messrs. Upham & Beet, of London. Mr. James Catterall, of Bilton, next offered 500 guineas; and ultimately the work was knocked down to Robert Heywood, Esq. for £550.—*Liverpool Times* March 15.

Prolivity of Edward Irving.

Irving was noted for long prayers no less than eloquent sermons, and instances are related of his saying grace over hot suppers at evening

companies, when the guests lost their patience and the supper its virtues.

Dr. Chalmers, in his letters and journals, tells some strange stories of his eccentric friend. "He was once," says Chalmers, "at a supper party at the house of a friend, who requested him, before the repast commenced to read the Bible and expound. Some of the guests had to walk three miles after the meal. Irving began his discourse. Midnight approached, and there was no sign of a termination. When the clock struck twelve, the master of the house suggested with the utmost gentleness that it might be desirable to draw to a close. 'Who art thou,' he replied, with prophetic energy, 'who dares to interrupt the man of God in the midst of his administrations?' Continuing his commentary for some time longer, he at last closed the book, and waving his long arm over the head of his host, uttered an audible and deliberate prayer that his offence might be forgiven."

This prolixity was a frequent source of annoyance to Dr. Chalmers. He had been requested by Mr. Irving to open his new chapel in London, and then ensued what follows: "The congregation in their eagerness to obtain seats, had already been assembled about three hours. Irving said he would assist me by reading a chapter for me in the first instance. He chose the very longest chapter in the Bible, and went on with his exposition for an hour and a half. When my turn came, of what use could I be in an exhausted receiver? On another similar occasion, he kindly proffered me the same aid, adding, 'I can be short.' I said, 'How long will it take you?' He answered, 'Only one hour and a half.' 'Then,' replied I, 'I must decline the favor.'"

Great Men are not Always Wise.

Luther is reported to have formed the following estimate of the then new discoveries of Copernicus in Astronomy:

"I am now advertised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament, the sun, and moon, and the stars; like as when one sitteth in a coach, or in a ship that is moved, thinketh he sitteth still and is resting; but the earth and trees do move and run themselves. Thus it goeth, we give up ourselves to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of Astronomy upside down, but the Scripture showeth and teacheth another lesson, when Joshua commandeth the sun to stand still, and not the earth."

Luther's views on this topic were the common errors of his day; and though he far surpassed his age in theology and human rights, it was not to be expected that he would prove himself a Reformer in matters of science. The Scriptures were not designed to teach the minutiae of Astronomy, and the language of Joshua is employed habitually by those who believe the theory of Copernicus. It is well known that the Romish Church compelled Galileo to abjure the Copernican theory as a heresy, on pain of experiencing the usual tender mercies of the Inquisition. But Protestants do not claim that Luther was infallible. They can therefore complacently smile at such errors as the foregoing.

A Name Obscured by Smoke.

I have somewhere read of an old lady who was professedly very pious, but allowed, for many years, her devotions to her pipe, like thousands in the church, to exceed her devotions to God. She was more sure not to forget her vows to this carnal appetite, than not to forget her closet for prayer. One night she dreamed of an aerial flight to the regions of the spirit world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. One of these she asked to go and look for her name in the book of life. He complied; but at length returned, with a sad countenance, saying it was not there. Again she besought him to go, and search more thoroughly.

After a long and anxious absence, he returned with a bright countenance, saying it had, after a great labor, been found; but that so deep was the covering which years of tobacco smoke had laid over it, that it was with great difficulty that it could be discerned. She awoke, and found herself prostrated with weeping. It is not for me to say whether there was, or was not, any divine instruction in this dream; but it produced in the old lady a repentance from her evil habits, and a pious resolution henceforward to give unto God, not a divided, but a whole heart—to cast the idol at her feet, and lay no more of her time, and money, and vital energies upon its unholy altar.—*Uncle Toby's Diary*.

Trust in God's Providence.

Two men used to work in the fields together. One of them was always cheerful and happy,

but the other was always full of fears and miserable. The fearful one would say to his companion, "What would become of my children if I were to die?" And the other would try and persuade him to be thankful that he was yet able to work, and to earn bread for them; but he could not comfort him.

Now in the field in which they were at work, they spied two nests in one bush, and they used to watch the old birds going in and out all day long, with food for their little ones.—And they often spoke to each other about the love of these birds for their young. But one day, just as one of the old birds was flying towards his nest, a hawk pounced down upon him, and carried him away. And now the poor man who had been miserable before, became ten times more miserable. He could hardly sleep all night for thinking first of the poor little birds that had no parents to feed them, and then of his own children, who would have no one to work for them if he should die.

In the morning he went softly to the bush, and looked in at the nests, for he thought he should see the young birds in one of their nests dying. But he was astonished to see that they were alive in both nests, and chirping as merrily as if no hawk had ever come near them. He could not tell how it could be; so he sat down close by to watch them. Presently he saw the old birds, belonging to one of the nests, fly in, and they fed the little ones in one of them, and then they went away, and came back with food to the little ones in the other nest; and so they went on all the day long.—And he called his companion, and almost wept for joy as he showed him this thing.

So they said to each other, that they would imitate the birds, and work as well as they could, each for his own family, so long as he was able; and if either of them should die, or be unable to work, then the other would go on and labor for both families.

What a blessed thing it would have been for that poor fearful man, if he had known the kind words the Savior once spoke, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God. Fear not, therefore; ye are of more value than many sparrows."

The Lion's Roar.

The following account of a lion's roar is by a French traveller, Gerard, from a late British periodical:

He first heard it while awaiting in a hiding place the approach of the king of beasts. After waiting for an hour, the first grumbings reached his ear, as if the lion were talking to himself, and these grow louder and louder till the roof of the hiding place trembles with the sound.

The roarings are not very frequent; sometimes a quarter of an hour or more elapses between each. They begin with a sort of sigh, deep and guttural, yet so prolonged that it must have cost no effort; this sigh is succeeded by a silence of a few seconds, and then comes a growl from the chest, which seems to issue through closed lips and swollen cheeks. This growl, beginning in a very bass note, gradually rises higher and louder till the roar bursts forth in all its grandeur and finishes as it commenced. After five or six roars, he finishes with the same number of low hoarse cries, which seems as if he was trying to expel something sticking in his throat the last being very prolonged.

Nothing in Gerard's remembrance presented a fitting point of comparison with the terrible roar of the lion.—The bellowing of a furious bull is no more like it than a pistol shot is like the sound of a thirty-two pounder. Imagine what terror such a roar would inspire, heard in the lonely mountain passes under the silent stars.—On this occasion the lion roared for two hours without quitting his place, and then descended into the valley to drink; a long silence followed, and then he began again more vigorously than ever. Soon after, Gerard saw the fires blazing in the distance, and heard the men, women, and dogs yelling as if possessed with devils; for one instant a roar covered all this tumult like a thunderclap; and then the lion seemed to continue his route quite tranquil, not in the least disturbed by all this noise, which only seemed like triumphant music accompanying the powerful monarch on his march. He probably knew the terror his presence inspired; at any rate he knew no terror at the presence of Arabs.

They that Fear Him.

"Like as a father pitieth his children, so the Lord pitieth them that fear him,"—Psa. ciii. 13. A gracious title, "them that fear him;" a child's fear, a description of the Lord's people which is peculiarly tender and consoling. For when we cannot feel the glow of love, and the conscious strength of faith, still we may have such a childlike fear of offending and grieving God, that we would, his grace enabling us, go

to the stake rather than do what we knew to be contrary to his will. When temptations may cloud our soul, and almost entangle reason, so that, like Christian in the valley of the shadow of death, we scarcely know whether the suggestions which trouble us be the voice of Satan, or of our own corrupt hearts; still it is this fundamental grace of the fear of God which makes these thoughts so distressing, so hateful, so wretched. A soul "in its prosperity" may feast on more intimate and endearing titles of God's chosen ones; but a tried and tempted believer will draw exquisite solace from this, "that that fear the Lord." Of such, God says, "Like as a father, so do I pity them."—*Bickersteth.*

Intolerance and Cruelty.

We are assured by a reliable correspondent that the following statement is literally correct, and it shows that Romanism makes even mothers to be monsters, and fathers to be brutes, in the treatment of their own children.

The Bridgeport (Ct.) Standard says that Wm. Mc Intire and wife were arraigned before Mr. Justice Lord, on Wednesday last, on a Peace Warrant, issued on the complaint of their daughter, whose testimony before the Court was in brief, as follows:—

I am the daughter of the respondents: I shall be 16 years old in a few days. I left home about two years ago, with the consent of my parents, to live in Mr. Curtis' family, where I have remained, with the exception of a short time that I was home, till about the first of last January. My wages were two dollars and fifty cents per month, all of which were paid to my father after the first two or three weeks. About the first of January, I went home and attended school; I returned to Mr. C's about the first of March, and remained three days, when my father compelled me to go home; I remained at home till about the middle of April.

During the past six months I have attended the Baptist Church—a part of the time; no one had ever requested or advised me to do so; I went of my own free will and accord.

About the middle of April my parents compelled me to go home, because they did not wish me to go to a Protestant Church; my father has prayers in his family during Lent; they wished me to kneel with them—count the Rosary, and repeat the prayers; I told them that I would kneel, but that I could not conscientiously repeat the prayers, count the Rosary, attend the Catholic Church, or the confession—that I did not believe it was right for me to do so; my father said:—"If you do not believe in our religion, I do not wish you to repeat the prayers or count the Rosary, to make a mock of it," and that I had better go to bed. All I remember of the prayers is,—"Our Father; Hail Mary."

I started to go to bed, when my mother seized me, and said:—"I cannot stand this any longer—you must submit to my religion, or I will break every bone in your body—I will whip your religion out of you;" I told her that I would kneel with them, but that I could not conscientiously repeat the prayers and count the Rosary. My mother then took the horse-whip, and with the butt end of it, beat me severely; she said that I should not go to a Protestant Church—they were "all a pack of liars, thieves, robbers and murderers," and that she would beat the Protestantism out of me; she said:—"If you were not my own child, I would dash you against that rock, and kill you;" she said that I was crazy, and that Mrs. C. had put something into my coffee to make me so, to get me to the Protestant Church; she said if I persisted in going to the Protestant Church I should not live till I was 18 years old—that she would rather see me dead than see me a Protestant.

I never said anything against the Catholic religion in her hearing, or made a mock of it; my father never beat me nor threatened me, but stood by and encouraged my mother when she was beating me: at one time, after mother had been beating me, she told my father to get the shears, and she would cut all the hair from my head; father said,—"let her hair alone, and cut her back!"

For weeks my mother continued to beat me, and threaten to take my life, if I did not submit to her religion, repeat the prayers &c.; all this was done with the approbation of my father.

A few evenings before I took my final leave of home, my mother stripped me and beat me with a heavy horse-whip, so severely that I carried the marks for a long time; when I arose the next morning, I found that they had looked up all my clothing that was fit to wear. I got a pair of stockings and put them on, but my mother seized me, and took them off my feet by force; I told her that I should take cold; she said she hoped I would, and die, if I would not submit to her religion; I went barefoot during that day; the next morning I arose very early, and left the house; I left thus early because I

wished to get away without their knowledge, and because I was not fit to be seen in the street with the clothes I had on; I went to Mr. Thomas P. White's; I was some acquainted with his family; Mr. W. had just got up; I told him the story of my wrongs, and requested him to take me in and protect me from the violence of my parents; he gave me permission to go in.—I fled to his house for protection.

On Friday last, my father came to Mr. W.'s after me; he had with him Adams & Co's driver and Express wagon, (this was just before the departure of the Express train for New York.) When I first met my father at the door, he appeared very pleasant; he shook hands with me, and kissed me—I returned it; he then said to me,—"you must go with me;" I told him I could not; he seized me, and attempted to take me by force, but with the assistance of Mrs. W., I pulled away from him; he then looked at me very angry; I never saw him appear more so, and he swore most violently; he said he would get an officer and take me away; Mrs. W. replied:—"If you want to take your daughter away, come and do it in a decent manner, but you cannot take any person from my house, who is under my protection, by force." Neither Mr. W. or any of his family have ever requested me to stay in their house; they have never attempted to influence me to stay away from the Catholic Church, or to attend any other. I live in constant fear of my life from my father and mother.

The girl's testimony was fully corroborated as far as it was possible, by a number of the most respectable ladies and gentlemen of the city, who were present at the examination. After a few pertinent remarks by A. S. Treat, Esq., Attorney for the State, Mr. Sturges, Counsel for the defence, went into a long defence. After which the Court ordered the defendants to give bonds, each, in the sum of \$100, for their appearance before the Superior Court.

Absorption of Asia and Africa by England and France.

The English and French nations seem to be determined as fast as they can conveniently and profitably effect the object, to annex to their empires, as tributary colonies, the former the entire continent of Asia and the latter that of Africa. They have combined to prevent Russia from claiming any share in the spoils, and have manifested some disposition not to allow the United States to proceed in the conquest of the New World, probably thinking after they have subjected the Old World to their control, that they shall wish to subjugate the New. There is some reason to hope, however, that, for the present, England will be content with her Asiatic, and France with her African conquest, without molesting us in our humble imitation of them on the American continent.

The commerce and the wealth of England have been already vastly increased by her Asiatic conquests, and are likely in the future to be still greatly increased. Indeed there can be no limit assigned where the subsidiary tribute of the hundreds of millions of industrious but feeble minded Asiatics to their English conquerors, shall cease. France has but just begun a career of conquest and successful colonization. In Algeria she has a wide field for her enterprise, and the efforts the French Government is making to develop the resources of the country and extend their government inland, are very great. They boast that in a few years they shall be able to supply themselves with all the cotton they need from Algeria and the adjacent region. Recently the French Government have determined to possess themselves of an immense back country of Africa, called Nigritia, which is formed by the vast and fertile regions south of the Sahara desert, stretching eastward to Darfur, and to the very banks of the Nile.

This country has of late years been penetrated by several British and French travellers, and quite recently, by four German savans. Their descriptions agree as to the immense natural wealth of these remote regions, heretofore untrodden by the foot of civilized man. The interior is said to contain extensive valleys, which, formed by the rivers and streams coming from the Mandara mountain chain, produce cotton of excellent quality. The produce of the country consists of cotton, rice, hemp, tobacco, indigo, the finest kind of wool, hides, &c.

In another quarter from the adjacent island of Bourbon the French are preparing to subjugate and colonize the island of Madagascar. This island is estimated to contain 234,000 square miles, being somewhat larger than France, and nearly three times as large as Great Britain. The soil in many parts is prolific, and the forests yield abundance of trees of durability and great commercial value. Cotton is cultivated to a considerable extent, and some parts of the island are said to be extremely well calculated for the growth of this article, which may have no inconsiderable weight in this colonizing scheme. The population is estimated at nearly five millions; labour is ex-

tremely low, four cents to eight cents a day being considered an adequate remuneration.

England has annexed to her East Indian possessions within the last four years, first the Punjab, with an area of 78,000 square miles, and a population of 7,000,000; next, Berar, with an area of 80,000 square miles, and a population of 4,000,000; third, Pegu, with an area of 20,000 square miles, and a population of 1,500,000; and very recently, the kingdom of Oude, with an area of 24,000 square miles, and a population of 3,500,000. It is an advantage to us and to the whole civilized world to have these Pagan nations become subjected to the civilized people of Europe; and ultimately the conquered barbarian countries themselves will be benefited by it, though for the present it subjects the people inhabiting them to oppression and tyranny, probably quite as severe and unjustifiable as is involved in the slave system of the United States.—*Boston Traveller.*

Italy.

The London *Examiner* gives the following description of the present tendencies of the Romish priesthood and the condition of Italy:—

The Roman church in Italy is now the self-avowed inveterate antagonist not merely of democracy and insurrection, but of the most mild and salutary constitutional change. It anathematizes the moderate statesmen of Piedmont, with quite as much violence as it denounces Mazzini himself. The Pope, scouting the tolerance of former pontiffs, has openly declared himself the enemy of even the smallest progress in Italy; and over Lombardy, Tuscany, and the Duchies, he now exercises a dominion before unseen or not avowed. Until lately, there is no doubt, the tyranny over intellect throughout that region was attributed even less to the Court of Rome than to the lay potentates. But this is now changed. Rome has put itself forward as the foremost of the oppressors of Italy, and has finally concentrated upon itself the eager hatred and active opposition of all men of spirit and intelligence in the country, whatever their religious opinions.

The hopes of such men are, meanwhile, turned to Piedmont. A certain result of the duration of the present state of things in the rest of Italy, supposing such a thing possible, would be the transfer to that country as the centre of such intellect and education as Italy can hope for the future to possess. Under the present Roman governments, Bologna and Pisa cease to offer any freedom of culture, and the University of Turin will assuredly attract to it from all parts of Italy whatever of its youth may still aspire to be educated in any degree up to the time. Romish churchmen, even in Turin, will of course continue the contest there, but the fast-growing party of liberal and enlightened Catholics will be too strong for them. It will be in Turin as it is in Belgium, where eternal antagonism prevails between prelates and professors, but where the ultimate victory is never doubtful.

One of these very disputes between the sacerdotal and liberal parties in Belgium arose but the other day. M. Brasseur, Professor of the University of Ghent, was accused of denying the divinity of the Saviour. The church having denounced him, the Academical Council proceeded to inquire, and it turned out that M. Brasseur had not even touched upon such a topic. It was then alleged that he had at least represented Protestantism as preferable to Catholicism. But this also he equally denied having asserted; and upon inquiry, it appeared that what he had really said was, that the principle of free examination and discussion was what above all things else promoted the progress of humanity. Neither less nor more than this it was which to M. Brasseur's clerical denunciators constituted his denial of the Saviour! The ancient world, said Brasseur, had crushed man into a slave, when Christianity came to set him free; and the modern world was doing much the same by man in changing him into a serf, when the Reformation came, and did for him what Christianity had done fifteen centuries before, restored him liberty of action and of thought. Such being the lecturer's doctrine, admitted after much discussion and denial, his antagonists still persisted in declaring that it included heresies not to be taught to youth; but the Academical Council declared finally that they could discover nothing reprehensible in it, and the professor continues his course of lectures.

St. Quietus.

The R. C. Bishop of Newark, Bayley, on a recent Sunday, says the Newark *Daily Advertiser*, preached at Hoboken, to an immense congregation, on the occasion of translating the relics of St. Quietus, martyr, presented by the Pope of Rome, consisting of the bones of the martyr found in the catacombs at Rome, the vase containing the blood gathered at the time

of his martyrdom, and the tablet commemorating his burial. The bones, or parts of bones, mostly decomposed, were contained in a glass box about a foot square, with a frame of gold. The relics were placed on the gospel side of the altar, and beneath them could be seen, through the glass front of a tomb, a figure lying in robes representing the martyred saint, with a gash represented in the side of the neck. It appeared like a child twelve years of age, which is about the age indicated by the size of the bones. The inscription on the tablet showed that St. Quietus lived five years and ten months in the faith of Christ. Bishop Bayley, in his address, urged the propriety of the veneration of the relics of martyrs. He held that self-sacrifice is the spirit of religion, and martyrdom being the perfection of self-sacrifice, is the perfection of sanctity. He cautioned his hearers against the spirit of the age, which he said doubts everything and believes nothing.

There are no traditions or records about this Saint Quietus, whose bones have been thus bro't across the ocean for the worship of American Christians. Bishop Bailey had the candor to say that the only evidence was that the slab of marble covering the remains was marked Quietus, and that a vial containing his blood accompanied the bones, and that this was sufficient evidence that he died for Christ. Neither did the Bishop and Archbishop agree in their stories about the person sending the bones. One said it was a cardinal now dead, while the other said it was the Pope. It would have been as well to have agreed about their stories beforehand. But what are the bones of Mr. Quietus to us? Are Americans to worship all the old skulls that Popery can dig in the catacombs of Rome?—What a lamentable state of religious progress does such a silly ceremony indicate!

But the Yankee part remains to be told.—Every one who visited this Quietus's bones was charged twenty-five cents!

A SPIRIT OF TATTLING.—No attentive reader of the Epistles of the New Testament can fail to be struck with the annoyances and evils that this produced in the apostolic churches, and as long as the tongue continues to be the unruly member, will it work evil in the same way. We do not speak of the malignant backbiter, or the spiteful detractor, who is always seeking some object for the discharge of venom; for those gliding reptiles are to be found everywhere, and when known lose half their power to injure. But really good and well-meaning people often set on foot whisperings, and doubts, and complaints, about mere trifles, that pass from lip to lip, until at last they reach the minister, in the form of apparently formidable dissatisfaction. He concludes that he has lost the affection and confidence of his people, and is perhaps, guilty of some imprudent words or acts himself, which are reverberated through the whispering gallery until they come back to him in a loud and multiplied echo. The natural result is a speedy separation. All this might have been avoided by a little of the gift and grace of silence which is often so much rarer and better a gift than that of speech.—*Central Presbyterianian.*

Among well-bred people a mutual deference is affected, contempt of others is disguised; authority concealed; attention given to each in his turn; and an easy stream of conversation maintained without vehemence, without interruption, without eagerness for victory, and without any airs of superiority.

THE Boston *Olive Branch* gives an account of a marriage which took place in a church in Boston. In front of the altar or chancel stood the bride and groom, and before them the officiating clergyman. A prayer was offered and then came the simple questions;—

Minister.—"Thomas! do you desire to have Mary to be your wife?"

Thomas—"I do."

Minister.—"Mary! are you willing to have Thomas to be your husband?"

Thomas—"I am."

Minister.—(addressing both.) "Do you promise before the Lord to live together in love; to be faithful to each other through life, according to the divine laws of the marriage covenant?"

Both—"We do."

The gentleman here turned to the lady, and placed the ring on her hand, in the presence of the people.

Minister.—"In giving this ring, Thomas, do you, in the name of the Lord, espouse Mary to be your wife?"

Thomas—"I do."

Minister.—"In taking this ring, Mary, do you receive Thomas to be your husband?"

Mary—"I do."

The hands of the two were then joined together.

Minister.—"Thomas and Mary! You are now husband and wife. You are no more twain,

but one flesh. What, therefore, God hath joined together, let not man put asunder."

A short and appropriate prayer followed, and with a benediction the assembly was dismissed.



The Advent Herald.

BOSTON, JUNE 21, 1856.

Readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE MOSAIC TYPOLOGY.

THE TABERNACLE.

The Tabernacle was typical of heaven. It "was God's dwelling-place on earth, where He met with men—the token of His returning to man after the fall. It was here that the voice of the Lord God was often heard, as in Eden, in the cool of the day."—Rev. A. A. Bonar.

It comprised two apartments separated from each other by a veil between, and was situated in an outer court where the worshippers might promiscuously assemble.

The first apartment was denominated "The Sanctuary," and "The Holy." It contained (Heb. 9:2) "The Candlestick, and The Table, and The Shew-bread;" and into it "the priest went always," i. e. daily, "accomplishing the service of God;" and where (vs. 9, 10) were "offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation"—when Christ by the sacrifice of Himself should open the way into the Holiest of all.

The inner apartment of the Tabernacle was denominated "The Most Holy," and "The Holies"—the plural form being often used in the Hebrew to express superlative excellence. In this apartment (Heb. 10:4, 5) were "The Golden Censer, and The Ark of the Covenant—overlaid round about with gold, wherein was The Golden Pot that had Manna and Aaron's Rod that Budded, and The Tables of The Covenant, and over it The Cherubims of Glory shadowing the Mercy seat,"—where was visibly manifested The Holy Shekinah, emblematic of the Divine Presence.

Aaron was not permitted (Lev. 16:2) to go "at all times into The Holy Place, within the veil before the mercy-seat." But (Heb. 6:7, 8) "into the second, went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the Holiest of all"—i. e. the Heaven which it typified,— "was not made manifest, while as the first tabernacle was yet standing: which was a figure, for the time then present," of the place where Christ would intercede with the Father for the pardon of sinners.

THE PRIESTHOOD.

The Jewish Priesthood, in their official position, typified Christ—He being constituted (Heb. 8:1, 2) our "High Priest, who is set on the right hand of The Throne of the Majesty in the Heavens; a Minister of the Sanctuary and the True Tabernacle, which the Lord pitched, and not man."

In the types (Heb. 7:23) "They truly were many priests, because they were not suffered to continue by reason of death. But this Man, because He continueth ever, hath an unchanging priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

The law (vs. 26-28) made "men high priests that had infirmity;" and each one needed to offer up sacrifice "first for his own sins, and then for the people." The Antitype being "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," needed no sacrifice for Himself, but only for the people. And this "He needeth not daily;" "for this He did once when He offered up Himself."

The Jewish priests being the medium by whom the gifts and sacrifices of the people were offered to God and God's favor secured for them, they typified Christ as the only Mediator between God and man; as (Job 9:33) a "daysman betwixt us that

might lay his hand on us both"—One who might enter the Holiest of all and make an acceptable offering and intercession for sinners. And thus Christ is (Heb. 9:11) "a High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands."

THE SLAIN VICTIMS.

In the Type (Heb. 8:3), "every high priest is ordained to offer gifts and sacrifices: wherefore" it followed that in the Antitype Christ would "have somewhat also to offer." And so (Eph. 5:2) He "hath given Himself for us an offering and a sacrifice to God, for a sweet smelling savor."

Thus the offered victim, as well as the offering priest, was typical of Christ, who (Heb. 9:14) "through the eternal Spirit offered Himself without spot to God." Their death was typical of Christ's. For (Heb. 10:4, 5) "it is not possible that the blood of bulls and goats should take away sin. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me"—which Christ might inhabit and thus offer Himself.—Therefore (John 1:14) "the Word was made flesh and dwelt among us." For (Heb. 2:16) "verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham." And (9:12) not "by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us."

In the typical observances, the man who would bring an offering unto the Lord, was required to select a male of the herd or of the flock, that was without blemish, and bring it to the door of the tabernacle of the congregation before the Lord. There he put his hand upon the head of the burnt-offering, which was accepted as his substitute to make atonement. It was then slain, its blood was "sprinkled round about upon the altar," and its body burnt. By so doing the sinner manifested his sense of his own ill desert, the justice of God's displeasure and his faith in a future offering that should secure eternal forgiveness.

THE SCAPE GOAT.

In typifying the Great Atonement, (see Lev. 16th chapter) Aaron was required to take "two kids of the goats for a sin-offering," and "present them before the Lord at the door of the tabernacle of the congregation." He was then to cast lot upon the two goats—one lot for the Lord, and the other lot for the scape goat. The goat on which the Lord's lot fell was offered "for a sin offering"—typifying Christ's death. But as Christ no more ceased to exist at the death of His body, than He did before He took on Himself our nature, it was necessary, while His death was represented by that of the Lord's goat, to represent him as still existing; which could be done only by the scape goat, which was then "presented alive before the Lord, to make an atonement with Him, and to let him go for a scape goat into the wilderness."

Before the first goat was offered, a bullock was slain by Aaron for a sin-offering for himself and his house, that he might be qualified to typify the atonement of the people. He sprinkled its blood upon the mercy-seat and burned incense in the Holiest of all; and then he killed "the goat of the sin-offering that was before the people," took its "blood within the veil," and sprinkled it "upon the mercy-seat and before the mercy-seat," and thus he made an atonement with the blood for the sins of the people, as he had done with that of the bullock for his own sin. And when he had made an end of thus reconciling the Holy place, and the tabernacle of the congregation and the altar, he was commanded to bring the live goat, which was now in the place of the one that was slain, to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and send him away by the hand of a fit man into the wilderness," that the goat might "bear upon him all their iniquities unto a land not inhabited," where the man "let go the goat into the wilderness."

Thus was Christ to die, and thus was he to take away the sins of the world into a land of forgetfulness. It was necessary (Heb. 9:23, 24) "that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the Holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Like the scape goat, also, (Isa. 53:4, 6) "He hath borne our griefs, and carried our sorrows... the Lord laid on Him the iniquity of us all." (1 Pet. 2:24) "His own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness." Viewing Him as the Antitype of all the sacrificial rites, John exclaimed

when he saw Him, (John 1:29) "Behold the Lamb of God, that taketh away the sin of the world."

When Aaron had made an end of offering, he laid aside his linen garments with which he went into the Holy place, washed himself from all connection with the sin offering, put on his robes of glory and beauty, and returned into the camp to those for whom he had made the atonement. Thus was typified the return of Christ from Heaven itself when he shall have completed his intercession for sinners. For, (Heb. 9:28) "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

"THE RESURRECTION OF THE DEAD."

On another page is a second article from "Enquirer," to which he has appended this heading. We do not, however, find anything in the article to justify the title.

He says, indeed, that "To deny the 'Resurrection of the Dead,' is to deny the future state or existence of man; or that there is any future state." But his argument, as will be seen by a perusal of his article, is not a discussion of the question whether the "resurrection of the dead," is simply "a future state," as our correspondent holds, but it is whether the word *anastasis* should be rendered "resurrection" or "a future state." How that word should be rendered, is one thing. Whether there is to be a resurrection of the body, as well as a future state, is a separate and distinct question.

There is no issue, as our correspondent may have supposed, between him and us respecting a future state, or of existence after death.

Our correspondent affirms that by the resurrection of the dead our Saviour and his apostles taught the future existence of man, and that in demonstrating that man has a future existence, he brought life and immortality to light.

This assertion we regard as entirely gratuitous and unsupported. It is evident, to all who are familiar with the mythology of the ancients, that the great majority of their gods were the supposed spirits of dead men. The majority of the heathen world believed that the spirit survived death and continued in an active and intelligent existence; and therefore to have proved this to them, would not have brought to light anything which they did not previously believe.

Among the Jews, none doubted this except the Sadducees. The Saviour's parable of the rich man and Lazarus, was based on what was the current belief of the Jews respecting the departed.

The Sadducees, it is true, denied a future state; but that they denied it in two distinct conditions of being, is evident from Acts 23:8: "The Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." The angel and spirit, were expressive of a future state, and represented the two classes of beings in that state; and to make the resurrection expressive only of the same, would be to make it tautological.

That the future state was believed by the Jews, many, we know, deny; but the arguments they present to confirm their denial, are based, as they appear to our mental vision, on very flimsy and insufficient premises, and are entirely contrary to fact. The doctrine of the resurrection, also, as we have often had occasion to demonstrate, was not denied by them; but it was a fundamental doctrine of their belief; and it is held by the Rabbinical Jews to this day, as any one can satisfy himself of, by an examination of their writings.

In proof of the first, we need only to refer to the prevalence of necromancy and witchcraft, by which practices apostates pretended to communicate with the dead and to derive from them instruction for the living. Thus Moses said, (Deut. 18:12), "There shall not be found among you 'a consulter with familiar spirits, or a wizard, or a necromancer,' &c. Saul said of Samuel to the woman of Endor (1 Sam. 28:8) "I pray thee, divine unto me by the familiar spirit, and bring up him whom I shall name unto thee." (1 Chron. 10:13, 14), "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it, and enquired not of the Lord: therefore He slew him." Isaiah (8:19) enquires if they shall seek "for the living to the dead?" Job says (4:15, 16) "a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice." When Jacob supposed Joseph had been devoured by beasts he said, (Gen. 37:35) "I will go down into Sheol unto my son mourning." And David said of his dead son (2 Sam. 12:23) "I shall

go to him, but he shall not return to me." When the disciples saw Jesus on the water, (Matt. 14:26) "they were troubled, saying it is a spirit." And when Jesus had risen from the dead and the disciples supposed "they had seen a spirit," he said (Luke 24:37-49) "a spirit hath not flesh and bones as ye see me have."

That the most of the Jews believed in the resurrection of the body is equally indisputable. When Martha said of Lazarus (John 11:24) "I know that he shall rise again in the resurrection at the last day," she expressed not only her own faith but the faith of the nation. Even Prof. Bush, who believes in no resurrection of the flesh, gives as the correct explication of Dan. 12:2 and says of it:

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt."—the same that 'is suggested, as he says, by some of the Jewish school, and is undoubtedly very ancient.' Aben Ezra renders it, 'Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt.' The words of Gaon himself, are, that 'this is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of Jehovah.'—*Anastasis*, p. 134.

While he supposes this in reality has respect, only to "a moral quickening," he recognizes:

"An incipient fulfillment of this oracle, not only in the several individual instances of resuscitation of the dead recorded in the gospels, but more especially in that remarkable display of resurrection power which was put forth upon the many bodies of the saints that slept, which arose, and came out of their graves after his resurrection;" but "still having a more special reference to events that should distinguish the *commencing period* of that grand era to which they pertained." And he adds, "So far then, the words of the prophet may be construed as having respect to a *literal resurrection*."—*ib.*

He does not deny that the Jews believe the resurrection of the body to be here taught; and he adduces testimonies from the Rabbinical school, who believed, according to Sohar, that "In the world to come," God would "vivify the dead, and raise them from the dust," so that they shall "subsist as structures firm and durable."

Prof. Stuart says: "That the great mass of Jewish Rabbies have believed, and taught the doctrine of the resurrection of the just, in the days of the Messiah's development, there can be no doubt on the part of him who has made any considerable investigation of this matter."

In proof of the justice of this remark of Prof. S. we can give a sufficient number of quotations from Jewish writers.

It being indisputable that both the future state and the resurrection of the body were believed by the Jews, the Saviour could not bring either of those to light by a simple affirmation of life and immortality; but only by a manifest demonstration. When Martha, as before quoted, said, "I know that he shall rise again in the resurrection at the last day," she could not have referred merely to a future state, for that he had passed into according to our correspondent; and only the resurrection of the body could be predicated of a resurrection at the last day. The Saviour, however, was about to bring the doctrine of life and immortality to light, not by merely telling them what they already believed, but by showing them a visible demonstration of it. And so he spake to dead Lazarus, who came forth from the grave a living body. He touched the bier on which was borne the dead son of the widow of Nain, and he lived; and a word from him caused the dead daughter of Jairus to come to life again; all of which was in demonstration that Jesus was "the resurrection and the life," and that He had power to fulfil His promises, viz "He that believeth in Me, though he were dead yet shall he live." But it was by His own resurrection that He brought life and immortality to light—the resurrection of the saints to immortality being predicated on that of Christ—and this Paul places not at death, but (1 Cor. 15:52) "at the last trump," when the living shall "be changed" and "the dead shall be raised incorruptible." For it is not the spirit that is to be changed to immortality, but "this corruptible must put on incorruption, and this mortal must put on immortality."

It could have been no mere future state, that Paul was endeavoring to convince the incredulous Athenians of, for that they held to in common with him; but they said (Acts 17:18) "He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection." And so in all the preaching of the apostles to the heathen, the resurrection was to them a strange doctrine, which a mere future state would not have been to them.

Our correspondent pretends to quote Mark 12:18, 27 from the original; but we have good evidence that he does violence to the original in substitut-

ing "future life" and "future state" for "resurrection." The opinion of Dr. Dwight—who was not a Presbyterian as our correspondent affirms, but was a Congregationalist—is of value only so far as it is sustained by the *usus loquendi* of the word, as evidenced by scriptural and classical usage. And by that he is entirely unsustained when he denies that it teaches the resurrection of the body.

A person not familiar with the views of Dr. Dwight, would be led to suppose by the extracts "Enquirer" has given, that the Doctor held, with Enquirer, that a mere future state was the only resurrection revealed in the Scriptures. In this, our correspondent has, probably undesignedly, done injustice to Dr. Dwight's views.

His sermon, from which the extracts are taken, is founded on 1 Cor. 15:16, "For if the dead rise not, then is not Christ raised:" and his first paragraph is:

"In the preceding discourse, I considered the immediate consequences of death; in this, I shall begin an inquiry concerning its *remoter* consequences. The first of these is the resurrection of the body."—*Theo.* v. 4, p. 430.

He then takes the position that the subject of the 15th of 1 Cor. is the "future existence of man;" but he proceeds to show that the resurrection of the body is also treated of in the chapter. He says that some in the Corinthian church denied the "existence of the dead," &c.

"To remove this error from that church, and to prevent its existence ever afterwards, was obviously the design of St. Paul in writing this chapter. Accordingly, he shows its absurdity in the most triumphant manner, in the first 34 verses; and, with equal success elucidates, and proves the contrary doctrine. In the remainder of the discourse, he dwells extensively on the nature of the body, with which those, who are dead, will be invested at the final day; declares the change, which those, who are living at that time, will experience," &c.—*Ib.* p. 431.

He also says of Future Existence, "As this Existence will in fact be connected with the future existence in the body, and therefore with the resurrection properly so called, St. Paul, in order to remove the objections of such as opposed it, and the difficulties, and doubts of others, and to disclose the truth concerning this interesting subject, has entered into an extensive discussion concerning the resurrection. The future existence of the soul will, in fact, be connected with the future existence of the body."—*Ib.* p. 432.

Again he says: "In the text (1 Cor. 15:16), the Resurrection of the body is asserted and proved. The proof alleged is the resurrection of Christ; and the argument may be advantageously exhibited in the following manner: Christ predicted His own resurrection; and actually rose in the manner predicted. He has thus proved His power both to do everything, and His veracity in all His declarations. But He has declared that He will raise up, at the last day, all that are in their graves. Thus His own resurrection is a complete proof of the general resurrection of mankind."—*Ib.*

Dr. Dwight, therefore, does not deny the resurrection; but only that the word *anastasis* is expressive of it,—he claiming that, "The appropriate Greek word for Resurrection is *xyperesis*, as in Matt. 27:52, 53, 'Many bodies of the saints which slept arose, and came out of their graves after his Resurrection.'" And therefore he is no authority for Enquirer, except as to the meaning of a single word. And in that we think the Doctor in error, for the following considerations:

1. The verb *xyperesis*, the noun of which the Doctor admits to be expressive of the resurrection, is used by Paul in 1 Cor. 15, in such connection with *anastasis* as to give them a correlative significance. It is that which occurs when Paul says of Christ,

v. 4, "He rose again the third day"
"12, "He rose from the dead"
"13, "Then is Christ not risen"
"14, "If Christ be not risen"
"15, "He raised up Christ; whom He raised not up, if so be that the dead rise not"
"16, "For if the dead rise not, then is not Christ raised"
"17, "If Christ be not raised;" and so on in verses 20, 29, 35, 42, 43, 44, and 52—all of which according to the Doctor's admission, express the rising of the body from the grave. And therefore when Paul says v. 13 "If there be no resurrection (*anastasis*) of the dead, then is Christ not risen," (*xyperesis*), according to the Doctor's view, he made the resurrection of Christ's body dependent on the fact of a future existence. But this can not be Paul's teaching; for in vs. 21, 22, he places the resurrection (*anastasis*) in contrast with death, and as the recovery from that state, when he says: "Since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

2. He admits that, "This word *anastasis* is commonly, but," as he claims, "often erroneously rendered resurrection." And therefore common usage is against him.

3. He affirms that, "Its original and literal meaning is to stand up, or to stand again;" and it is only by a secondary accommodated use of it, that he argues its applicability to express the future state merely.

4. He is not consistent with himself in the use he makes of the term, but actually, in this discourse, uses it of the resurrection. It is the word rendered "resurrection," in v. 42 of 1 Cor. 15, which text Dr. D. applies to the resurrection of the body in the same discourse; and if that may be thus applied, the same word may be in the other three places of its occurrence in the same chapter.

5. His sole argument for supposing that the word implies a future state, independent of a resurrection, is its use in Matt. 22:23, 28 and 31. But here we conceive that Dr. Dwight, although a profound thinker, has misapprehended the line of argument. The case that the Sadducees put, was one in which the woman and seven brothers were all represented as dead. If they had not designed to refer to the epoch of the rising from the grave, they would not have enquired "Whose wife shall she be of the seven?" in that state; but they would have asked, Whose wife is she of the seven? It must be remembered that the Sadducees denial of a "resurrection," was accompanied by their disbelief of "angel and spirit;" and their disbelief of this was probably their difficulty respecting the former; and to convince them of the present existence of the patriarchs, would be to remove their objection to the resurrection. And therefore God affirms their resurrection, when he affirms that he is their God. And,

6. Dr. D. is not sustained by Lexicographers and translators in that translation.

Enquirer says that the phrase "resurrection of the dead" does not occur in the Old Testament. True, but phrases that are equivalent do: "Many that sleep in the dust of the earth shall awake;" "With my dead body shall they arise," &c.

Enquirer says that the resurrection is a translation of the Latin word *resurrectio*, but not of the Greek word *Anastasis*.

We reply that this is a mistake: the Greek word *anastasis* being translated resurrection in 39 out of the 43 places of its use in the New Test.

Had our correspondent said, and this we suppose to be what he meant to say, our word resurrection is derived from the Latin *resurrectio* and not from the Greek he would have spoken truth which would not have been controverted; but words in one language are legitimately translated into those of another, without the use of those derived from them. But in the Latin, both of Mark 12:18, 23 and 1 Cor. 15:12, 13, 21, and 42, the terms are used for the Greek, which he admits are expressive of our English word resurrection.

Our correspondent has a criticism on the word *anastasis*, which meets no issue in the present discussion—it respecting not the origin of the term, but its use.

No one is ignorant that the primary meaning of its root is to stand up; but whether reference is made to the living or to the dead, in any given case, must be determined by the context. Pickering defines it to be "the act of rising up, as from a suppliant posture, from a seat, bed, etc.; a removal, emigration, expulsion from a dwelling place, desolation; also a building up, erection as of a statue, etc.: the resurrection of the dead," N. T. Donnegan defines it, "The act of rising from a seat or reclining posture, from a seat, or the ground; a rising up, a starting up from an ambush, a rising up from, viz, recovery from a state of weakness or sickness; in Eccl. writ. resurrection—insurrection sedition, revolt, act. the act of raising up; resuscitation—erection; the erection or reedification of walls;" and Robinson agrees with the foregoing.

The term is derived, according to the last named, from the verb *anistemi*, which signifies to rise, and denotes the act of standing up from a posture of repose. Thus (Matt. 26:62) "the high priest arose, and said." Also (Acts 5:6) "the young men arose, bound him," &c. We read (v. 36) "before those days rose up Theudas;" and after him "rose up Judas;" but no one supposes that in any of those instances reference is made to the resurrection of the dead. But when we read of Christ (Matt. 20:19) "that the third day He shall rise again;" when we hear the disciples questioning "what the rising from the dead should mean;" and find the Jews imagining of John that "one of the old prophets was risen again," there can be no question that a resuscitation of the body is brought to view.

Our correspondent endeavors to make the resurrection of the dead, by which he means their existence after death, the basis of proof that Christ exists; but he has completely reversed the apostle's argument,—that being that Christ's resurrection is proof of the resurrection of the dead.

We do not recognize that our correspondent believes in "the resurrection of the dead," when he denies the resurrection of the body. And to deny this, he must deny that our Saviour's body was raised; for it is "our mortal body," not our spirit, that is to be "changed into the likeness of Christ's glorious body." If resurrection is only existence after death, then Christ rose not the third day, but the day that he died! Nor is the resurrection at the last day, but at death. The denial of the resurrection of the body, therefore, we regard as a denial of one of the fundamental doctrines of Christianity.

THE CAIN SPIRIT.

[A Brother has requested that we would again give the following extract from the article in our last No. :]

Cain, the murderer of his brother Abel, was prompted to this act from a consciousness that his brother was in the right and himself in the wrong. He could not defeat his brother in an argument on the merits of the question, and so he resorted to the "brutal, murderous, and cowardly" mode of revenging himself by killing his brother.

It is recorded in Gen. 4:8 that "Cain talked" i. e. he argued the matter, "with Abel his brother: and it came to pass that"—being worsted in the argument—"Cain rose up against Abel his brother, and slew him." (1 John 3:12) "And wherefore slew he him?" the beloved disciple enquires; and he answers, "Because his own works were evil, and his brother's righteous."

He could not brook the contrast existing between his brother's acts and his own; and so while pretending to converse with him, he slew him. How the deed was accomplished is not recorded; but, not unlikely, he came on him unawares, took his brother at a disadvantage when off his guard and unsuspecting of the insincerity of Cain's smooth-tongued talk, and beat his head with a bludgeon till he left him a crushed and bleeding mass at his feet.

The same "brutal, murderous and cowardly" spirit that Cain manifested has been rampant from that day to this. It cannot brook being worsted in an argument, has too little conscience to admit the right when shown the wrong, and so resorts to canes, bludgeons, fists, pistols and vituperative denunciation to silence the opponent who is morally and intellectually victorious. It is that spirit that filled the cells of the inquisition. It is that alone which makes error intolerant of the truth, and which alone begets persecution. And it is that which caused Brooks, Cainlike, to perpetrate his "brutal, murderous and cowardly" assault on Senator Sumner.

Another brother has suggested that in the foregoing, in supposing that Cain "argued" the matter with Abel, that we rather drew on our imagination. Cain's resort to the club, he thinks was evidence of his incapability of argument. When it says Cain "talked" with Abel, it does not necessarily imply argument, any more than Brooks' words to Sumner implied argument. The argument had been before, when the Old Serpent argued the matter in Eden. Abel, by his offerings showed his faith in the Devil's future overthrow. He was a true child of God; but Cain, (1 John 3:12) "was of that Wicked One."

Our brother suggests that he may have been offended at the supposed insult offered "his aged relative," and that his talk with Abel was only to tell him, Brooks like, previous to knocking him down, that he had come to punish him.

Cain and Brooks were actuated by one and the same spirit, and both should have the same punishment. The coward Cain was afraid some one would kill him, and the coward Brooks may, not unlikely, have the same fear. But God spared Cain, set a mark on him, and left him to wander a fugitive and a vagabond on the earth. In like manner Brooks should be left to wander, shut out from decent society, the scorn and abhorrence of every high minded man.

GOSPEL PREACHING.

Of the the great amount of preaching at the present day, there is much of it that has but little if any of the gospel in it. We are pleased with the following suggestions of Dr. Rice, of St. Louis, in a sermon preached before the General Assembly of the old School Presbyterian Church. His text was 2 Tim. 4:12.

"I charge thee therefore before God, and the

Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word."

"He commenced by laying down three preliminary particulars. 1. All true religion consists in obedience to God's will. 2. The principal means of propagating the truth is the preaching of the word. And 3. The preaching is a work of great difficulty and responsibility. What he should present would regard 1. the *Matter* and the *Manner* of preaching. The matter is contained in the inspired records of the Old and New Testament: this is the truth and this is the whole truth they are to exhibit. This disposes of the matter of preaching and he would now confine himself to the manner of preaching.

"1. It should be exegetical and expository, rather than philosophical. Under this head he considered the relations of science to religion, and with the fact that all truth is harmonious, he showed that nature is in harmony with revelation, and religion has nothing to fear from the investigations of the learned. The two volumes are to be studied on the same general principles: and each is superior in its own sphere. This idea he guarded with much care and illustrated with much clearness, and some novelty of thought. Our business as preachers is to expound the language of God's word, and not to teach philosophy.

"Faithful preaching requires that human reason be kept within its legitimate limits. The church has been cursed by the abuse of human reason. The Unitarian has never been led to deny the Deity of Christ by the word of God, but by setting up the idea that it is unreasonable. So of all other errors. The attempt is made to show that the language of Scripture will admit such a construction as to justify the error, and not by carrying out the legitimate teachings of the word. The office of reason is to weigh evidence, and having established that the word of God is true, then to determine what are the laws of interpretation. One of the most reasonable things in the world is to take the teachings of this word as they are, and believe them; and one of the most unreasonable things is to reject them.

"3. The word should be preached literally—the preaching should be enriched by frequent, copious, literal quotations from the Holy Scriptures. This was the practice of Christ and his inspired Apostles. It is important to preserve ministers, themselves from error. Through the ministers more than others, error has crept into the church. They go astray when they leave the written word for the mazes of speculation.

"4. It should be preached with reference to the prevailing errors in the community.

"5. It should be preached symmetrically. This thought was beautifully illustrated and enforced.

"6. With deep and tender earnestness. Rational feeling cannot be too strong unless it is greater than the thing is worth on which it is expended. But here this is impossible. Eternal things are the theme. The soul is at stake. What emotions are too strong!

"7. With patience and expectation of success. Every faithful minister has a right to look for the blessing of God on his labors."

Not True !!!

"The lamp of science has cast a broad, clear light: ghosts and goblins, fairies and mermaids, loving darkness rather than light, have receded before its beams. But we find the ejected legion ensconced in a dark room under a table, not under a bed or bushel. From this table come responses, raps, voices, revelations, communications, demonstrations, &c. Pluto uncaps his Hades, and spirits no longer in prison come forth testifying their existence, knowledge and power. They annihilate the doctrine, 'Death an eternal sleep,' and veto the dogma of the Millerite creed that the soul dies with the body. Satan is divided against himself—Spiritualism versus Millerism."

The above is copied from the *Hartford Religious Herald* of May 15th page 4. col. 2.; and it appeared in the *Hartford Christian Secretary* of the previous week. It is not true that Mr. Miller ever entertained the view above imputed to him.

This paper never taught it. No one who holds to "Millerism" in all things, entertains it; and no one holds it, who does not dissent from Mr. Miller and Millerism in that particular.

Lately we had occasion to correct a misstatement of the *Religious Herald* to the effect that "our Second Advent Brethren" took a position which this paper and an undoubted majority of them totally repudiate. We expect to see both this and that corrected. And this expectation is based on the belief that the conductor of the *Hartford Herald* is a lover of truth; and no lover of Truth will permit misstatements of this nature, when pointed out, to remain uncorrected.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

RESURRECTION OF THE DEAD.

RELIGIOUS truth must be sought in the Holy Scriptures. The "Resurrection of the dead," is a prominent and fundamental doctrine of Christianity. By that phrase as it occurs in the New Testament, our Saviour and his apostles taught the future existence of man—the immortality of man. The phrase is never used in the Scriptures of the Old Testament. Jesus, the Christ, "brought life and immortality to light by the gospel." Man is an imperishable leaf on the ever-green bay-tree of existence.

Although the Hebrews had a faint notion of a future state, yet it was very indistinct and mingled with occasional glimpses of truth. It is true, as that pious and learned divine, Albert Barnes, says in his notes on Heb. 1:2, that the Christ, "revealed the certainty of a state of future existence—in opposition to the Sadducees of all ages. This was denied before he came by multitudes, and where it was not, the arguments by which it was supported were of the feeblest kind."

To deny the "Resurrection of the dead," is to deny the future state of existence of man; or that there is any future state. On this point our Saviour completely refuted the scheme of the Sadducees, and clearly established the glorious truth of a future existence of man, as recorded in Mark 12:13, 27, and the parallel passages, which we here quote from the original.

"There came Sadducees to him, who say there is no future life, and they asked him saying: Teacher, Moses hath written to us, that if a man's brother die and leaves a wife, having no children, that he shall marry her and raise up (*exanastese*) children for his brother. Now, there were seven brothers, and the first took a wife, and died without leaving any children; and so did also the third. Thus the seven married her and left no children. At last the wife also died. Therefore, in the future state, when they are risen (*anastasi*), to which of them shall the wife belong, for the seven brethren had married her? Jesus answered and said to them, do you not err in this, not knowing the Scriptures, nor the power of God? For when they rise up (*anastasin*) from the dead, they neither marry, nor are given in marriage, but are as angels in the heavens. But as regards the dead (*ton nekron*), that they are raised (*egeirontai*), have you not read in the book of Moses, how God spoke to him in the bush, saying: I am the God of Abraham and the God of Isaac, and the God of Jacob? He is not the God of the dead (*nekron*), but of the living (*zonton*). Therefore do ye greatly err."

The apostle Paul, who was attached to the sect of the Pharisees previous to his conversion, preached and taught the same doctrine of the immortality of man, in his first epistle to the Corinthians 15th chapter. In the 16th verse of that chapter he distinctly affirms—"For if the dead are not raised (*egeirontai*), then neither hath Christ been raised (*egegetai*)."

The word resurrection is not used in this verse, but Paul declares that the dead are raised, otherwise the Christ cannot be raised, and since the dead are raised to life, therefore Jesus is also alive.

The late Dr. Dwight, an eminent and learned Presbyterian theologian, in speaking of 1 Cor. 15, says: "The subject of this chapter is the future existence of man. . . . There appears to have been a teacher in the Corinthian church, who refused submission to the authority of the apostle. This man seems to have been a Jew, probably a Sadducee, and to have brought over several to the Sadducean error to deny a future state. To remove this error from that church, and to prevent its existence afterwards, evidently was the design of St. Paul in writing this chapter. . . . The resurrection of the dead was a doctrine unknown or unheard, within the purlieus of science."

* We don't succeed in finding this paragraph anywhere entire, in Dr. Dwight's Theology. On p. 430 of v. 4, we find the words which precede the first dots in this paragraph, which we have added to indicate that the language is not continuous in Dr. Dwight. Then, instead of the words following,

The word "resurrection" used in our English version, is a translation of the Latin word *resurrectio*; but not of the Greek word *anastasis*. *Anastasis* and *anistemi* being the words used in the original Scriptures, are compounded of the particle *ana* and the words *stasis* and *istemi*. The particle *ana* according to Bullion, and other eminent and learned writers and lexicographers, denotes in its primary and radical signification, motion upwards, from below to above, apposed to *kata*, which means motion downwards. In composition, up, upwards; but never means iteration, as again. *Istemi* simply means to stand—to use; and *stasis* its corresponding substantive means standing—rising. The particle *ana* having its meaning of upwards, the words so compounded would properly be rendered to stand up and a standing up; that is, to rise up and a rising up. It simply means the same as the Greek verb *egeiro*, to rise, which is used indiscriminately with it, in reference to the doctrine of the "Resurrection of the dead;" and the noun *anastasis* properly denotes the entrance into and state after death.

We conclude for the present with the explanation given by Dr. Dwight, to whom we have already referred, and which fully confirms our position. In his sermon on the "Resurrection of the dead," he says:

"This word (*anastasis*) is commonly, but often erroneously rendered resurrection. So far as I have observed, it usually denotes our existence beyond the grave. Its original and literal meaning

"There appears to have been a teacher." Dr. D. says on p. 431, "There was at least one heretical teacher, at the head of the faction in the Corinthian church," &c. He then says as quoted, excepting that the word "evidently" is omitted after "seems;" "and was most," is omitted after "Jew;" the words "and to have brought," read in Dwight, "as he brought;" "members of this church," is omitted after "several;" "great" should precede "Sadducean error;" "to deny a," reads in Dwight, "the denial of a;" "ever" should precede "afterwards;" and "obviously," is omitted after "was." And then the phrase that follows the last dots, is not in that connection; nor do we find it in Dr. Dwight in those words; but nine pages removed from the former we find that from which we suppose it was taken. After demonstrating that the doctrine of the resurrection of the body is a doctrine of revelation, he proceeds to show that it "is a doctrine of Revelation only," and says:

"Of this doctrine not a trace can be found in all the investigations of philosophy. Paul, when declaring it to the Athenian Philosophers, was pronounced by them to be a babbler. It was, therefore, a doctrine unknown, and unheard of within the purlieus of their science. No philosopher, to that time, had been so fortunate, as to light upon it by accident; nor so ingenious, as to derive it from reason. Indeed, it must be acknowledged to lie beyond the reach of reason; and in its very nature, to be hidden from the most scrutinizing human inquiry. The Resurrection itself is an event, depending absolutely on the will, as well as on the power of God; and what He will choose to do, with respect to this subject, no being but Himself can determine. Yet no doctrine, devised by philosophy concerning man, is so sublime, so delightful, or so fitted to furnish consolation and hope to beings whose life in this world is a moment, and whose end is the grave. To this dark and desolate habitation, man, by the twilight of nature, looks forward in despair, as his final home. All who have gone before him, have pointed their feet to its silent chambers, and not one of them returned, to announce that an opening has been discovered from their dreary residence to some other more desirable region. His own feet daily tread the same melancholy path. As he draws nigh, he surveys its prison walls, and sees them unassailable by force, and insurmountable by skill. No lamp illumines the midnight within. No crevice opens to the eye a glimpse of the regions which lie beyond. In absolute despair, he calls upon Philosophy to cheer his drooping mind; but he calls in vain. She has no consolations for herself; and can therefore administer none to him. 'Here,' she coldly and sullenly cries, 'is the end of man. From nothing he sprang: to nothing he returns. All that remains of him is the dust which here mingles with its native earth.' At this sudden moment of despair, Revelation approaches, and with a command at once awful, and delightful, exclaims, *Lazarus, come forth!* In a moment, the earth heaves: the tomb discloses; and a form, bright as the sun, and arrayed in immortality, rises from the earth; and stretching its wings towards Heaven, loses itself from the astonished sight."—*Theo. v. 4*, pp. 440-1. Ed.

is, to stand up, or to stand again.* As standing is the appropriate posture of life, consciousness, and activity, and lying down the appropriate posture of the dead, and unconscious, and the inactive, this word is not unnaturally employed to denote the future state of spirits, who are living, conscious, active beings. Many passages of Scripture, would have been rendered more intelligible, and the thoughts contained in them more just and impressive, had this word been translated agreeably to its real meaning. This observation will be sufficiently illustrated by a recurrence to that remarkable passage which contains the dispute between our Saviour and the Sadducees. Matt. 22:23,—'There came to him,' says the Evangelist, 'the Sadducees, who say there is no resurrection'—*me einai anastasin*, there is no future state, or no future existence of mankind. . . . They declare seven brothers to have married successively one wife, who survived them all. They then ask, 'whose wife shall she be in the resurrection?'—*en te anastasi*—in the future state? . . . Our Saviour answers them, 'In the resurrection'—or as it should be rendered,—in the future state, they neither marry nor are given in marriage; but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God—or, as it ought to be rendered—Have ye not read that which was spoken unto you by God concerning the future existence of those who are dead, saying, I am the God of Abraham, the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living.' This passage, were we at any loss concerning the meaning of the word *anastasis*, determines it beyond dispute. The proof that there is an *anastasis* of the dead alleged by our Saviour, is the declaration of God to Moses: 'I am the God of Abraham, of Isaac, and of Jacob,' and the irresistible truth, that God is not the God of the dead, but of the living. The consequence, as every one who reads the Bible knows, is, that Abraham, Isaac and Jacob, were living at the time when this declaration was made. Those who die, therefore, live after they are dead; and this future life is the *anastasis*; . . . which is proved by our Saviour in this passage, and which is universally denoted by this term throughout the New Testament. Nothing is more evident than that Abraham, Isaac, and Jacob are not risen from the dead. . . . But it is certain that they were living beings; and therefore this passage is a complete proof that mankind live after death."

ENQUIRER.

NOTE.—See article with the heading of this, in the editorial columns, by way of reply.

LETTER FROM J. D. MERRIAM.

In the article in a late *Herald* on the Institution of the Sabbath, it is admitted that the children of Israel in their Egyptian bondage must have been unable to gain time for the observance of the Sabbath, from the rigor of their servitude, and had probably become careless and indifferent respecting it; but he expresses doubt, as to the day which the Lord designated for the observance of the Sabbath whether or no, it was the original 7th day in regular succession from creation.

From the language of the 4th commandment, in connection with what is said in Gen. 2:2, 3, I see no reasonable ground for a doubt on that point. The command is, to remember the Sabbath day; How could it be remembered, unless it had been before in the memory? Again it says, "The 7th day is the Sabbath;" not a 7th day, but the definite 7th day. A reason for the observance is given. For in six days the Lord made heaven and earth, the sea, and all that in them is; wherefore the Lord blessed the Sabbath day and hallowed it. What day did he bless and hallow? The Sabbath day. What day is the Sabbath? "The 7th day is the Sabbath." When did he bless and hallow it? When he rested on it. This is plain unequivocal language and need not be mistaken.

The writer conveys the idea that as God instituted the Sabbath, it is his prerogative alone to change or abrogate it, either by direct precept, or by his Providence.

It is admitted indirectly that there is no direct precept for its change; but it is endeavored to be proved, that the providence of God was manifest in its change.

The first reason given, is, that Christ rose from the dead on that day, and that doing that was an event of more momentous interest to the human

* The words "to stand again," were not copied by our correspondent, but as Dr. Dwight uses them, we have inserted them—supposing they were omitted through inadvertence. We have also indicated by dots where other omissions were made in copying from Dwight, which were not thus indicated by our correspondent, and made other emendations to make it conform to Dwight.—Ed.

race, than any event that had previously transpired since the creation.

By what rule the writer came to this conclusion, he has not informed us. Who knows whether the resurrection of Christ is an event of greater interest to the human race, than his being "delivered for our offences?" We have "redemption through his blood even the forgiveness of sins."—Eph. 1:7. Col. 1:14. Rom. 3:24, 25. 1 Peter 1:18, 19. That both these events are worthy of being commemorated, no one doubts; but that there is a necessity for a change in the law of God, that either event should be commemorated, there is room for doubt: for, to commemorate the first, we have the ordinance of the Lord's Supper, instituted by the Saviour; and is not the last shadowed forth in the ordinance of baptism? So I think.

Again, the writer says, that the day of the resurrection of Christ "was more fitting for Christians of all nations to observe, than a day which commemorated only the national deliverance of the Jews." Before this, he had said that "The Sabbath was commemorative of God's great work of creation in six days; which those do not commemorate who keep no Sabbath." How these two statements harmonize, I am not able to see.

If the Sabbath is a type of the rest which remains to the people of God, (Heb. 4,) and that is in the seventh thousand year of the world, how would the 1st day of the week, have any significance respecting it? It is asserted that after the resurrection of Christ, "there is not on record any marked Christian observance of the (Jewish) Sabbath." Was not the Evangelist Luke a Christian writer? and did he not write the Acts of the apostles, some 30 years after the resurrection of Christ? and do we not find in that record, an account of the observance of at least 84 Sabbaths by the apostle Paul and Christians with him both Jews and Gentiles? Please examine a few texts. Acts 13:14, 44; 16:13; 17:2; 18:4, 11. I think these declarations by an inspired penman, are sufficient to show that assertion to be incorrect. Again, "Apostolic practice is equally significant with apostolic precept."

A precept I understand to be a command, order, or mandate. It has not been shown that there is an apostolic command for the first day of the week; and as to their practice, according to the references above, it savors more of an observance of the Sabbath according to the commandment, than of the 1st day, there being only one text referring to the first day of the week, in the Acts, and it lacks positive proof, that that day was observed as a Sabbath.

Again, "since then the first day has been universally recognized as 'The Lord's Day.'"

That it has been universally recognized as the Sabbath, I think must be a mistake, if any reliance can be placed on history. I have seen extracts from various writers, which speak of the observance of the Sabbath according to the commandment by Christians in almost every century since the commencement of the Christian Era. There numbers were, however, not great, compared with the body of professed Christians.

The mystery of iniquity began to work in the days of the apostles; and it would not be strange, if that power made an effort to change the laws of God, and substitute his own in their place, and institute a day for worship, which the Lord did not sanctify and hallow. Because God permitted the change, it does not follow that he sanctioned it.

The Scripture texts brought to sustain the position taken, fail to do it to my mind and I presume to the minds of many others.

The first text John 20:19, does not prove that the disciples were together for the purpose of celebrating the 1st day, in honor of his resurrection, for they did not believe that he was raised, at that time; and we learn from Acts 1:13, that they abode together; and as their hope seemed to be lost, their doors were shut for fear of the Jews, when the Saviour came among them. If the day commenced at the going down of the sun, I should think the evening must be the commencement of the 2d day; as two of them were at Emmaus about 7 and a half miles from Jerusalem, when it was towards evening, and the day was far spent.

The next passage, 26 v. And after eight days, &c. I should think that after eight days would be the ninth day; would be the second day of the week, if the first meeting of Christ and his disciples was on the 1st.

Acts 20:7, And upon the first day of the week, when the disciples came together to break bread, &c. If the coming together in that instance to break bread constituted that day a Sabbath, then on the same principle might every other day in the week become a Sabbath; for the disciples continued "daily with one accord in the temple, and

in breaking bread from house to house"—there being the same proof for the one, as the other.

The text in 1 Cor. 16:2, rather proves that Paul did not consider the 1st day of the week the Sabbath, for he advised them to do what would not seem proper business for the Sabbath; for how could they know how the Lord had prospered them unless they looked over their secular concerns?

The command to lay by them, would indicate that they were at home rather than at meeting.

Rev. 1:10, I was in the spirit on the Lord's day, &c. That day is claimed to be the 1st day of the week; but where is the proof from the Bible? If the 1st day is anywhere else in Scripture called the Lord's day, there then is satisfactory proof that such was the case; but I have been unable to find a single text which designates the 1st day of the week as the Lord's day. On the contrary I do find frequent mention of the 7th day as being the Sabbath of the Lord; my holy day. Keep my sabbaths. The Son of man is Lord of the Sabbath day. The inference I should draw, would be that the Sabbath day, was the day in which John was in the Spirit. Christ in the 24th of Matthew, when referring to an event to take place some 40 years in the future, spoke of the Sabbath as though it would continue to that time certain, as it then was.

I fail to see from these considerations and others, which I have not time or space to enumerate, that God has honored the 1st day of the week above the 7th; neither do I find that all of God's church has uniformly testified to the observance of the 1st day of the week in place of the Sabbath.

God in his providence has permitted the man of sin to sit in the temple of God; but it does not follow as a matter of course, that all the doctrines, which have been thundered forth from the Vatican, are the commandments of God.

If men can commemorate God's great work of creation, by keeping the first day of the week as the Sabbath; why cannot those who rest on the Sabbath day according to the commandment, by the same rule commemorate the resurrection of Christ? If a person must of necessity keep the 1st day of the week, in order to commemorate Christ's resurrection, then by the same rule, he must keep the 7th day to commemorate the work of creation. How can we come to any other conclusion?

The close of that article is worthy of being remembered. "To keep Jehovah's Sabbaths it is needful to observe the day that He recognizes, which is significant of all the truths for the perpetuation of which He has instituted it."

In deciding which day that is, let us appeal to the law and to the testimony, rather than to the commandments of men, who have made void the law, through their traditions.

What I have written has been done with a sincere desire for the truth. If I have misapprehended the matter, I stand for correction; but as the subject appears to my mind, I see no way to avoid the conviction that it is my duty to turn away my foot from the Sabbath; from doing my pleasure on his holy day and call the Sabbath a delight, the holy of the Lord honorable. So I mean by the grace of God, to live by every word that proceedeth out of his mouth. If this position is not truth I would not take it on any consideration. I may err in judgment, and thus be led into error in practice; but my prayer is, Sanctify me through thy truth: thy word O God is truth. May all the children of God who are striving for the kingdom, be found in the path of obedience, be among those who do his commandments; that they may have right to the tree of life, and enter in through the gates into the city. And O may the time soon come, when the gates of the city shall open, and the righteous nation that keepeth the truth enter in. J. D. MERRIAM.

Templeton, May 25th, 1856.

The Importance of Following the Lord.

At the present time it is considered no disgrace to make a profession of religion: persons may have their names enrolled in a church book, and yet go hand in hand with the world. Alas! it is not to be found that many are satisfied with a mere form of godliness! While the form is right enough in its place, we ought to see that we also possess the life and power of religion, and that we are Christians, not only in word and profession, but in spirit and in truth. This should be the sole business of our lives. The true Christian is not content with a name to live, he wants to have his sins washed away in the atoning blood of Christ,—he contends earnestly for the faith once delivered to the saints, and can say with the Psalmist, "My soul followeth hard after thee;" and, again, "as the hart panteth after the water brook, so panteth my soul after thee, O God."—Psalm 63:8, 42:1.

It is characteristic of the Christian that he fol-

lows the Lord. We read that Joshua and Caleb "followed the Lord fully," (Num. 14:24;) they felt they were able to go up and inherit the goodly land, and were of a different spirit from their brethren. The church of God in this age may well be compared to the Israelites while journeying to the promised land, and as many of them were not permitted to enter it, because they yielded to the blinding sin of unbelief, so Christians now have reason to fear, lest they fall after the same example of unbelief, and come short of entering into that rest which remaineth for the people of God.

The genuine Christian is not satisfied with present attainments. He follows on to know the Lord, whom to know aright is life eternal. We should follow those who through faith and patience inherit the promises. Paul addressing his brethren in Corinth, required them to be followers of him as he also was of Christ, (1 Cor 11:1;) so we should imitate great men now, as far as they walk in Christ's footsteps—but if they step aside from the path of duty, let us not follow them. Our motto should ever be, Onward—though faint, yet pursuing. The child of God does not live for himself alone—he seeks the good of others; he realizes that he is not his own, but bought with a price, even with the precious blood of Christ, and wishes to present his body a living sacrifice, holy and acceptable unto God; he feels that this world is not his rest,—his eye is fixed on the bright and better land, he presses forward, towards the mark, for the prize of his high calling in Christ Jesus; he wishes to live in love and peace, and to exert a holy influence on all around him. While journeying to the Holy City, he feels that it is a prepared place for a prepared people, and therefore strives for holiness of heart. To use the language of Bonar—

"We are journeying onward to a pure land, to a new earth; but meantime, we are carefully to see that our persons and circumstances be pure. No sight is more peculiar, and perhaps more attractive to the eye of angels and of God, than holiness in full bloom, though springing up from the soil of a cursed earth! Such a magnificent plant, with such waste sands, and barren clay, and rocky soil all around! This recalls the image of the Son of man, when in Nazareth 'he grew up before him as a tender plant.' Oh, seek to be holy in heart and life, in circumstances and situation! Breathe holiness from within, and breathe holiness on all around! Send a fragrant gale of holiness along the wild desert; it may slacken the pace of some weary, miserable wanderer, as the spices breathed from 'Araby the blessed' delay the ship that passes by. Send up the incense of holiness to the Lord, giving him back his own; and let it be known above that the Spirit who goeth to and fro in all the earth, striving with men, has found a dwelling place in some souls, and has begun to create a heaven below!"—Commentary on Levit., p. 299. JOSEPHINE.

PUNCTUALITY AT CHURCH. A correspondent wishes us to protest against the prevailing sin of unpunctuality at church. We call it a sin, for it is one form of disturbance of public worship, and everybody knows that another form of disturbance becomes a crime for which the laws have a penalty. We wish our clergymen would occasionally preach a sermon upon punctuality, for the lack of it is a crying social evil. The parable of the wise and foolish virgins would be an excellent text, and the pattering footsteps of the tardy church-goers a striking commentary.

One of the most exciting topics in the present politics of Canada is the school question. The stormiest debate in the parliament since the commencement of the session, occurred on Monday night. An attempt is made by the Catholics to force the Upper Province into maintaining separate schools for the children of Catholics, and this attempt is stoutly resisted.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DEPARTED—this life, at Derry, N. H., April 4, of Consumption, my sister, Mrs. MARY J. UPTON, wife of George Upton, and daughter of Abraham Chase, aged 25.

But we trust she will come again from the land of the enemy, as she gave evidence in the last of her days that her hope rested in him who is the resurrection and the life. A CHASE, JR.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 15th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skilfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,

S. H. KENDALL,

SAMUEL MAY,

THOMAS C. AMORY.

march 31st

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the foundations of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every poison which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant washed with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong whisper to all but him consumption. He tries every thing; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

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BY JOSHUA V. HIMES.

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any part of Massachusetts, and 26 cents to any other part of the

United States. If not pre-paid, it will be half a cent a number in

the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JUNE 21, 1856.

General Convention No. 1.

Brethren:—In reading the account of the recent Conference in Boston, you saw some resolutions relating to a contemplated general convention of the Advent Ministers and brethren throughout the United States and the Canadas. If the importance and practicability of such a meeting do not appear to you immediately, permit me to suggest some thoughts as they occur to me.

First,—it is a fact known to us as a people that our past history, in word and conduct, shows that our annual gatherings have been regarded by us of great importance, as the large numbers in attendance, and the marked interest manifested evinced. The past few years also prove, that the most of our Ministers and brethren have either changed their minds on this point or that some cause or causes have operated in keeping them from our annual gatherings and manifesting but little concern in their continuance. I do not now take into consideration the legitimacy or illegitimacy of the operating considerations. I only state the fact. Another fact equally notorious is that in proportion to the lack of interest in attending these yearly meetings has been the decline of interest among us as a people, throughout the land. Whether the decrease of interest among us locally is attributable to our unconcern for the general welfare, I leave for each to determine; but such is undeniably true.

To the foregoing, we may add, that the history of the Christian Church furnishes abundant proof, that gatherings, more or less frequent, of the faithful and consistent friends of the Redeemer for mutual encouragement, edification and counsel, have been considered of vital moment to the prosperity of the Church. The apostles and elders had their meetings for consultation—Acts 15—and their example has been followed by each generation of the Christian church in the varied departments of Christian labor. Our own experience confirms the wisdom of the early church; and of those who have followed their worthy precedent.

Providence, June 10th, 1856.

L. O.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation	p. 36.
Man's Eden Home	" 44.
The Law and Penalty	" 48.
The Tempter	" 52.
The Temptation	" 54.
The Culpits and their Sentence	" 56.
The Judge	" 60.
The Earth and Man under the Curse	" 62.
Cain and Abel	" 68.
The Church Before the Flood	" 70.
The Church in the Ark	" 76.
The Epoch of the Flood	" 78.
The Earth that now is	" 80.
Noah and his Posterity	" 84.
The Post-Diluvian Apostasy	" 92.
Jehovah's Deed to Abraham	" 100.
The Oath for Confirmation	" 108.
The Plain of Jordan	" 116.
The Destruction of Sodom	" 124.
The Waters to be Healed	" 132.
The Trial of Abraham's Faith	" 140.
Manifestations and Promises to Jacob	" 148.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration	" 156.
The Commission given Moses	" 164.
The Obstinacy of Pharaoh	" 172.
Deliverance of Israel from Egypt	" 180.
Israel's Spoiling the Egyptians	" 188.
The Epoch of Israel's Deliverance	" 196.
The Institution of the Sabbath	" 198.
The Giving of the Law on Sinai	" 200.
The Divine Presence	" 202.
The Mosaic Typology	" 204.

There will follow in the following order:

Jehovah's Guidance of Israel.
The Mission of the Spies.

Israel Return to the Desert.
Preparation to enter Canaan.
The Lord's Sanctuary.
Jehovah's Covenant with Israel.
The Nations of Canaan.
The Iniquity of the Amorites.
Israel in the Possession of Canaan.
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

SPLendid HOUSES.—The mania in New York for building splendid houses, says the *Journal of Commerce*, which was so prevalent a short time ago, has sensibly abated, but will probably revive somewhat next autumn, when gentlemen have returned from their travels, to which time several very heavy contracts are postponed. As affording some idea of the extent to which the "merchant princes" of New York have invested in private mansions, it is stated that there are at least a dozen houses in that city which cost from \$100,000 to \$150,000—rivaling in magnificence almost any of the royal palaces of Europe, and inferior only in point of magnitude. The *Journal of Commerce* thus speaks of several of them:

"One of our most elegant houses is that of Charles A. Heckscher, just completed, on the corner of Fifth Avenue and Thirteenth street, and which is said to have cost in the neighborhood of \$150,000, although the building is of moderate dimensions compared with some others—being thirty-nine by sixty-two feet, besides an extension of thirty-five by twenty-four feet, which forms the library and dining-room; and viewed externally its appearance is not ostentatious. The interior finishing and decorations, however, are very superb. In the main entrance, there is a vestibule fitted for the reception of ordinary visitors, and close by the staircase ascends through an elliptical opening toward a stained glass dome. Immediately beneath the latter, on a massive base, is Kiss's celebrated bronze figure of the Shepherd attacked by a Panther, and among other bronze decorations are duplicates of mantel ornaments possessed by Louis Napoleon. The mirrors are very massive, in curiously wrought frames; the ceilings are arched, in strong relief, with a ground work of water colors, and the prominent points tipped with gold. The walls are to be laid over with satin, in heavy folds. The furniture is in a corresponding style of elegance, and consists, principally, of elaborately carved oak. A number of articles are veneered with oaken crotchets, in the most exquisite manner, so as to closely resemble choice varieties of marble. The library case is almost wholly of oak, and has a lofty arched ceiling, ventilated from the top, and surrounded by casts of Tasso, Schiller, Goethe, and other celebrated personages. Other apartments are provided for various amusements, and all are fitted up with a view to secure the greatest possible amount of bodily comfort.

Probably the most elegant dwelling in the city is that of M. O. Roberts, reputed to have cost in the neighborhood of \$225,000.

The residence of Moses Taylor is a dwelling fitted up in the most gorgeous style, not less than \$54,000 having been expended in four or five of the apartments. One of these was fitted up at a cost of from \$25,000 to \$30,000.

We will venture to say, without fear that the statement can be gainsaid, that within ten miles of New York there are thousands of humble cottages in which there is more real happiness than in either of these splendid palaces.

Late news from California is that the Vigilance committee had fully reorganized throughout the State, and have, it is said, a fund of \$75,000, and are determined to drive all the gamblers from the State.

They are incited to this by the murder of James King, Editor of the *Bulletin*, in the Streets of San Francisco on May 14th.

The whole city was draped in mourning for the death of Mr. King, who was highly esteemed. Casey was formerly an inmate of Sing Sing prison, a statement of which fact in King's paper led to the difficulty.

St. Louis, June 11. The latest news from Kansas states that Marshal Donaldson is alive and well. Col. Sumner, with the United States troops, was dispersing all bands of both parties, and a prospect of peace now prevails.

PRAYER is the messenger that sends for Christ from heaven; and he will come.

ROMANISM IN VERMONT.—A Vermont paper says that recently the Roman Catholic Bishop of Vermont, visited the town of Highgate for the purpose of obtaining possession of the Roman Catholic Church, which has been recently built in that town. With the exception of four, all of the congregation willingly deeded away to the Bishop all right and title which they had to the Church. These four obstinately refused, and no threats of excommunication could induce them to surrender up their right. The Bishop finding that threats availed nothing, excommunicated them for thus daring to refuse to deed to him their interests. A crowbar and axe were then sent for by the Bishop, and the pews owned by these four "excommunicated" Irishmen were rooted up and thrown out of doors. Legal proceedings were immediately instituted against the Bishop, who was admitted to bail.

CURIOUS DISCOVERY IN IOWA.—The Burlington, Iowa, Gazette, says that while some workmen were engaged in excavating for the cellar of Gov. Grimes' new building on the corner of Main and Valley streets, they came upon an arched vault ten feet square, which on being opened, was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about fourteen inches thick, well laid with cement indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and the largest human remains ever found, being a little over eight feet long.

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming is now ready, and can be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " <i>gilt</i>	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " <i>gilt</i>	1.37.	"
<i>Fassett's Discourses on the Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.33.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Geognosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " <i>gilt</i>	1.50.	.16.
" " " " (Pocket Ed.)	.70.	.12.
" " " " <i>gilt</i>	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Deed</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " (2d ")	"	.19.
" " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.

<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.

TRACTS FOR THE TIMES—VIZ.:

1. <i>The Hope of the Church</i>	\$1.50 per 100.
2. <i>The Kingdom of God</i>	" "
3. <i>The Glory of God filling the Earth</i>	" "
4. <i>The Return of the Jews</i>	2.00 "
5. <i>The World's Conversion</i>	1.50 "
<i>Advent Tracts, bound. Vol. 1</i>	.25. .05.
" " " " Vol. 2	.33. .07.
<i>Facts on Romanism</i>	.15. .03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts.

Glorification. By Rev. Marrant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I have appointments as follows:—First Sabbath in June at Canterbury, in the Town House; 2d Sabbath, at Loudon Ridge; third Sabbath at Loudon Village. T. M. PREBLE.

Bro. Himes:—We have arranged for you to labor in C. E. as follows: Sabbath, June 8th, Derby Lines; 10th, Mages, Conference beginning 11th; 22d, Waterloo; 29, Dunham or Stanbridge. S. W. Thurber, A. Merrill, D. W. Sornberger.

I will try to fulfil them. J. V. H.

Brethren W. H. Eastman and B. S. Reynolds will attend a series of meetings at Sutton Flat, C. E., to commence on Wednesday, June 25th, and continue over the Sabbath. Also at Montgomery Centre Vt., commencing on Thursday, July 3d, at 5 o'clock p. m., and continue over Sabbath.

My P. O. address, for a few weeks, will be North Wardsboro', Windham co., Vt. D. T. Taylor.

My P. O. address is now Kingsbury, Laporte co., Ind. D. R. Mansfield.

My P. O. address is Brooklyn, N. Y., Myrtle Avenue, 2nd door east of Yates Avenue. J. W. Daniels.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Keeler, \$1, to No. 789 July 1st.—The dollar sent has paid for the last six months as those before did for the previous ones. This is correct unless you have sent a dollar some time that has miscarried. May not that be the case?

Mrs. Mary Fell—We sent the book on the 17th of March according to order. If not received it has been stolen on the way.

L. Edwards—It was received, and the \$5 in March.

I. H. Shipman—Sent books the 17th.

J. W. Daniels—Mr. Himes will not return to Boston till the 1st of July.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

JOSEPH BURGESS, of Plymouth, Mass., has his paper returned by P. M. owing.....\$4.00

RECEIPTS.

UP TO JUNE 17TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited. No. 763 was the closing number of 1855; No. 789 is the middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd. May 27.—You don't give your P. O. address, and we don't succeed in finding your name on our books.

M. A. Sovereign 787—It being directed to "J. W. Himes, No. 9 Milk st.," we did not get it till it had been advertised, Mrs. H. T. Lawton 778 and 808 sent the 14th; J. Bailey 789, and 25 for G. to 120; E. B. Avery 808; S. G. Robinson 815; R. Jackson 815; M. Hare 820 and .50 for 2 Gs to 120; R. T. Price, 820; C. Smith 768—\$1 due; H. G. Fraas 815; R. Plint 815; J. A. Winchester 815 and 25 for G. to 120—each \$1.

P. Weeks 789; 2 Tracy 769; D. White 815; I. Newcome 815; S. B. Howland 833; J. F. Sawtell 815 and 25 for G. for M. J. C. from 104 to 110; J. Thomas, 808 and G. to 114, which last is to Jan. 1, '57; S. Mann 815; S. Mills 872; G. Lyon 815; S. Cook 815—each \$2.

J. Woodward 824—\$5.—The Bishop 789; J. B. Knight on acct.—books sent the 14th, except tract No. 2—not out; W. M. Ingham, 815 and Gs. to July 1, 1857—each \$5.—J. Evans, .63 cts.—sent the 14th; J. H. Merriam, on acct. you \$20 on acct. and \$2 on Herald to 807. S. Foster, credit you \$1.76—\$1 less than the bal. as we have it; E. F. Brownell 4 Gs to 120—Jan. 1856.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 48 1-2 Kneeland-street.

WHOLE NO. 789.

BOSTON, SATURDAY, JUNE 28, 1856.

VOLUME XVII. NO. 26.

FROM THE GERMAN.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—1 Cor. 4:17.

Thank the Lord for every sorrow,
Thank him for the keenest smart;
Pleasures, trouble's pathway follow;
Anguish lifts from earth the heart.

The summer's hot, oppressive ray,
Ripens but the luscious fruits.
On the rough briar's thorny spray,
Oft the fairest flower shoots.

The stars most brightly shine on high
In the deepest, darkest night;
'Tis only through a cloudy sky
Bends the rainbow's glorious light.

Take, then, sorrow as a treasure,
Thankfully from God's kind hand;
For th' unfailling cup of pleasure
Waits, thee in the better land.

ELLEN.

Who is on the Lord's Side?

BY JOHN CUMMING, D.D.

"Who is on the Lord's side?"—Ex. 32:26.

Continued from our last.

In a very few years many faces that look upon this page will be pale and silent in the tomb. In a very few years every heart that is now bounding will cease to beat; . . . and the question that will be proposed at the judgment-day with an emphasis the most stirring, because in its consequence the most awful, will be, "Are you on the Lord's side?" or are you not? On that day it will be of no consequence whether you are illustrious peers of the realm, or the humblest peasant upon the hill-side. Whether you be rich or poor, whether you be learned or ignorant. These are just the parting clouds gilded by the rays of a setting sun. These are but the stems on which the future fruit grows. These are distinctions that perish in the using; the soul will emerge from all, and will stand at the judgment-seat of Christ; and the side you adopt upon earth will determine the doom or the destiny you enter for ever.

As it is very important to try and settle this question, let me select a few types of different sides, sometimes confounded with the right side; and by comparing your character with these, you may determine whether you are on the Lord's side or not.

Let us begin with the case of Agrippa. Was he on the Lord's side? though that is not the real inquiry. The real inquiry is not, Was Agrippa on the Lord's side? but if I belong to his type, or his character, am I on the Lord's side? What was his brief history? There was a court, and a crowd around him; a prisoner before him pleading for his life,—pleading so powerfully, because so truly,—with such persuasion and eloquence that his appeal was irresistible. Infuriated Jews called out, "Put him to death. It is not fit that such a fellow should live." Others said, "Much learning has made him mad." But Agrippa said, and here was much that was magnanimous, "He may be mad, as some of you say; but, whether the one or the other be correct, this I know, he has almost made me a Christian."—Almost thou persuadest me to be a Christian." Now, here was one who was not on the Lord's side; and yet he was nearly so. He had light to see what was truth; he had not decision to accept that truth. He saw the moral glory of the cross; but he would not have it, because of the shame of Him that hung upon it. He had too much light to reject the Lord's side; but too much love of sin to accept the Lord's side. His convictions of what became him pulled him to the right; his love of the sins and indulgences to which he was accustomed drew him to the left. His conscience said, "Agrippa, be altogether a Christian." Convenience said, "Agrippa, be almost a Christian." There he stopped, without the world's opiate,—"Peace, peace;" without the Gospel's peace,—"a peace that passeth understanding; miserable, an almost Christian,—near the Lord's

side, and yet not on it. To have reached the haven just as the vessel has set sail; to have reached the railway-station just as the train has started, is surely worse than not to have made the attempt at all! To have made nine points to heaven; and to miss the last; to be almost saved, is to be all the more terribly lost and ruined forever. Such will make Agrippa's agony the greater. He was not on the Lord's side.

Balaam was professedly a minister of the Lord. Balak sent for him as such, to engage him to curse the children of Israel. He agreed, and did so; but he found that the curse he pronounced rebounded in the face of him that uttered it. He returned to his master, and acknowledged he had "failed." His master said, "You must try again, and I will raise you to greater dignity." Tempted by the lure of office, he went out to curse them again; and again he failed. He then came back to his royal master, who said, "You must make the experiment again, and I will elevate you to greater dignity if you will pronounce the curse with greater earnestness; for, if they be not cursed, I never can be happy." He changed his place for the sake of his wages, and again pronounced the curse; and he teaches us, what he learned, that the minister degraded himself by becoming the slave of the despot; and what the king no less surely learned, that there are things that even kings cannot do,—they cannot curse them whom God has resolved in his wisdom and love everlastingly to bless. Balaam, when he came to die, gave the only sign of anything like Christianity, when he said, "Let me die the death of the righteous, and let my end be like his." Many would like the crown, but they will not take the cross. They desire to escape hell and go to heaven, but they will not beat with their feet the rugged way that leads upward. Many, like Balaam, wish to die the death of the righteous, but they refuse the necessary preliminary—to live the life of the righteous also. He was not upon the Lord's side.

Cain was not upon the Lord's side, nor any that go in his way. Self-righteousness was his first characteristic, cruelty and murder were its fruits; and utter contempt for, and indifference to, the wants of others. "Am I my brother's keeper?" was the expression of a character deeply debased. The man who has no sympathy with the wants of a world around him, has never felt what his own wants really are. He who does not feel disposed, by an irresistible impulse, to make others better, never has been made good himself. The greatest servant before men is always the greatest saint in the sight of God. The absence of a missionary feeling is the strongest evidence of the absence of Christianity itself.

Demas, whose brief biography is given in these words, "Demas hath forsaken me, having loved this present world," was not on the Lord's side. So long as Christianity was popular, he followed Christ. So long as the apostle was admired, applauded and caressed, he was one of his most devoted supporters, one of his most enthusiastic admirers. But the tide turned, and "through much tribulation" was the path that opened before the apostle; the hidden, but true character of Demas was developed. "Demas hath forsaken me, having loved this present world." He tried, first, to make the world and the cross harmonize; he found, in the issue, that they were in infinite antagonism. He had to take his choice—either the cross, with all its accompanying sorrows, or the world, with all its momentary sunshine. He accepted the latter—he perished; he was not on the Lord's side.

Esau is said, by the apostle, to have sold his birthright for a mess of pottage. We, too, have a birthright. There are many birthrights, but there is one birthright, the choicest, the chiefest and the most precious of all, and that birthright is an open and unclasped Bible, and liberty to read it. Can a price be named for which you would surrender the precious Volume? Is there any suffering you would not endure rather than give up "the lamp to your feet, and the light to your path?" The surrender of the Bible

would be the sacrifice of all that Christians glory in, that humanity has hope in. Take the tides from the ocean, and leave it to stagnate; take the stars from the canopy, and leave it to midnight darkness; take the flowers from the earth, and leave it to desolation; take the sun from his meridian throne; and you will not have perpetrated so dread and disastrous a catastrophe as the surrender of that best book, within which are the springs of Britain's greatness, and separated from which our country would go down like a wreck at sea, and leave not a single memorial, or memorials only of disaster, behind it.

With the Bible you never can be slaves, without it you can never long remain free. Part not with the birthright; write upon every page of it, "No surrender!" Let go your cathedrals, and other architects can build better ones; let go your churches, and your national rights, if you like, and you can retrieve or repair them; but let go God's blessed Word, and you let go the fountain, and there will be no more streams; you dig up the root, and there will be no more blossoms; you part with that which is the strength and the glory of us all, and the impoverishment of none, and you will not recover it again—so great is the sin—though you seek it carefully with tears. Are we on this side?—Esau was not on the Lord's side.

Felix is a very suggestive name, and has its counterpart in every age. Paul preached and reasoned of righteousness, judgment, temperance; and, it is said, in that court of justice some one trembled. Who was it? There was Drusilla, who was not Felix's legal wife; there was Felix himself, the judge; and there was Paul loaded with chains, a prisoner, standing in the dock, saying what he could for life, for liberty, for all. Now, if you had been told that one of these three persons trembled, you would say, "Surely it must have been that poor chained and loaded culprit in the dock;" and yet he did not tremble. Why did he not tremble?—Because conscience at peace with God, at harmony with itself, is heroism of the noblest order. Perhaps Drusilla trembled. She was a Jewess, she knew the truth, she knew the law, she felt that she was living in sin; and yet, strange to say, Drusilla did not tremble. There is, however, a very plain reason for this. The longer you sit hearing the Gospel, and continuing in sin, the more easily you can hear it, and the more quietly go on with it. If a person were obliged to sleep near a waterfall, the first few weeks he would not be able to sleep soundly for the noise, but in a very short time he would not be able to sleep without it. I have seen, in Scotland, a dog, during the blacksmith's labor at the anvil, sleeping sweetly with the showers of live sparks falling on him. This is an evidence of the power of habit; and no habit is so dreadful as that of hearing truth, and doing evil; of feeling conscience stirred, and then stupified; of learning every day what we should do, and of going out every day, and never doing what we know is duty. And, therefore, Drusilla did not tremble. The only one that trembled was the poor heathen, who had never, perhaps, heard the Gospel before; he felt a coincidence between the truths uttered so eloquently without, and the conscience that God made within, that told him that the God that wrote the Bible must have made his conscience. And while he felt the hand-chained prisoner ransacking his conscience, turning over the leaves of his memory, and making each leaf of that memory shine in the light of Scripture, and in the presence of conscience, he trembled; and no wonder. But yet, this trembling was not conversion. Felix felt under that trembling, either I must accept the Gospel, and become a Christian; or I must reject, despise, denounce it.—He was convulsed by the agony of the conflict. His conscience said, Accept Paul's message.—His passions, and she that sat beside him, by the silent spectacle of her presence, said, Do not listen to him. The devil, ever watching, not always as a roaring lion, oftener as a subtle serpent, stepped in, and suggested a middle course. "Do not reject it; if you do, your conscience

will torment you. Do not accept it; if you do, you will have to give up the gratification of your passions. But here is neutral ground; a middle course, a moderate alternative between extremes, put him off to a convenient season."—Many do so still, but their convenient season, like that of Felix, never arrives. If I address in these pages any one who feels compunction in the conscience, but who says, I intend to be a Christian, but then I must first settle this little lawsuit; I must get over this step of difficulty; and then, when I come to next year, or when I retire next year into the country, I will become a Christian;—I would say to such, How do you know that God will not put you off next year? You practically say to God, This is your time; it shall not be mine: I will take tomorrow. But how do you know that God will not say, You would not take my time, which was today, and I will not take yours, which is tomorrow? Are you not aware also, that a hardening process is all the time going on: so that every one who adjourns duty from today till tomorrow, will be more liable to reject all future appeals to conscience? Felix was not on the Lord's side.

Gallio was a heathen magistrate, mentioned in the Acts of the Apostles. After seeing the apostles maltreated, and hearing that the Christians were persecuted by those who ought to have defended them, he, occupying as he did, an exalted office, instead of entering into and trying to adjust the quarrel, tried to indulge in a contemptuous indifference. Like some others in the present day, he preferred to occupy a kind of transcendental throne, from which he might look down in a spirit of pity upon the quarrels of these fanatics as they call them, and treat with contemptuous disregard the discussions of theologians. His successors think it is most important to adjust the Income Tax, and so it is; but that these great questions—What is duty?—What is conscience?—What is truth?—Which is the Lord's side? are too paltry, too insignificant to demand the regards of men who, like Gallio, are high in office, and who wish to remain neutral amid the collisions of creeds and the conflicts of religious systems. Such apathy is the very essence of inconsistency. I do not say that Gallio ought to draw upon the treasury to support one creed, and to seize the sword in order to persecute another; but that no man, whatever be the position that he occupies in church or state, in dignity or in office, can be absolutely neutral. Suspension between heaven and earth may be assumed fabulously when we speak of Mohammed's coffin; but in reality what is called suspension between the two is, resting upon the earth, and far-distant from heaven, and light, and happiness. Gallio was not on the Lord's side.

One other instance of one who was not on the Lord's side is, that of Herod. Herod was a great admirer of the preaching of John the Baptist. He enjoyed his preaching, heard him gladly; and, what is still more remarkable, it is stated by the Evangelist, he did many things which John bade him. One would have thought this was surely a Christian: but his case was that described by Ezekiel many hundreds of years before, when he was told that the people came to hear his preaching, and listen to it, as to one that playeth sweetly on an instrument. They say, and they do not. So it was with Herod. So long as John's preaching was mere eloquence, Herod listened; or so long as John the Baptist smote the sins of other people, Herod enjoyed the splendor, if not the holiness of the stroke; but when John's preaching came home to Herod's own heart, and touched the tender part of Herod's own conscience, then he rose in his fury, signified that such could not be tolerated, and, to gratify a long favorite lust, he cut off the preacher's head. He, though seemingly so partial to the preacher, was not a worshipper of the preacher's God, or upon the Lord's side.

I need not quote the case of Judas, in which the miser overwhelmed the man, the traitor overshadowed the apostle, and the very symbol of love upon his foul lips became the signal of treachery, cruelty, and crime.

(To be continued.)

Friends of the Bible.

We fear that some of these do great injury by their hasty concessions of the claims of the enemies of the Bible. We allude, particularly, to students and exponents of natural science; and more especially to the conceding school of Christian geologists, such as the late Dr. J. Pye Smith, Professor Powell, and others, of England, as well as a number we might name among our own countrymen also.

For instance, when professor Powell remarks:

"Even at the present day, there are not wanting occasional attempts to keep up the hopeless chimera of erecting theories of geology on the Mosaic narrative. It is needless to observe that, as all notion of an accommodation of facts to the text has long since been given up by all sane inquirers, these attempts are now merely directed to explaining away the sense of the text; in which they no doubt succeed by such principles of verbal interpretation as, if fairly applied to other parts, would readily enable us to put on any given passage any required construction."

And when he repeats and affirms the acknowledgment—

"That the whole tenor of geology is an entire contradiction to the cosmogony delivered from Sinai;"—

And when he declares, that—

"In the minds of all competently informed persons at the present day, after a long struggle for existence, the literal belief in the Judaical Cosmogony, it may now be said, has died a natural death;"—

And when he turns to the greatest naturalist, as we think, (though we lament that he is not more than a naturalist) of the world, exulting to state, that—

"Well might Humboldt speak of geology as 'now finally abstracted, on the continent at least, from Semitic influences';"

When we repeat, an Oxford Professor thus writes, in "essays on the spirit of the inductive philosophy; the unity of worlds and the philosophy of creation"—we candidly confess, that a feeling of horror comes over us, soon followed by a sense of indignation, that not only such folly should be manifest, but such treachery also suggested, in such a quarter and in such a connection.

The "Mosaic narrative" is not historical, but poetical! The "cosmogony delivered from Sinai," is not historical, but poetical! All "sane inquirers," all competently informed persons, are so agreed. Strange! Where did Moses get his narrative? Who was it, that delivered the cosmogony from Sinai? Did not Moses get his narrative from Christ? Was it not Christ who spoke from "the midst of the fire?" And did Christ, the very creator of "heaven and earth, the sea, and all that in them is," instead of founding his Law on History, according to the very nature, fitness and design of the constitution of the universe, make it a mere matter of arbitrary enactment, embellished with poetic sanctions? Is Sin mere poetry, and the Atonement for Sin mere poetry? Is the whole of religion mere poetry? Was Judaism no better than Idolatry, except as it was a better poem? And is Christianity superior to Judaism only as it is a more sublime poem? And is the Bible the only perfect Book, simply because it is the only perfect poem?

What is "the wisdom of the world" coming to? It has always been "foolishness with God." Shall it be "foolishness" with all Christian men, also? Is this the "Spirit of the Inductive Philosophy?" Inductive Philosophy! We have often feared this process of induction, and been disposed to question many of its apparently clearest and surest results. Facts—What are facts? Certainly, they are not truths. Truths are more essential than facts. Truths are essential, eternal, unchangeable. Facts are mere transient forms. Facts cannot prove truths. They are mere analogies, symbols, exemplifications, or illustrations of truths. And so they may be made, of errors. An induction from facts may be as fallacious as an induction from fancies. Inductions from facts oftentimes are fancies, and nothing more. Truth must be revealed. When revealed, like light, it proves itself. It is a flash from God into the soul, and the soul knows it as the eye knows lightning. Truth glorifies fact: not fact truth: just as the spirit glorifies the body, not the body the spirit.

In geology, facts are facts—neither more nor less: and inductions are inductions—neither more nor less. Truth is neither fact nor induction. Let the facts alone. And if the present seemingly necessary inductions from them contradict God's truth, let such inductions alone, also. Let them alone, for they are mere fancies; however logical, still fanciful; not historical, but poetical. Ay, the poetry is in them, not in God's law and God's history!

Friends of the Bible! beware what you concede! Let the facts of the night stand dimly around you, just as they appear. Let our in-

ductions from them be modestly entertained. When the "Sun of Righteousness" shall "arise with healing in his wings," this shadowy scene will become a panorama of glory, and mysteries, like mists, will melt, and vanish, and be remembered no more.—*Bible Times*.

Christianity in The East.

There is nothing in which the mind is more apt to impose upon itself than by including persons and things essentially different under one common nomenclature. We have of late been so much accustomed to think of the Christians in the East, as distinguished from their Mohammedan masters—have so much sympathized in their wrongs and exerted ourselves to procure their emancipation—that in many minds there has insensibly grown up the idea that Christians in the East differ only by some minute and unessential forms from the Christians in the West, that they are equally intelligent and equally pious, and that the main circumstances which distinguish the Oriental Christians from their Western brethren are their misfortunes. The scandalous scenes perpetrated in the Church of the Holy Sepulchre by the rival sects during Passion-week, come in good time to remind us how fallacious are these impressions, and what a gulf separates the religion of the Gospel from the conduct of those who profess, while they scandalize, its precepts. The church which they regard as the holiest in Christendom was the scene, and the fast which they keep as the most solemn in Christianity was the occasion, of orgies which would have disgraced the votaries of Mumbo Jumbo. Rival sects of Christians struggling for the mastery; frantic individuals, scrambling and stumbling over the heads of the dense crowd; stones flying in all directions; breaking church furniture, windows, ornaments, to say nothing of the more repairable heads of the combatants; and persisting in the conflict, both in the church and in the streets, in spite of a force of 400 Turkish soldiers who were called out to preserve the peace;—such are the orgies which the devotees of Oriental Christianity present to the world; such is the form of Christianity for which some members of the English Church recently manifested a certain degree of sympathy; such are the churches for opposing which Bishop Gobat of Jerusalem, has been accused of creating a schism.

We need hardly say here that the feud which, though it has broken out this year with a more than ordinary degree of fanaticism, is yet of annual recurrence, arises from the rival claims of the Greek and Latin Churches, each insisting upon their exclusive right to the church, and the Turkish Government vainly endeavouring to mediate between them. The late war itself had its origin, it will be recollected, in this very dispute: the French Emperor putting forward claims as the champion of the Latins, and the Czar insisting on counter-claims as the representative and patron of the Greeks. And now that the war is over, and concessions have been made to both parties greater than could have been calculated on, they are found flying at each other's throats with greater ferocity than ever. It is difficult to say which is the most to blame in these disgraceful exhibitions; but all travellers unite in ascribing the greatest amount of ignorance and superstition to the adherents of the Greek Church. In bigotry and fanaticism, probably, both parties are on a level; but there are at least some traces of life among the Latins which are wholly wanting in the Greek Church. It has been well said, that what the Protestant Church is to the Roman Catholic, that the Roman Catholic is to the Greek. Travellers in the East say, that on arriving at Malta, and attending the Romish service there, after long absence in Asia Minor, they feel the same sense of freedom and emancipation from dead forms that they afterwards experience when, leaving Malta or Italy, they return to worship in the churches of their native land. From this comparison, it is evident that the Greek Church must be sunk indeed.

The truth is that the degradation of the Eastern church dates almost from the period of its existence in its organized form. It was an evil day for Christianity in its native home, when Constantine fixed the seat of empire on the shores of the Bosphorus. The presence of the temporal power, exercised without scruple against every trace of opposition, soon succeeded in crushing spiritual life out of the church, and using it as a mere engine of State policy. While the Western Bishops, far from the seat of power, and acting, in many instances, as the civil, as well as the spiritual rulers of the church, maintained an independence which often degenerated into arrogance, their Eastern brethren existed only to register the decrees of their master; or, if here and there a Bishop dared to remonstrate, he was at once removed to make way for a more pliant instrument of the Imperial will. It might have been expected that when the empire passed into the hands of unbelievers, the Oriental Church would have gained. In every in-

stance, it has been found that a church thrives by adversity—that persecution is compensated by the increased purity which it brings—and that the church gains in spiritual life more than it loses in temporal power.

The Eastern church is the only, but it is a great exception. Probably life had been too long extinguished even for Mohammedan persecution to rekindle the spark; but what ever may be the cause, the fact is certain, that the name and form of Christianity alone remains in the East, accompanied, it is true, by a fanatical attachment to empty forms and ceremonies; but, for the practical purposes of life, the religion of the Bible has no more hold upon the minds of its adherents than the doctrines of Confucius, and Christ is to them as mythical a personage as the Grand Lama of Thibet. One hope, indeed, remains. Through all generations, and in all changes of fortune, they have obstinately maintained the name of Christians, and they still profess reverence for the Book which alone is the exponent of the Christian faith. To the great mass of the people that Book has long been sealed. If now the means be employed for circulating it among them, while care be taken that no one is molested for following out his own convictions gleaned from its perusal, we cannot doubt that another generation will witness a great change in the moral aspect of Eastern society. That change we would not limit to Christians; we are sanguine in the belief that Mohammedans also may feel its blessed influence.

We agree with Mr. Layard, that the Turks have never yet had Christianity fairly placed before them. The rites of Christianity as performed at the churches both of the Greeks and Latins, must be in their eyes blasphemy. The profusion of pictures and images, with the genuflexions made, and the prayers offered before them—whatever quibbling there may be on the matter among the rival sects—to the Turk can bear no other aspect than that of idolatry. He has yet to learn our purer faith, and to witness our simple worship. When he discovers that Christianity may exist without images, it is possible that he may be inclined calmly to listen to its evidences, unprejudiced to admit its excellences, and ultimately to adopt its faith.—*Chrs Times*.

"What is Truth?"

It is soon found when earnestly sought. There are many, who inquire respecting certain truths, but studiously turn their backs upon the truth of the Gospel wherever it meets them. They would be glad to see solved a number of problems in nature and in human life; but all their research is a mere effort of the imagination, and the interest they take in it only vain curiosity. They take part in discussions respecting the creation of the world, existence after death, and the kind of life beyond the grave. But they shun the truth as it is in Jesus, and seek in a variety of ways to avoid and evade it.

Dost thou still ask if truth really exists? I tell thee, it is in thy heart and in thy mouth, and thy hands lay hold of it. Are not these truths, that thou existest, that thou bearest indelibly in thy bosom a consciousness of a higher destiny, but that thou art a sinful being, removed far from thy legitimate aim, and findest, in thy soul, no peace which can stand the test? Further, that eighteen hundred years ago, a man appeared upon earth, whom no one could convince of any other crime, than that of calling himself "the Truth;" and of having announced himself as the Messiah, who should eventually subdue the whole world to His spiritual sceptre; and that thou, with all thy boasted liberty and independence, art now experiencing the consequences of the fact, that a long time ago, at a great distance, in a despicable corner of the earth, yonder despised rabbi of an inconsiderable nation, was executed like a slave; and that on His account, thy destinies, in all their relations, are entirely changed from what they would otherwise have been—all this is beyond a doubt; and is not this therefore the truth?

Follow the clue of what thou now acknowledgest as so irrefutable; and thou wilt soon become conscious, that mankind is guided by an all-overruling Power, and wilt then be able to swear, that a God, who is love itself, must inevitably have revealed himself to His poor dying creatures. And it will not be long before thou wilt behold these revelations, beaming in a clear light from the writings of Moses and the prophets. Truth meets thee in the nomadic tents of the patriarchs of Israel, as well as in the encampments of the people of God, when wandering in the wilderness. It speaks to thee in a voice of thunder from Mount Sinai, and in gentler tones from the hills and valleys of Canaan. Thou hearest her voice on Bethlehem's plains, in the harmonious psalm of the sweet singer of Israel; and it greets thee in the halls of the temple, in significant types and mysterious hieroglyphics. Thou approachest Jehovah's seers, and thy astonished eye looks up to a brilliant starry firmament. They are thoughts of truth,

which shine upon thee with supernatural radiance.

Led by the hand of these holy seers, thou goest forward, and art greeted at length by the Truth in person. "I am the Truth," says One, everything about whom points him out as more than human; and all who long for the light are heard exclaiming, "Thou art He!" To every question—be it respecting the essence and marrow of the Divine law, the nature of true virtue and holiness, the model of human nature, or whatever it may be—he is himself the decisive and personal reply. And when he speaks and acts, the spirits of doubt, delusion, and falsehood, flee away, and light, certainty, and confidence approach us with their heavenly salutation of "Peace be with thee!"—*Krummacher*.

Where is the Lord God of Elijah?

In his emergency Elisha calls for the God of Elijah. He had followed the Tishbite from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to Jordan. He had seen the manifestation of divine power in behalf of Elijah at the river Jordan. There was no bridge, there was no boat to convey them across, and the waters were too deep and swift to wade or swim. But God devised a way by which his prophets should cross the river in safety and reach the spot where the translation was to occur.

On his return to the river, Elisha found that the waters had again filled the channel, and, anxious to reach the opposite bank and regain his friends, he strikes the waters with the same mantle that had divided them before and calls for the God of Elijah. "Where is the Lord God of Elijah?"

God was present; the waters were stayed for a little and the mourning Elisha passed over.

The course pursued by Elisha, in looking to God for help, should be adopted by all who find themselves in difficulties which can only be removed by the God of Elijah. Are we overwhelmed with afflictions and brought to the gates of death, physicians and remedies failing us? Then we should be ready to cry out, "Where is the Lord God of Elijah?" Have wicked men assailed us, impugned our motives sought to destroy our character and involve us in difficulties from which God alone can extricate us? Then we should look to God for help. "Where is the Lord God of Elijah?" should be our imploring prayer.

In National, as well as individual difficulties this should be our cry. But who is looking to God to still the storm that is now threatening to engulf the glorious "Ship of State?" Have any of the General Assemblies or Synods which have just closed their Sessions appointed a day of "fasting, Humiliation and Prayer," on account of our National sins, imploring God to avert the threatened civil war and the overthrow of the Government? Have any of the States done this? Has the President of the United States or Congress looked to God to save the country, crying in the present emergency, "Where is the Lord God of Elijah?"

Has the pulpit and the Press sent up their appeal to God for help? Has the nation, or any considerable portion of the people prostrated themselves before God, imploring his forgiveness and praying fervently that former mercies and privileges might not be taken away, but continued and increased? Nothing of all this, but the opposite. Crimination and re-crimination is the order of the day. Vituperation is poured forth and sanctioned; the bludgeon is employed and its use applauded. Party strife rages in Congress and civil war in Kansas. The state of things is most appalling, and the whole country seems willing to increase the horror, instead of looking to God, to allay the strife, instead of crying out in the present distress, "Where is the Lord God of Elijah?"

The parties at variance may not be able to see how the present difficulties can be adjusted, but it would be the easiest thing in the world for God to quell the commotion and restore peace to the troubled nation.—*Due West (S. C.) Telescope*.

Bible Answers.

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer, by it the greatest questions, and solve the sublimest of mysteries was perhaps never given, than at an examination, of a deaf and dumb institution, some years ago, in London.

A little boy was asked in writing, "Who made the world?"

He took the chalk, and wrote underneath the question.

"In the beginning God created the heaven and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on

the countenance of the little fellow as he wrote.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

A third was proposed, evidently adapted to call forth his most powerful feelings into exercise "Why were you born deaf and dumb, when I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote,

"Even so, Father; for so it seemed good in thy sight."

Preaching in the Third Century.

Gregory Nazianzen, in enumerating the subjects commonly discussed in the pulpit in the third century, mentions, the universal providence of God, the creation, fall and restoration of man, the incarnation, passion and second coming of Christ; the resurrection of the dead, judgment, and the final state of rewards and punishments; and above all the blessed doctrine of the trinity.

After this there was a regular and lamentable degeneracy of the pulpit onward to the Reformation.

Ferrarius describes some preachers, who, during the darker periods of the church, discussed the most frivolous questions, such as, "Whether Abel was slain with a club, and of what species of wood? From what sort of tree was Moses' rod taken? Was the gold which the Magi offered to Christ, coined, or in mass?"

Hottenger says, that in a collection of sermons, composed by the theological faculty of Vienna, A.D. 1430, a regular history is given of the thirty pieces, which Judas had for betraying his Master. These pieces were said to be coined by Terah, father of Abraham; and having passed through a succession of hands, too ridiculous to be named, they came into possession of the Virgin Mary, as a present from the Magi, and went into the temple as an offering for her purification.

New York as It Is.

From the correspondent of the Boston Daily Journal.

The gentlemen from abroad who had visited us to attend some one of the great religious assemblies of the past month, are not quite satisfied with our airy churches. The correspondent of the *Central Presbyterian* is down upon Gothic churches, as not fit to speak in or to hear speaking in. So great was the difficulty of understanding anything said in Dr. Phillips' church, that, he said, "Whenever a place is nominated for the meeting of the General Assembly, the first inquiry should be, whether the church is Gothic, and if it is, the Assembly should peremptorily refuse to go in to it." The *Christian Intelligencer*, commenting on this, says, there has been recently erected in this city a church at the cost of a quarter of a million, which will not seat more than six hundred persons, and of these, some three or four hundred cannot make out what the speaker is saying.

This last church is the Trinity church, so called. It is a small church, very long and very narrow, and so constructed as to make the singing sound like Babel without the tower, while the preaching can be scarcely heard at all. Various expedients have been adopted to help the hearers of the Word—a platform to preach from has been placed in the middle aisle,—but all in vain.

The popularity of Mayor Wood seems as evanescent as Ephraim's goodness. The papers now open upon him on all sides. He gave good promise of the streets, his proclamations were copied and applauded—all hoped for better days for our city—and no paper in New York withheld from him the meed of praise. And more than all, he promised to keep the mighty influence of his office from the political corruption that had for so many years degraded it. But all these good hopes have been blasted. He is a bitter partisan. His influence goes for what it will bring. He has become the author of no reform. His complaint book is a farce. It is open; men are called upon by the order of the Mayor to write in it; but as no redress follows it, "what is the use?" people ask. And so slack are the public to inscribe their grief in the famed book, that the Chief Clerk of the Mayor has appeared in the columns of the press, announcing that it is "still open." New York was never in a worse condition. It is filthy to a degree alarming—prostitutes throng our streets in troops and insult men and women who walk out at night—groceries, low dram shops and cellars of pestilence and crime abound—they stand open night and day, and no man meddles with their gains or traffic.

In the meantime the two sections of the temperance men are quarreling about the cause of the intemperance of New York. One of these sections is led by Rev. Dr. Marsh for the prohibitors, and by Geo. Raymond of the New York Times for the opponents of the Maine law.

Both sides admit the failure of the law. But Dr. Marsh attributes it to the Raymond branch, and Mr. Raymond attributes it to the Marsh branch of the temperance movement. Both have appealed to the public through the papers, and Mr. Marsh accuses Mr. Raymond of having taken both sides on the law, and the temperance men are not yet certain where the balance is—whether the *Times* and its editor have done most for the law or against it. As the quarrel is a family one, no outsiders feel it their duty to interfere. And while these gentlemen quarrel, the great army of intemperance swells its number daily, and the full tide of crime, woe, ruin, that follows it, rolls along and numbers its victims by thousands.

The Pacification of Kansas.

The state of affairs in Kansas is truly deplorable. Granting that many of the reports from that quarter are exaggerated and unreliable, there is still sufficient that is "over true" to call forth the most earnest sympathy of all who have a heart to feel for the miseries of others. Civil war is raging in good earnest in Kansas. Goaded to desperation by the insults and aggressions of the lawless posse of the U. S. Marshal, who have plundered private habitations, stolen and driven away horses and cattle, destroyed houses, and committed the grossest outrages on defenceless women, the Free State men have determined to visit upon their cowardly invaders swift retribution. They have retaliated by attacking a marauding party of the ruffians under Captain Pate, utterly defeating them in a hand to hand fight, rescuing some of the plunder they had obtained at Lawrence, and taking some of the band prisoners. The services of Colonel Sumner were immediately invoked to revenge this "outrage" upon the border ruffians. It is remarkable how prompt the agents of the administration are to defend the marauders who are devastating the territory. A Free State man may be butchered in cold blood, and no effort is made to arrest the assassins. But let a trigger be drawn upon a pro-slavery man, and the most intense activity is manifested at the territorial seat of government to discover and arrest the perpetrator. A town may be sacked by an armed mob acting under the authority of the territorial government, and nothing is heard of the United States troops. They are in a distant part of the territory. But let the citizens attempt to recover some of their stolen property, and punish the depredators, and the United States dragoons are at once called into action. The protection is all one-sided. It is the protection of guilt against innocence—of ruffianism against outraged humanity.

But the wrongs of Kansas are calling so loudly for redress that even Southerners are becoming indignant, and the administration and its supporters are forced to concede that there is justice in the complaints of the Free State men. The Boston Post, an administration organ, after quoting from the *Kansas Herald* the pro-slavery account of the capture of Lawrence, says:—

"The account we cite admits this: that the people submitted to the federal authorities. It reads, 'The U. S. Marshal with a posse of eight men, went into Lawrence and made arrests.'—What next occurred? The U. S. Marshal dismissed his posse; and then Sheriff Jones began to act. But how did he act? Was he serving a civil process? We are gravely informed that 'the grand jury' decreed 'the Free State Hotel' and 'a printing office' to be nuisances; and that Sheriff Jones and his posse proceeded to destroy them! But who conferred on the grand jury such a power? If it could do this legally, it could in like manner decree the whole town of Lawrence a nuisance; and every house in Kansas a nuisance. Of course there can be no such authority conferred on a grand jury.—Sheriff Jones, if called upon to act at all here, was called upon to act in the most difficult and trying of all civil duties—to direct the military power in the preservation of the peace. And every step such an officer takes should be guided by the clear sanction of the law. We believe he had no such sanction in what he did. And the destruction of property, after the submission of the people, was wholly unjustifiable. It was of a piece with the higher-lawism and violence all good citizens should unhesitatingly condemn; and we trust he will be called to prompt and severe account for his proceedings."

Late Murder in San Francisco.

We can hardly realize the immense excitement produced among all classes of society in California by the murder of James King by Casey. Mr. King has, for long while, been endeavoring to reform the people of San Francisco, and has attacked the gamblers very openly. Casey, the proprietor of a Sunday paper, was a well known leader of the rowdies and gamblers of that city, and had threatened Mr. King frequently. It is fully believed that plans for the assassination had been long formed and were only waiting for

an excuse for being put in execution. This excuse was given by Mr. King charging Casey with having been in the Sing Sing prison, which was a fact. The result our readers know, as well as the general fact of the excitement produced and the arrangements made for the immediate punishment of Casey. It is called by the San Francisco papers a revolution, for Casey has been long known as a prominent ballot box stuffer.

King's success in the newspaper line had vexed the other papers, and especially the *Herald*, with which a newspaper war had been carried on. The *Herald*, the morning after the events took place, rather "frowned upon any organization of the people to redress the wrong, but hoped the matter would be left to the law." The California account says, "in five hours after the *Herald* had been issued, it had lost two hundred advertisers, nearly all the auctioneers' business, and a great portion of its subscribers. At the next issue its size was reduced to one-half, and it contained only four new advertisements! Its income in a single day fell off at the rate of \$40,000 a year. Of course it is as good as dead."

Service could not be performed in the churches, such was the agitation of the people. The theatres were closed "on account of the public calamity." The courts adjourned without holding sessions. The preachers took decided ground against the corrupt courts and bribed judges, and commended the revolutionary action of the people.

Mr. King lingered six days before he died. As the people passed the block where he was lying, they not only did it in silence, but reverentially uncovered their heads. When he died, the solemn tolling of the bells announced the public calamity. Business was suspended, the shops closed and dressed in mourning, and every flag in the port hoisted at half-mast. The same ceremonies took place at Stockton, Sacramento and San Jose, when the death was announced by telegraph. During the night, the streets in San Francisco were silent as the grave, and men talked in whispers, although the streets were thronged.

We have seldom such strong manifestations of the excitability of the people of our young sister on the Pacific. Our cold, New England phlegm can hardly understand it.—*Sup. to the Hartford Courant.*

Violence at the Capitol.

During the present Congress, four lawless assaults have been made by members of the House of Representatives, one of which resulted in death. The first was by Mr. Smith, an ex-Governor of Va., on an editor. The second was by Mr. Rusk, of Arkansas, on Mr. Greeley, editor of the Tribune. The third by Mr. Herbert of California, formerly of Alabama, who shot, and killed a waiter at Willard's Hotel, Washington. The fourth was the assault of Preston S. Brooks, of South Carolina, on Senator Sumner, while in his seat in the Senate Chamber, engaged in writing. What a picture of barbarism and brutality do these facts present to the world!

The attack on Sumner has roused a feeling in the Northern States such as has never existed before. Public meetings are held in all the large towns and cities, speeches and resolutions denouncing it in unmeasured terms proceed from all quarters, one feeling pervades all parties, and in the city of Boston a demonstration in favor of Sumner is to be made, which will astonish everybody. A large number of the most respectable citizens are preparing a grand testimonial for him, endorsing every word of his speech, which is circulated by hundreds of thousands, and pledging themselves to defend him, in the free utterance of his sentiments.

Such are some of the first fruits of violence. The Senate has decided that it has not power to punish the offender, but has complained to the house, of this breach of its privileges. On this, Mr. Brooks sent a letter of apology to the Senate, in which he says, he did not intend any breach of the privileges of the Senate, he read Mr. Sumner's speech, and thought he had a right to take exception to it, and as he understood Mr. Sumner to be no duelist, he was under the "painful necessity" of beating him as he did. He tried to find him out of the Senate Chamber, but failed, he "had no alternative," but to assault him while he was writing. He professes a "high respect for the Senate," and asks that his apology "may be received as a full disclaimer of any design or purpose to infract its privilege, or offend its dignity."

And he seems to suppose that this will be accepted, as an apology for this outrage! He knew that the constitution, which he had sworn to maintain, protects every member of Congress from all responsibility elsewhere, for words uttered in debate, that this was regarded, by the fathers of the republic, as an essential privilege of all members of Congress—essential to the freedom of debate—yet Mr. Brooks did not know that it was any violation of privilege to knock down, and beat a Senator at his desk, because his speech did not suit him! Such an apology is an insult to common sense! If he

did not know better, he should be sent home for incompetency.

The present is a dark day for the union of these States, and the prospects of freedom, civilization and religion. The hand of violence has invaded the sanctuary of law, an American Senator, the representative of a sovereign state, is struck down, with a degree of ferocity, against which a humane man would have remonstrated if inflicted on a dog! As a civilized nation we are disgraced, as a Christian people we have cause to weep in secret places! One of our Territories, is suffering the evils of a civil war. The passions of the people are aroused, and no one can tell when they will be quieted. But God on high is mightier than the voice of many waters. "He stilleth the raging of the sea, and the tumult of the people."

We advert to these things because they nearly concern us and our children, and the cause of humanity, and of religion throughout the world. We counsel all to refrain from all exciting actions and words, and countenance no lawlessness in word or deed, or in spirit, but to live peaceful lives in all godliness and honesty.

Western Watchman, St. Louis, Mo.

Foreign Pauperism.

From the annual Report of the Secretary of State, it appears that the whole number who received aid from the pauper fund, was 204,161, of whom upwards of 111,000, were foreigners, of those 76,792 were from Ireland! Catholic Ireland, the Emerald Isle, the "brightest gem of the ocean," furnishes more paupers for New York, than her native population! In Massachusetts the proportion is still greater. Can any one tell what it is that has so degraded the noble Celtic race, on one of the most beautiful, fertile and healthful lands which the sun shines upon? Why is it, that Ireland has become the fountain of so much poverty? Can any one find out the cause?

The Secretary presents some startling facts relative to the precise increase of paupers in the State of New York. He says:

The census of this State from 1831 to 1851, and the pauper statistics during the same period, show the following startling results:

Increase of population in 20 years 61 per cent.
Increase of pauperism from annual tables during the same period 706 per cent.

In 1831 there was one pauper to every 123 persons; in 1841 there was one to every 38 persons; in 1851 there was one to every 17. Let the same ratio continue fifteen years longer, and there will be one pauper to every five persons; that is every five persons in the State must support one pauper. Twenty years reaching from January, 1831 to 1851, furnish as just a scale as can be obtained by which to gauge the succeeding 10 years. Indeed the five years since 1851, show a still larger increase in the ratio of pauperism; so that at the end of 12 years more, the 20 years from 1851 to 1871 would exhibit even a sadder result than the same number of years between 1831 and 1851. It is submitted whether we should act from a blind confidence in the perpetuity of our institutions or from statistics gathered from the steady action of quarter of a century on our history. Less than sixteen years remain to complete the twenty which date from 1851, five of which show an increased ratio of pauperism. Fifteen years compose a short interval for this State to pass over, and it is worth the while of its citizens to contemplate their condition, when every fifth man will be a pauper. Universal suffrage will then be a curse instead of a blessing, for it will work evil instead of good. When the vote of one fifth of this State is cast by paupers, the ballot box will become the object of contempt.—*Western Watchman.*

Kansas.

The Chicago Tribune of the 16th has the following information:

"Messrs. Howard and Sherman, of the Kansas Investigating committee, passed through this city on Saturday for Washington, having closed their labors. Mr. Howard's health is much shattered. He will be obliged to remain some days at Detroit to recuperate."

The Committee were in Westport eight days. During their stay at these places numerous bands from different parts of Missouri were making incursions into the territory, and were engaged in arresting and driving out the settlers.

Shannon had been summoned to testify before the committee, and had appeared at Westport for the purpose. As he came in from the West, a company of armed Missourians entered the territory from the East, without exciting the least attention. Shannon went to Kansas City with the committee, and while he was there, a company from Clay County, Mo., crossed the river on their way West, mounted and equipped for war. They paraded in front of his hotel,

yelling and howling at Shannon, who cowered with fear in their presence.

The testimony against the Border Ruffians is appalling and overwhelming. It is said that they have proof positive that Oliver himself voted in Kansas, notwithstanding his denial of the fact. His name is recorded, not Oliver, M. C. but M. C. Oliver, on the poll books. Credible witnesses, Missourians, testified that they saw him vote. His name was recorded as a blindfold against subsequent exposure. He admits that he was on the ground and made a speech. There was no other M. or M. C. Oliver to be found that voted but the member of the committee himself. He is undoubtedly a sworn member of the "blue lodge."

The keeper of the State Arsenal at Jefferson, Mo., testified before the Committee, that the Missourians who invaded Kansas and elected the bogus legislature, seized him, tied him hand and foot, threatened to take his life if he resisted, then plundered the State Arsenal of the United States cannon, muskets, rifles and powder, armed themselves therewith, and then marched upon the ill fated Territory. It is said that the testimony before the Committee clearly proves that only one hundred and fifteen of those whose names were on the census, voted at the legislative election on the 30th of March, 1855, and that not over eleven hundred of those who voted made any pretensions to reside in the Territory. The whole vote cast was five thousand five hundred.

The Committee have secured sworn copies of the poll books and census, and have the names of pretty much every ruffian who voted "spotted," including that of Hon. M. Oliver, M. C. himself.



The Advent Herald.

BOSTON, JUNE 28, 1856.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE MOSAIC TYPOLOGY.

THE TYPE OF THE FIRST FRUITS.

WHILE the shedding of blood pre-figured the death of Christ, it was also necessary to typify His resurrection. For (Rom. 4:24) while He "was delivered for our offences," He "was raised again for our justification;" so that Paul said, (1 Cor. 15:17) "If Christ be not raised, your faith is vain; ye are yet in your sins."

Among the Jews the sowing of grain, which becomes dead in the earth, and its springing up and yielding a harvest, was emblematic of death and the resurrection. And so when some inquired, (Jb. v. 33) "How are the dead raised? and with what body do they come?" Paul selects his figure from this phenomena, and replies, "Thou fool, that which thou sowest is not quickened except it die," &c.

Christ's resurrection is the pledge of the resurrection of all believers; For (Jb. v. 16) "If the dead rise not, then is not Christ raised." And so a first sheaf of the barley harvest was taken by the Jews as the representation of the whole harvest, and to typify the resurrection of Christ. The 27th verse commanded, on the morrow after the Sabbath that followed the Passover (Lev. 23:9-14), to "bring a sheaf of the first fruits" of their harvest unto the priest, who was to wave it before the Lord. On the day corresponding to that of this rite, on the morrow after the Sabbath, (1 Cor. 15:20) was "Christ risen from the dead and become the first fruits of them that slept"—a pledge of the resurrection of the dead in Christ at the great "harvest in the end of the world." For they shall rise (v. 23) "every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming."

THE FEAST OF PENTECOST.

Fifty days after the waving of the barley sheaf, was the Jewish feast of weeks, when the wheat harvest had become ripe, and not sheaves, but two loaves of fine flour baked with leaven (Lev. 23:17-21) the first fruits of the wheat harvest, were baked and waved before the Lord. These were of the common food of the people and were of the gifts which God had given them for the nourishment of their bodies.

These typified the Spiritual gifts which Christ was to bestow on men for the recovery of their immortality. For (Eph. 4:8) "when He ascended upon high, He led captivity captive and gave gifts unto men." Our Lord's stay on earth, for forty days after His resurrection, and ten days in heaven, brought the day of Pentecost when the Holy Spirit was first poured out with its renewing and transforming influences. And then, in fulfillment of the type, were communicated (Rom. 8:23) "the first fruits of the Spirit," which (Eph. 1:14) "is the earnest of our inheritance until the redemption of the purchased possession."

THE FEAST OF TRUMPETS.

In the seventh month, in the first day of the month, (Lev. 23:23-25) Israel had "a memorial of blowing of trumpets, and a holy convocation."

"No month opened to Israel such a scene of rejoicing as did this; for no other had in it the Expiation day and the Feast of Tabernacles."—A. A. Bonar.

On this day, the trumpet was blown all day long. Its sounding was expressive of jubilant expectations; and it doubtless typified the final trump that shall usher in the kingdom of God.

At Christ's second coming (Matt. 24:31) "He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." 1 Cor. 15:50-52—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Thess. 4:16—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Rev. 11:15—"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

THE DAY OF ATONEMENT.

This was on the tenth day of the seventh month, when Israel was commanded (Lev. 16:29) to afflict their souls, and to do no work—thus typifying the necessity of sorrow for sin and the grief that Christ was to endure when taking our sorrows on Himself. And every soul who did not afflict himself on that day (23:10) was to be destroyed from among the people. At this time the scape-goats were presented, and the priest entered the Holies.

THE FEAST OF TABERNACLES.

This commenced on the 15th day of the seventh month, and continued to the 22d. The peculiarity of this feast was that all Israel dwelt in booths (Lev. 23:39-43) made of "the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and the willows of the brook." In these they dwelt and rejoiced before the Lord seven days.

"It was said of the day of atonement that 'A man had never seen sorrow who never saw the sorrow of that day;' so on the contrary, it was said of the feast of tabernacles, and especially of its last day, that 'He who never saw the rejoicing of drawing water, never saw rejoicing in all his life.'"—A. A. Bonar.

This observance, like other of their observances, though commemorative, may also be considered as typical; and if so, that which it pre-figured was Paradise restored—the New Earth in its luxuriance under the reign of Christ.

It was at the season of vintage when all the fruits of the harvest had been gathered into the garners, and their yearly labors were ended. Dwelling under the shades of those goodly boughs, it was a fit emblem of Eden restored, and of the saints gathered into the kingdom.

When Peter, James and John were shown a miniature view of the kingdom at the scene of transfiguration—the Saviour (Mark 9:2-8) being there glorified and conversing with Moses and Elias—the first thought of Peter was to make three booths, or tabernacles for them. When the Lord cometh (Psa. 96:12) "then shall all the trees of the wood rejoice." Also, (Isa. 35:1, 2) "the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

THE SABBATH.

The weekly sabbath was typical as well as commemorative. It was the weekly rest day; and, in accordance with the emblem (Heb. 4:9) "There remaineth therefore a rest," or, (margin) a keeping of a sabbath "to the people of God," and hence Paul says, (2 Thess. 1:7) "You who are troubled rest with us when the Lord Jesus shall be revealed from heaven."

THE SEVENTH YEAR REST.

"As each Sabbath day was a type of the coming rest to creation after its 6000 years of woe, and as each year's seventh month brought round a type of the same in the feast of tabernacles, so each seventh year also."—A. A. Bonar.

In the seventh year, said the Lord, (Lev. 25:2-7) "shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat."

Thus every seventh year there was to be one of rest. No labor was to be performed in it. The fields were not to be sown, the vineyards pruned, nor the spontaneous productions of the earth harvested; but they might pluck and eat whenever their need required.

"Walk through Israel's land at such a time, and, lo! every one sits under his vine and under his fig-tree in peace. No sound of the oxen treading out the corn, no shouting from the vineyard; a strange stillness over all the land, while its summer days are as bright as ever, and its people as happy as a nation on earth could be found. Amid this rest . . . how continually do the godly sing the praises of Jehovah! The whole year round they use their leisure for God. 'His servants serve Him.' . . . The beasts of the field rest; 'creation itself seems to share in this liberty of the sons of God, anticipating its season of deliverance from corruption.'"—A. A. Bonar.

Such was the type of that future, when (Isa. 11:10) "His rest shall be glorious."

The time of rest, the promised Sabbath, comes: Six thousand years of sorrow have well nigh fulfilled their tardy and disastrous course Over a sinful world; and what remains Of this tempestuous state of human things, Is merely as the working of a sea Before a calm, that rocks itself to rest; For he, whose ear the winds are, and the clouds The dust that waits upon his sultry march, When sin hath moved him, and his wrath is hot, Shall visit earth in mercy; shall descend, Propitious, in his chariot paved with love; And what his storms have blasted and defaced For man's revolt, shall with a smile repair."

Cowper's Task.

THE YEAR OF JUBILEE.

The word "Jobel," which jubilee is the representative of, signifies to restore or bring back. The Lord said, (Lev. 25:9-13) "Thou shalt cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession."

While the sabbatic year showed only rest and peace, the year of jubilee typified in addition, the liberation from bondage, and the recovery of forfeited possessions. If a man became poor, lost his possessions, and was sold for a servant, he recovered all in the year of jubilee. Said Jehovah, (v. 4) "Then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." God said, (v. 23) "The land shall not be sold forever; for the land is Mine; for ye are strangers and sojourners with Me." And so when they sold, they could sell only its use till the year of jubilee, when it reverted to the family to which God had originally given it.

In like manner, when "the year of My redeemed is come," in the regeneration when the Son of man shall sit in the throne of His glory," (Matt. 19:29) "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake," said the Saviour, "shall receive an hundred fold, and shall inherit everlasting life." For God has given Christ (Isa. 49:8-10), a "covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness,

Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst: neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall he guide them." This glorious period must be coincident with Acts 3:19-21. "When the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

While the times of restitution have been the subject of the predictions of all the prophets, Moses spoke of them only in these typical institutions; and by this foregoing imperfect reference to them, we find that they clearly foreshadowed Christ's death—the appointed means for making reconciliation for sin—His resurrection, which was the pledge of that of all believers; the regenerating influences of the Holy Spirit; the recovery of man from the bondage of sin and death; the restoration to him of the inheritance that he forfeited in Adam, and the everlasting rest that remaineth for the children of God. All this is clearly taught in the types of "The Gospel according to Leviticus."

THE PEACE IN EUROPE IN THE LIGHT OF PROPHECY.

A brother, who writes that he is fourscore and eight years old, says:—

"Nothing has ever taken place in the time of my pilgrimage, that has so brought me to a stand in my belief respecting the great movements in the world as what has just now taken place. There appears to be a spirit for harmony and peace prevalent among the nations; for which I have great reason to rejoice; but to see Turkey restored to its independence as a nation, is so unexpected, that I know not what to think of certain prophecies."

Other minds may be affected in a manner similar to the above; and therefore we propose to append a few thoughts respecting the prophecies that we suppose to be referred to.

It has been the opinion of some that the battle of Armageddon was to be fought between nations; that the drying up of the Euphrates, was to be the wasting of the Turkish empire; and that when the period during which the symbolic locusts were to have power to kill men should have expired, that Turkey would cease as an independent nation.—Hence the present peace and acknowledged independence of Turkey must affect their faith in the nearness of the advent. Our own oft-expressed opinions have long been in opposition to all these, and therefore we are unaffected by the present peace. To show that our views now are the same as in years back, we will quote from our "Brief Commentary on the Apocalypse."

1. THE EUPHRATES RIVER.

It is admitted by all that the mystical Babylon is a symbol of the Roman ecclesiastical hierarchy. This being so, "the great river, the Euphrates,—waters being a symbol of people (17:15)—must symbolize those who sustain a relation to the Roman hierarchy, as its defenders and supporters, analogous to that sustained by the river Euphrates to the city of Babylon; which was situated on, and drew its wealth and support from it."—*Brief Com.*, p. 99.

Thus the Euphrates, we have regarded for some years as the symbol of the people of Catholic Europe. Under the fifth Trumpet, the Mohammedans took possession of all the Asiatic and African provinces of ancient Rome, that they had not before conquered, but they had been unable to gain any foothold in Europe. God had bound, or restrained them, "near the great river Euphrates," i. e. near the people symbolized by that river, but had not permitted them to be victorious within that territory.

Under the 6th Seal, we read, (Rev. 9:13) that a command was given to "Loose the four messengers bound near the great river the Euphrates."

Our translation reads, "bound in the great river," &c.; but Whiting, Lord, and the best critics render it "bound near," which we adopt.

Coincident with this command to loose them, we read, "And the four messengers were loosed, prepared for an hour, and a day, and month, and year, to slay the third part of men." To show our published views, we quote:—

"The angels bound near the Euphrates, must then be those powers, which, approaching and attacking the Roman Empire, were restrained from effecting its conquest and enforcing the profession of Mohammedanism. Their being loosed, signifies the removal of those restraints. Mr. Lord suggests that they symbolize leaders of the four armies of the Saracens, which successively overran the surrounding provinces."—*ib.*

2. THE POWER TO KILL.

"To kill," when employed as a symbol, is to

accomplish a result analogous to literal death and still differing from it. The only thing analogous to literal death, is that which is spiritual; and to kill men symbolically, then, is to cause them to apostatize, "by withholding from them the word of life and infusing into their minds pestiferous doctrines." (Brief Com., p. 63). And the power needed to accomplish this death, is such a possession and use of the civil power, as would force upon men doctrines that should cause their apostasy. Thus of the Mohammedans under the sixth Seal, we said:—

"The restraints being removed, they were now to have power to kill, by compelling the third part of men to embrace the doctrines of Mohammed,—evident reference being had to the men of the eastern empire; the conquest of which was now to be effected, the dial of heaven having indicated the arrival of the predicted epoch."—*ib.*, p. 102.

Such power to kill in Constantinople was not possessed by the Mohammedans till the conquest of that city.

"The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th of May following, when the eastern city of the Caesars became the seat of the Ottoman empire; and its 'religion was trampled in the dust by the Moslem conquerors.'"

3. THE HOUR, DAY, MONTH AND YEAR.

Of the fulfillment of the predicted period during which they were to have power to compel men to apostatize we said:

"The conquest of Constantinople being accomplished, they were to kill men during an hour, day, month and year of prophetic time—i. e. three hundred and ninety-one years, fifteen days. If reckoned from the conquest of the city, this would extend to June, 1844. Whether any particular act has transpired to mark the precise point of its termination, may not be important; but it is interesting to consider that within a few years the Mohammedan government has formally granted permission for the full enjoyment of the Protestant religion; and has renounced the right of punishing by death, apostates from Islamism.

In August 1843, an Armenian, who had become a Mussulman and subsequently returned to the religion of his fathers, was beheaded at Constantinople. The Christian powers of Europe immediately remonstrated, and it was hoped that the law against apostates from Mohammedanism would be permitted to become a dead letter. In a few months, however, a firman issued from the government ordering the decapitation of a young man near Brooza, who was put to death for having promised in a passion, but had afterwards refused, to become a Mohammedan. Lord Aberdeen, the British Secretary of Foreign Affairs, then demanded of the Turkish Sultan that the Porte should not insult and trample on Christianity, 'by treating as a criminal any person who embraces it; but should renounce, absolutely and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it.' To this communication the following answer was made early in 1844: 'The Sublime Porte engages to take effectual measures to prevent, henceforward, the execution and putting to death of the Christian who is an apostate.' On the 15th of November, 1847, for the first time, a firman was issued recognizing Protestant Christians as a distinct community, forbidding any molestation or interference 'in their temporal or spiritual concerns,' and permitting them 'to exercise the profession of their creed in security.' This coming from the Vizier, did not necessarily survive a change of ministry; but in November, 1850, a firman was issued from the Sultan himself, *establishing* the policy of the empire in respect to Protestants, and confirming them in all needed civil and religious privileges. Thus has the Mohammedan government formally and forever renounced the power it had so long wielded, of causing spiritual death by compelling men to apostatize from Christianity."

Since the above was written, the Sultan has taken still another step. The foregoing has respect only to those who were not born Mohammedans; he possessed the power to punish with death all converts from it to Christianity; and we believe that in all his dominions, not a single such convert has been claimed by the missionaries there. But February 18, 1856, inaugurates a new era in the history of Turkey, and will be regarded as a date not less memorable than that of the Hegira.

On that day the ministers of State, the members of the Grand Council, the dignitaries and high officers, together with the Greek and Armenian patriarchs, the archbishops, bishops, the Jewish chief rabbi, and the leading men of the different religious sects, and a crowd of people of all nations met in the hall of the Grand Council at Constantinople to hear a new firman or decree read, a *Hat-*

Houmayoun—two Arabic words meaning a Sublime Writing—i. e., a decree of great importance.

By this decree all religions are recognized as on the same footing within the empire. The largest liberty is granted to Christians of all sects to build churches, and school houses, or to propagate their religion to any extent. They are equally eligible with other citizens to any office of honor or profit; any one has full permission to change his religion; and no one may be forced to change it.

Thus the power to kill men has forever passed away from the hands of Mohammedanism. It was not the end of the civil power, but its reformation, that was needed to accomplish this result. By the last peace Turkey was admitted for the first time into the family of independent European nations. This, with our views, we were fully prepared for—it being not a loss of independence on the part of Turkey that was needed to terminate the "hour, day, month and year" of prophetic time, but a complete recognition of the rights of Christianity within its borders.

4. THE DRYING UP OF THE EUPHRATES.

Under the sixth vial, the waters of the Euphrates are dried up—See Rev. 16:12.

On this point we said:

"Ancient Babylon is described as a harlot, and is addressed as one who 'dwellest upon many waters, abundant in treasures,' (Jer. 51:31); whose end was to come by her waters being dried up, 51:36. That city sustained a relation to the waters on which it was situated, analogous to that held by the Roman Catholic church to the people who support and defend her pretensions. Their alienation and withdrawal from her support, must therefore be symbolized by the drying up of the Euphrates, which becomes diverted into other channels. This is now apparently being fulfilled in the marked alienation of feeling from the church of Rome, which is evident throughout the ten kingdoms. During the last twenty years, the hold of that community on the affection of her supporters in Europe, has been constantly becoming weaker and weaker. Infidel principles have been extensively propagated. Her cathedrals have been comparatively deserted; and her existence has been endured more as a matter of expediency than of affection."—*ib.* p. 254.

Thus the acknowledged independence of Turkey by the European governments, is no hindrance to the speedy completion of the drying up of the Euphrates.

5. THE BATTLE OF ARMAGEDDON.

Of this we said:

"This, it would seem, must commence by a conflict of opinions. Mind will war with mind, and puny man will stoutly contend against the truths of the Almighty."—*ib.* p. 281.

We then took the ground that the "unclean spirits" under this seal symbolized the rapping spirits of the present day. Their direct purpose seems to be to set men at variance with the Bible and the God of the Bible; and thus they are gathering the world together against Him. This is the commencement of the conflict. The end of it will be when the Lord shall have come out against them, and destroyed them by His righteous judgments.

The present peace is no obstacle to the progress of this contest, nor to its speedy accomplishment. The nations may fight with each other, or they may not fight, without particularly affecting this matter; but the great contest that men are waging with their Maker is ominous of the approaching crisis.

We have given our former expressions of opinion on these points, instead of commenting on them anew, so that it may be seen that these are not newly formed opinions adopted to meet the emergency, but those long entertained and deliberately formed. With such views, the progress of events does not affect our hopes; but those who entertain views of symbolic prophecy that will not endure the test of *analogical* analysis, are ever liable to be frustrated in their expectations, and disappointed in the course of events, and their faith shaken by unanticipated results.

Apt Replies.

In a late debate in the senate, Mr. Butler, of South Carolina, made a three hours' speech in an attempted apology for Brooks' brutal attack on Mr. Sumner; and in it he claimed that South Carolina shed hogsheads of blood in the war of the revolution where Massachusetts shed gallons.

As it is a historical fact that Massachusetts furnished more soldiers for that war than all the southern states united, Mr. Wilson replied that the statement of Mr. Butler was simply ridiculous, and justified Mr. Sumner's remark that that Senator could not open his mouth without uttering error.

Mr B. then asked Mr. W. how many more battles were fought in Massachusetts than in South Carolina during the war?

Mr. Wilson replied that the war commenced in Massachusetts, but after Lexington, Concord, Bunker's Hill, and Washington heights, the British took good care to keep out of the state, and went down into South Carolina where they might feel safer.

In the Senate on Monday, the 16th inst., Mr. Brown asked Mr. Seward whether, if any one should say the Senator from New York could not open his mouth without uttering a falsehood, it would not be a personal insult for which the person so speaking should be held responsible.

Mr. Seward replied that everything which could be said against him had been said; but he had a philosophical rule which had served him through life, and which he thus expressed: "A modest, well-bred man will not offend me, and no other can."

This last reply is valuable and is worthy of remembrance. It is taken from Cowper's Conversation, in which he says:—

"Am I to set my life upon a throw,
Because a bear is rude and surly? No—
A'moral, sensible, and well bred man
Will not offend me; and no other can."

Indian Commentary.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Ecc. 11:1.

Some years ago one of the preachers of the Mohican tribe of Indians, which tribe is situated on the Thames, between Norwich and New London, was preaching on the above text. To illustrate his subject and to enforce his doctrine of charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed: "A certain man was going from Norwich to New London with a loaded team; on attempting to ascend the hill where Indian lives, he found that his team could not draw his load; he came to Indian, and got him to help him up with his oxen. After he had got up, he asked Indian what was to pay. Indian told him to do as much for somebody else. Sometime afterward, Indian wanted a canoe,—he went up Shetucket River, found a tree, and made him one. When he got it done, he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the River for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man:—don't you recollect so long ago helping a man up the hill by your house? Yes. Well, I am the man,—there take your canoe and go home. So, I find it after many days."—*Religious Messenger.*

The above exposition of the text, is doubtless the correct one; but how is it arrived at in harmony with the "Laws of figures?" The trope is taken from the art of agriculture in the East. The grain of Rice, which constitutes the bread of nearly half of the human race, is sown on the waters, when the land is temporarily overflowed by them. When the waters subside, the grain has taken root and grows up into an abundant harvest. Thus the casting bread, or the grain of which food is made, upon the waters, and finding it after many days, in an abundant harvest, may be a literal act; but here it is put by substitution for the performance of good deeds, when there is no outward evidence of a recompense for so doing, and receiving in a future time unexpected reward for so doing.

A New Religious Test.

According to the N. Y. *Observer* of June 7th, the Reformed Presbyterian Synod, at a late meeting, unanimously adopted the following resolution, which was offered by Dr. Wilson—we suppose of Cincinnati:

Resolved, That the doctrines of Millenarianism in all or any of its phases are not the doctrines of the Reformed Presbyterian Church in this or any other land.

The Reformed Presbyterian church is not a very large body; for in 1844 it had in this country only 24 ordained ministers, 44 Congregations and about 4500 "communicants." There are a few more of the same sort in Scotland, and a mission in India.

In thus publicly denying "the doctrines of millenarianism," they may, or they may not, have been aware of what they denied. But to elucidate the subject, we need but to substitute for those words the things which constitute the doctrines of millenarianism, to see just what they have denied. Put into such shape, the resolution would read as follows:

Resolved, that the Reformed Presbyterian church in this or any other land, do not believe in (Acts 3:21) "the times of restitution of all things, which God hath spoken by all his holy prophets

since the world began." They do not believe that Rev 20:4 symbolises (v.5) "the first resurrection," that the rest of the dead live not again until the thousand years are finished"; that (Dan 7:27) "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;" or if so, that when the kingdoms of this world become our Lord's and His Christ's (Rev 11:18) "the time of the dead will have come that they should be judged"; that (Tim 4:1) Christ will "judge the quick and the dead at His appearing and His kingdom;" nor that those redeemed out of every kingdom, and tongue, and people, and nation (Rev. 5:9, 10) "shall reign on the earth."

Well, if this little sect take any pleasure in announcing to the world their disbelief in the teachings of this and other scriptures, it is better that they should do so; for then they will be better understood. We would suggest, however that it might be an improvement if they would designate what scriptures, if any, they *do* believe!

NEW BOOKS.

"And further, by these, my son, be admonished; of the making many books there is no end; and much study is a weariness of the flesh."—Ecc. 12:12.

THE Book of Ecclesiastes explained. By James M. Macdonald, D. D. New York: published by M. W. Dodd, Brick Church chapel, 1856, for sale by Crocker & Brewster, Boston.

This is a book of 414 pages, and designed as a commentary on this one of the books of the Old Testament. It may be classified as exegetical, without being philological. It aims to unfold the exact meaning of the original, gives the authorized version of the text, and also a new translation, and gives a very plain and common-sense commentary on each passage.

Daniel Verified by History and Chronology. Showing the complete fulfilment of all His prophecies, relating to civil affairs, before the close of the fifth century. By A. M. Osborn, D. D. With an introduction by D. D. Whedon D. D. New York: published by Carlton & Phillips, 200 Mulberry street. 1856. For sale at the Methodist Book store.

This work has one excellency: It contains only 202 pages! It takes the Old Papal and anti-Protestant ground, that the Book of Daniel was all fulfilled centuries ago. It contains nothing that is not drawn from Stuart, Chase, Dowling and others of the German school of expositors. We find nothing distinctive in it but what we have refuted over and over again. We have never seen a new work that had less originality of view and position, and we know of no exposition of Daniel's prophecy that is of less value than this.

Forest and Shore, or Legends of the Pine-Tree State. By Charles P. Hsley. Boston: published by John P. Jewett & Co. Cleveland, O.; Jewett, Proctor, & Worthington, New York; Sheldon, Blake-man, & Co. 1856.

This is a collection of Six Legends originally designed only for newspaper immortality, but put into a book form at the urgent solicitation of admiring readers. They are graphically written, abound in incidents, and have as much of an appearance of historic verity as the majority of novelette literature.

THE CRIME AGAINST KANSAS; The Apologies for the Crime; The true remedy; Speech of Hon. Charles Sumner in the Senate of United States 19th and 20th of May 1856. Boston: Published by John P. Jewett & Co.; Cleveland, O.; Jewett, Proctor & Worthington; New York: Sheldon, Blakeman & Co. 1856.

This, the ablest oration delivered in the American Senate since the unanswerable reply of the great Webster to Hayne of South Carolina, has now been put into type and a form worthy of it. It makes a neat book of 95 12 mo. pages, with clear handsome type, and on fine paper, bound in black muslin with gilt edges. Price 37 1-2 cents, or \$25 per 100 copies.

The same paper and form, but without gilt, and in paper covers, is furnished for 15 cents, or \$10 per 100.

This style is worthy of the speech, and the speech is worthy of the type. It should be read by every man woman and child at the north—it being a true exposition of the wrongs of Kansas, and of the only remedy for its cure; and the ability with which these are presented, is seldom equaled in forensic oratory.

THE LAST OF THE EPISTLES: a Commentary upon the Epistle of St. Jude. Designed for the general reader as well as for the Exegetical Student. By Frederic Gardner, M. A., Rector of Trinity Church Lewiston, Me. Boston: Published by John P. Jewett & Co.; Cleveland, O.; Jewett, Proctor & Worthington; New York; Sheldon, Blakeman & Co. 1856.

This is a very neat volume of 275 pages, and presents a very full commentary on this epistle. We have only cursorily looked at it, but propose to read it in detail, when we may speak more at length respecting it.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

ADDRESS OF THE NORTHERN ILLINOIS CONFERENCE.

To the brethren scattered abroad in Northern Illinois, greeting—love, mercy and peace from God our Father, and the Lord Jesus Christ be with you.

We should have been glad to have met all within the limits of the Northern Illinois Conference, at this session, who are interested in the speedy personal coming of the Lord, his reign on earth and its kindred doctrines, to comfort, cheer and strengthen each other in these last days of peril, and also to counsel and devise means by which we may more effectually spread light and truth on the all-important doctrines above referred to, and which we are satisfied, God in his infinite wisdom designed for this last age of the world. Yes, it would have been cheering indeed, to have met many more of the way-worn pilgrims, and weather-beaten watchmen, in humble devotion, and mingled our tears and prayers together, and also to listen to the sacred and prophetic word, which is a light shining in a dark place, and will give light till the day dawns. As we are not permitted to enjoy this heavenly privilege, we feel it a duty and a privilege to address you on the great and soul stirring theme of the closing scenes of this dispensation's signs of the Lord's speedy coming and reign under the whole heaven.

We are living at an important age. An age foretold by prophets. An age that has interested all the holy men of old. An age clearly predicted by our great and perfect Teacher. An age sketched by the apostles of our Lord Jesus Christ. An age that has developed events and signs, that prophets and righteous men and kings have desired to see those things which ye see, and have not seen them, and hear those things which ye hear, and have not heard them. An age marked so definitely by the prophetic pen we cannot well mistake it. Prophets speak of different kingdoms that would fill the space of time! Historians have recorded them as they transpired in their order. The Saviour and apostles speak of signs in the sun, moon, and stars, in connection with the advent. We have seen them. They speak of war and commotion in the land. We witness it. Of distress and perplexity among the nations. It is teeming in every paper. Of many running to and fro in the time of the end. Who can deny we are living there, if we open our eyes and see the rush through the land from every part of the world. Nahum's fiery chariots going lightning-like through the world on the iron belts, carrying thousands, is a fulfilment of the same. They speak of knowledge increasing at that time. The improvements of the age demonstrate we are living there. They speak of a dearth in the land. We witness it to our sorrow. Of a form of godliness. We see it everywhere. Of a proud and pleasure loving church. All confess it. Of lukewarm and worldly minded professors. Who can go amiss of them. Of modern Jannes and Jambres working miracles and withstanding the truth. They are all over the world. Of an angel flying through the midst of heaven, having the everlasting gospel to preach—fear God and give him glory, for the hour of his judgment is come. We have heard his angelic voice, and news reaches us from all parts of the world that he has long been flying. We read also, the bride will make herself ready, she will be waiting, looking, watching, and earnestly desiring the return of her Lord. The dew drops of mercy falling from the heavenly messenger's wings, and the heaven inspired truth falling from his lips and finding a lodgment in our hearts as well as thousands of others, has brought us into this position. And here we are to-day, scattered over the earth's wide waste as living witnesses of these things, and many others, clearly foretold by the inspired writers, and fulfilled before our eyes.

These are some of the many signs given by inspiration, to inform the saints they are living in the time of the end; their warfare soon to end, their inheritance soon to be enjoyed. They are given to inform the church the long dark night of watching is nearly past, and the eternal morning cometh! That Christ their Saviour is coming to

resurrect the sleeping ones, giving them life that will never end, a nature that will not corrupt, and free from aches, pains, toils, sighs, groans and death, which poor frail mortality inherits. They teach the sinner also, his time to secure life is short; his probation will soon end, his account must soon be rendered to the Judge of all the earth. Ah! they are a sure harbinger of the last struggle of nations, the dethroning of kings, demolishing empires, and the rightful Heir to come and establish his throne in the earth.

Shall we close our eyes to these things? God forbid. Shall we stop our ears, and by so doing count ourselves unworthy of life eternal? Who dare be so presumptuous? Shall we be ashamed of these things because there are but few that believe, or because it is unpopular? If so, our Master will be ashamed of us at his coming. Shall we hide our light on this great theme when it is so much needed? O think how glad you were when that god-like man held the light to your feet, and it revealed to your astonishment the precipice of destruction just before you. Shall we lay up our treasure here, when God in his providence has placed it in our hands to advance and spread his truth, and to supply the wants of his servants, who are toiling and wearing themselves out to persuade men to be reconciled to God in view of the awful storm which is now gathering, and soon to burst on their heads? Will God hold us guiltless if we take such a course? Do we honor God by so doing? Ah! will not our garments be stained with the blood of souls, and their blood required at our hands?

Brethren, our position makes our duty plain. What we do must be done quickly. We have no time to spare. No money to spend for that which is not bread. We have a great work to do. Shall we not use the means in our reach to accomplish it? The press is a great engine to spread truth, and shall we not scatter publications when there are so many that would do a vast amount of good. The field is large, and laborers are few: means limited; yet we can do something in the name of the Lord. There are many that can be reached by publications that we cannot reach in any other way. Furthermore, tracts and books prepare the way for the servant. They break down prejudice, and get the ground ready for the living servants to sow the seed.

We also need evangelists as well as pastors, to travel among us, and break up new ground—spread truth in new fields—and we ought to see that they are supported—their families cared for. Some have had to leave the field, that are living among us, for want of aid! Others may have a call, Paul-like, to tent-making, unless brethren consider these things.

Brethren coming from a great distance to visit us, and remaining only a few weeks, as some have, has been a burden to us. We were glad to see them, and they have done us good; but by making an extra effort to meet their expenses we have neglected those laboring among us. We are satisfied this has been the case. We do not speak of these things to discourage our brethren from coming among us and settling here! No, no, we need your help and aid; for we are weak, and have not half laborers enough, and would cheerfully welcome you to the great field, its joys, deprivations and hardships. But we speak thus plain, that all may know the facts, and act understandingly in the fear of God—His glory and the advancement of His cause.

Brethren, our position is clear—our course is plain—our work before us. God has given us this light—shall we let it shine? We are laborers in God's vineyard, shall we be idle? men are fighting for temporal crowns shall we not fight for an eternal one? While some are disputing about questions to no profit, shall we not mind our work, and be whole-souled in the cause of truth? While many are laying up their treasure here, shall we not be wise and lay ours up where we are going to live—in the world to come.

It is for us to say whether God will use us as instruments to spread this light—publish this truth. He can easily do it without us, but we cannot do without Him. If we prove recreant to our trust He will choose others to do the work, and we be left to perish with our riches. This work must be done! God will have it done, men will not go to the judgment blindfolded, if they will hear the last great warning the tidings of the coming kingdom. No, never! It is not God's order. Mercy and truth go before judgment.

Now we ask, shall they have it from our hands in the limits of this conference? It is for us to decide. Decide quick; for we have no time to halt between two opinions. The hour has come for decision, and it will be made for our salvation or condemnation. Let us consider our great obligations to God—to one another—and the world ex-

pects us, and have a right to expect we shall live in harmony with our faith and do all we can for the salvation of our fellow men.

We submit these humble thoughts for your consideration, and commend you to God and the word of His grace, who is able to keep all committed to Him unto the appearing of Jesus Christ our Life-Giver.

A SHORT SERMON.

"ALWAYS abounding in the work of the Lord."—1 Cor. 15:58.

In this sentence which the Holy Spirit directed Paul to write there is a deep meaning. In this combination of words we have an important exhortation. Shall we look it over a little, consider its bearing on us, and compare our lives with its requirement? Always, at all times, under all circumstances, in all places, our duty is to be engaged "in the work of the Lord." Not on Sabbath days, or at the usual weekly evening meetings, and in an occasional hour's leisure to visit a sick friend, or to do an act of mercy to a poor sufferer, not then merely; but every day, every evening, every hour. It is God's time, measured out to us to improve in his service, his vineyard, according to our several abilities. "Ye are not your own," saith the Holy Ghost, "for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." The Lord has a right to demand, and require the service of his people at all times, they are his by purchase, from the most vile and terrible bondage, bondage to sin, whose only reward is pain and death. Christ has by his own blood set them free. They "are the Lord's free men," bound to do his will, with promise of the glories of immortality, eternal life, a likeness to Christ, a share in his glory, a joint inheritance of "the exceeding riches of Christ," and an eternal reign with him in his kingdom. Should such servants seek to divide time with their Lord, and set up for themselves a certain part of it, for a little earthly, and fleshly, momentary enjoyments. No, no, God's children are to have but one real interest—"the work of the Lord." We say God's children, others cannot be expected to, but these are required to. All they are is of God. "By the grace of God, I am what I am," says Paul. They have given themselves over to be at God's bidding "to run in the way of his commandments." They "have made a covenant with him by sacrifice." Can such use their borrowed time and strength for themselves, and please God? Time is precious, it runs swiftly, not a moment returns. A "world lies in wickedness." God's church is his reflector. Christ is "the Sun of righteousness." "He is the light of the world." He shines on his church—the members of his household, and they reflect his character, and glory, on the darkness around them. They are his instrumentality to convert and save men. That is their work here, Jesus, the Galilean set them the example, "My Father worketh hitherto and I work." He was not idle. He told his followers to "work while it is day."

"Always abounding." Not only should we be always engaged in the Lord's vineyard, in doing his work, but we are to be always abounding in it. To be extensively engaged in it. Fully absorbed in it, our acts should be numerous in the Lord's work, exerting all our powers to work with God, as he supplies the spirit of grace. Then we shall "grow in grace and in the knowledge of the truth." Our acts of mercy will not then be scanty, but will increase, and be many, and our heart enriched and enlarged. But in order for this to be done, a due consideration of our resources is important. The apostle has stated this part of the subject in the context, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory is to be won, the work of the Lord is achieved in our salvation, by some instrumentality, but it is "through our Lord Jesus Christ." So we are enlisted in the service to be instrumental of the salvation of others, but it is to be through our Lord Jesus Christ. For he is "the author and finisher of our faith." He is "the first and the last." Consequently the apostle has added, "be ye steadfast, immovable, always abounding in the work of the Lord." Be established, fixed, planted, engrafted into Christ, "rooted and grounded in the truth," immovably fixed, "partaking of the divine nature," then there will be an abounding in the work of the Lord. "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples," said Jesus. We are always doing something, exerting some influence one way or the other. Our works are abundant, always serving to the flesh, or to the spirit. The Holy Ghost has thus said by Paul, "he that soweth to the spirit,

shall of the spirit reap life everlasting," and in connection with our text he has given as an incentive to abundant labor this allusion, "Forasmuch as ye know that your labor is not in vain in the Lord." He that hath wrought for God, hath accomplished something, he doth not labor in vain, the end for which God set him in the vineyard, is accomplished, and the reward is sure. Such "work out their own salvation with fear and trembling." But some are ready to say they have not the ability to do anything for the Lord, they want to do, and had they the means, the time, the talent, or the faith, of some others, they would do something. Such ones must become more steadfast, more closely united to Christ. You have some means, time, talent, and faith; but if you are "unfaithful in that which is least, you would be unfaithful in that which is much." Go to work, improve your little, and the Lord will add to it. Perhaps you are not called to go and preach, or to exhort. "All members have not the same office." But you have a work to do for the body—the church. Farming, trading, mechanism, sailing, digging ore, teaching language, arts and science, all honest, lawful employments, are parts of the work of the Lord, when followed to really benefit mankind, to supply nature's wants, to relieve the burdens of the oppressed, to turn the heart to God, by a true knowledge of his character and claims, to open the human mind to behold the redemption by Christ. This should be our only aim, all other work is selfish, wrong, and leads to death. All may work the work of God, by "believing on him whom God hath sent," and so believing as to bear fruit unto eternal life. If we cannot do one part of the work, we can do another. In charity "two mites," instead of much. In conversation, "a word fitly spoken," instead of a sermon, or long exhortation. In sickness, a call and a word of comfort, where a day's labor or a night watch cannot be rendered. In distress, anguish, and bereavement, a soothing word, an expression of sympathy, or a word of exhortation, can be given. In indulgence of pride, selfishness, indolence, or recklessness, a word of reproof, or rebuke, can be given. In darkness and ignorance, a word of instruction. In despondency, a word of hope and faith. When we are alone and free from care, we can read, study, meditate, and converse with God, and thus be fitted for more usefulness. If we have property not in proper use, put it where it will be. If we have an hour to spend between our engagements, write a line to our friends and exhort, instruct, admonish, or comfort them. Improve all the means in our reach, and God will multiply them, and we shall be "always abounding in the work of the Lord." I. C. WELLCOME.

Hallowell, (Me.), May 21st, 1856.

A REPLY.

BRO. HIMES:—I see that the reference I made to the questions concerning the prophecies of Ezekiel 38 and 39, has drawn forth some remarks from L. Wilcox, published in the Herald of May 10; and I thought perhaps might demand a few words of reply. I did not expect my views would be infallible. I only gave it as my "opinion;" but if I give my opinion, I intend always from Scripture to give my reasons for my opinion. The position I take in explaining scriptures is, to take that view that makes the scriptures harmonize best that are in connection, and also parallel texts, and that will have the least objection. So in the case above, the brother thanks me for my admission that the land of Canaan was referred to, and refers to the boundary of that land from the river of Egypt to the great river Euphrates, and then refers to the promise in Gen. 13, of the entire world, as is my opinion that God promised Abraham and his, which I believe is Christ, and those that are Christ's to be given to him and his, when he returns, but I do not believe that the prophecies of Ezekiel also referred to, have any reference to that promise.

He also referred to the "holy mountain," and his people being brought unto it, and asks, Is not this the better country, that Abraham and the ancient worthies looked for? I say I think not: I suppose all know that read their Bible, that the land of Canaan is called Holy Land, Holy Mountain, &c. Please read Ex. 15:13 to 18; also Psa. 78; also Joel 2:1, 3:17; also Zeph. 3:11; and numerous other texts might be referred to.

Again, he refers to the heathen as being the wicked of earth at the last day, which I think refers to the Gentiles; and then refers to Ezek. 39:4, 5; and then asks, Will ye believe it? I will believe the prophecy, but not that it refers to the world to come.

L. W. also refers to the fire and brimstone of Ezekiel and Revelation, as though that proved they both would be fulfilled at the same time. But

were not Sodom and Gomorrah destroyed by fire and brimstone from heaven; and could not God destroy the enemies of Israel from his holy mountain in a similar manner?

Again, it is said, (v. 9) that they that dwell in the cities shall go forth, and burn the weapons of war with fire, so that they need take no wood out of the forests for seven years, and there will be nations there; for then they shall rob those that robbed them, and spoil those that spoiled them. We read there of a place for graves and of the burying of the dead. And Israel, that is, God's people, (of the new earth) according to the theory of brother Wilcox, will be seven months burying the dead, thus cleansing the land; and then, while the enemies of Israel are thus destroyed or killed, lying on the ground, would have been the feast of fowls.

Again, when any passenger pass through the land and seeth a man's bones, he shall set up a sign by it until the buriers have buried it.

Again, it may be said, as I see a clause in the *Herald* of May 17, that the reference to the healing of waters was a symbol of the removing the curse, but I thought that small streams or bodies of water, when used as symbols, referred to small companies of people, and large bodies of waters to large bodies of people, according to Revelation 17.

Again, in these chapters (last of Ezekiel) we have the altars for offering sacrifices for sin and for priests and places for boiling.—46:24. Now after all that has been said and written it does look to me that this prophecy is conditional,—not fulfilled, in consequence of the condition not being complied with.

Again, the brother refers to its being a day when God shall be glorified, and refers to Paul, where Paul speaks of the glorification at the coming of Christ. Now the question is, Has not God been glorified by his people in the present world, and has not God been glorified in the destruction of his enemies in days past? Was not God glorified in the destruction of Pharaoh and his hosts?—See Ex. 9:15; also Ex. 15. Again, Paul says, "Ye are not your own; therefore glorify God with your body and spirit which are his."—1 Cor. 6:2. Christ says, concerning the Father, "I have glorified thee upon the earth."—Jno. 17:4. The leper glorified God.—Lukel7:15. The Centurion glorified God.—23 47. Paul says (Gal. 1:24), "And they glorified God in me." So the brother can see that God is glorified by his people, and in the destruction of his enemies, in the present state, as well as at the appearing of Christ. So that I do not see but the text he refers to might be, or have been fulfilled in the destruction of Israel's enemies from the land of Canaan, the restoration of that land to literal Israel, and Israel obeying God, and thus glorifying him, and then the heathen (i. e. the Gentiles) know that God is in the midst of them—the glory of God returned.

Thus I have penned a few thoughts, believing in the literal fulfillment of those prophecies, if the condition had been complied with.

But a word of apology—Many have an advantage of me, as the only time I have to write is between or after meetings on Sunday, and little time to study, only when I stop labor to rest; but I thank God for what time I have, and I am expecting in a little while, if I glorify God here, to have a body glorified and made like the glorified body of Christ. Till then, if we can not see alike in minor things, we will not be dogmatical, but be humble, but unyielding. Amen. D. W. S.

Letter from A. Hurd.

BRO. HIMES:—Dear Sir:—Having a moment of leisure time, I wish to devote it to communicating to you these few lines, and let you know my whereabouts. I am in Northern Illinois, White Side county, Union Grove, and would be glad to see any of Abraham's children that on their pilgrimage might happen this way. I left Vermont the first of April for the West. I find this a beautiful country. There are but a few here that understand the great principles of our hope, but when presented to them they seem to think it is the thing. I sometimes feel, perhaps over anxious that professed Christians should open their eyes and behold the glory there is in the gospel, as presented by Christ and the prophets and apostles.

I am glad, brother Himes, to learn that the Lord is giving you health and strength, and that you are still in the field, trying to gather in the last great harvest. May the Lord help you to give the trumpet a certain sound.

My *Herald* comes to me all right, and perhaps I should not be saying too much to say, it has and is giving more true light in regard to our inheritance, and that rest that remains for God's people, than all other religious periodicals put together; and I am willing to submit my opinion to the

judgment of the great day. That will decide the great controversy.

In looking over the *Herald* of May 10, I read the answer to an article written in that of March 22d, in regard to Ezekiel 38:39, by brother Wilcox, and was much gratified with his exposition. Such teaching will do honor to God's own truth, and it will feed the household.

As you think of visiting Northern Illinois before long, will you make your calculations to come to our place, and be with us over the Sabbath, and I will procure one of our churches for you to speak in. Please to let me know how it will be as soon as convenient. I would be very happy to have you come and be with us a while. I would say to the brethren and sisters, write for the *Herald* and comfort the scattered flock of Christ. It does my soul good to hear from any one, and I think it will add to the interest of the *Herald*. No one, perhaps, feels more unqualified to write for publication than I do; but still I am willing to expose my ignorance for the sake of comforting my brethren. I will say I never felt stronger in the faith than I do at present. There is everything to convince us of the great truths we profess, and I hope the Lord will preserve us all unto his coming.

Union Grove, May 16th, 1856. ABRAHAM HURD.

To man—rational and responsible man—belongs the folly of closing his eyes to a fate which he can avert, and thrusting his head into the bush while escape is possible; and, because he can put death, and judgment, and eternity out of mind, living as if there were neither a oed of death nor a bar of judgment. Be wise, be men. Look your danger in the face. Anticipate the day when you shall behold a God in judgment and a world in flames; and now flee to Jesus from the wrath to come. To come! In a sense wrath has already come. The fire has caught; it has seized your garments; you are in flames. O! away then, and cast yourself into that fountain which has power to quench these fires and cleanse you from all your sins.—*Guthrie's Gospel in Ezekiel*.

SINCERITY, is to speak what we think, to do what we profess, to perform what we promise, and really to be what we would appear and seem to be.

Obituary.



"I AM the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Middleton, Ct., June 12th, 1856, Sister CATHERINE LOTHROP, aged 59.

Sister Lathrop was truly "a mother in Israel." She was ardently devoted to God and his cause and was dearly beloved by all her acquaintance. Of her it may be said with truth, "She adorned her profession with a well ordered life and a godly conversation." In her death she was calm, happy and triumphant. The fear of death was gone; and she made every arrangement for her departure, with as much calmness and interest, as if she was about to take a pleasant journey. She was very faithful in exhorting all about her, especially her grandchildren, that they should meet her in the kingdom. She leaves an only sister, two daughters, and a multitude of Christian friends, to mourn her loss; but they mourn in hope. So triumphant was her death, that we are enabled to say with Wesley, "Our people die well." Funeral attended by the writer on the 13th. E. C.

DIED, very suddenly, in South Windsor, Ct., June 13th, Sister LOUISA, wife of brother Leonard GREEN, aged about 40.

Sister G. was in good health, but was taken very suddenly ill on Friday evening and died in a very few minutes; leaving her husband and two children in the deepest sorrow. Sister G. has been an exemplary Christian for years, and her sudden death admonishes us that we live in an enemy's land, and are liable to be struck down at any moment by the monster death. How important that we are always ready to close our probation without a moment's warning. May God give grace to the afflicted, and cause life to spring out of death. Funeral attended by the writer on the 14th. [Crisis please copy.] E. C.

DIED, at Loudon, C. W., October, 1855, brother SAMUEL CLIFT.

He had been afflicted about 15 years with a bloody tumor. We hope he has died in the faith. He has left a wife son and daughter. The Lord bless them. D. CAMPBELL.

Peruvian Syrup,

FOR THE CURE OF

Dyspepsia, Boils, Liver Complaint, Dropsy, Neuralgia, Incipient Diseases of the Lungs and Bronchial Passages, General Debility, &c.

SOLD IN BOSTON FOR THE PROPRIETOR, BY
WILSON, FAIRBANK & CO.,
NOS. 43 & 45 HANOVER STREET.

It is with peculiar satisfaction that they offer to the public a remedy, to the efficacy of which there is so incontestable testimony from persons of high reputation. It will be observed that statements of what the medicine has accomplished in the cure of disease, are left entirely to those who have experienced or observed its benefits. The following are extracts from a small portion of the letters received by us; the originals may be seen at our counting room.

West Medford, 27th Oct., 1855.

My dear Sirs,—About a year ago there appeared upon the inside of each of my wrists, a spot about as large as a quarter of a dollar, of cutaneous disease, red, and itching like salt rheum. It continued gradually to extend through the winter and spring, until it became quite troublesome; sometimes in the night exciting such involuntary friction as to start the blood; and I had before me the unpleasant prospect, at the age of threescore years and ten, of having to endure for the rest of my days one of the severest trials of a man's patience—an incurable cutaneous disease.

Having carefully read, as you know, much of the strong testimony that has been given to the efficacy of the Peruvian Syrup, in diseases affecting the skin, I resolved to try it and did. I took about half a bottle of it. The malady is entirely removed; my skin, on the affected parts, is as smooth, soft and fair as it ever was, or can be. Very respectfully yours,

JOHN PIERCE.

Boston, 10th Oct., '55.

Dear Sirs,—I have, before this, acknowledged your kindness, in recommending to me the Peruvian Syrup for Neuralgia, for which I have still full confidence in its efficacy, in all such cases.

I have lately recommended the use of this Syrup to a young lady, a member of my family, who had been afflicted, most severely, a year or more, with dyspepsia; extremely reduced in her general health; but having used one bottle only of this Syrup, is now in the full enjoyment of her usual good health, and with many thanks to the proprietors of so valuable a remedy, I remain, dear Sirs, yours truly,

HENRY LUNT.

Baltimore, July 16th, '54.

My dear Sirs,—Learning that measures are being taken to bring the Peruvian Syrup into notice, I take pleasure in giving you my experience of its beneficial effects in my own case. At the time you presented me with the first bottle of this medicine, I was suffering with a severe catarrhal cough, accompanied by night sweats, loss of appetite, and great debility, which was daily increasing. In this state I commenced taking the Peruvian Syrup. The effect was almost magical. In a few days, and before I had used the second bottle, my cough lessened, night sweats ceased, appetite was restored, and with it strength and vigor beyond what I had enjoyed for ten years, being able to walk several miles each day without fatigue while hitherto I could only walk a short distance. Very respectfully,

A. S. KELLOGG.

I have analyzed the medicinal preparation called the Peruvian Syrup, with reference to the number and kind of active substances contained in it, and the durability of the compound, as a pharmaceutical article. The metallic compounds of arsenic, antimony, mercury and zinc, are not present, nor is it possible to detect in it the slightest indication of any metallic and mineral poison. Its organic constituents do not include opium, nor any of the drugs yielding poisonous principles. The constituents when separated are not even acrid to the taste. It is a preparation scientifically and skillfully compounded, possessing all the durability of a spirituous tincture, without its objectionable qualities; and the activity of its leading constituent is preserved, through the judicious adaptation of its solvent. The point here attained, has been frequently and unsuccessfully sought after by pharmacologists. Respectfully,

A. A. HAYES, M.D., Assayer to state of Mass.

16 Boylston street, Boston, 23d Nov., 1855.

CARD

The undersigned, having experienced the beneficial effects of the PERUVIAN SYRUP, do not hesitate to recommend it to the attention of the public.

From our own experience, as well as from the testimony of others whose intelligence and integrity are altogether unquestionable, we have no doubt of its efficacy in cases of Incipient Diseases of the Lungs and Bronchial Passages, Dyspepsia, Liver Complaint, Dropsy, Neuralgia, General Debility, &c. Indeed its effects would be incredible, but from the high character of those who have witnessed them, and have volunteered their testimony, as we do ours, to its restorative powers. (Signed)

THOMAS A. DEXTER,
S. H. KENDALL,
SAMUEL MAY,
THOMAS C. AMORY.

march 8 & f

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of the age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond anything which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic of disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint; see his bent-up, tottering form straighten with strength again; see his long-lost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potent which ingenuity could suggest. Give him these Pills, and mark the effect; see the scabs fall from his body; see the new, fair skin that has grown under him; see the late leper that is clean. Give them to him whose angry humors have plumed rheumatism in his joints and bones; move him, and he creaks with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these Pills to purify his blood; they may not cure him, for alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone. They have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away; want of exercise, or mental anguish, or some lurking disease has deranged the internal organs of digestion, assimilation, or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these Pills to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful truth in language which every mother knows. Give it the Pills in large doses to sweep away these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these distempers, they are the easier cured. Jaundice, Costiveness, Headache, Stitches, Heartburn, Pail Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from derangements which these Pills rapidly cure. Take them perseveringly, and under the counsel of a good physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the brutes and in the sea. Price 25 cts. per box—5 boxes for one dollar.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyments of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale thin features of him who was lately lusty and strong, whisper to all but him consumption. He tries everything; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He is taking the Cherry Pectoral now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and

with it his strength. The dart which pierced his side is broken.—Scarcely any neighborhood can be found which has not some living trophy like this to shadow forth the virtues which have won for the Cherry Pectoral an imperishable renown. But its usefulness does not end here. Nay, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of incurable diseases. Influenza, Croup, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all irritations of the throat and lungs are easily cured by the Cherry Pectoral if taken in season. Every family should have it by them, and they will find it an invaluable protection from the insidious prowler which carries off the parent sheep from many a flock, the darling lamb from many a home.

Prepared by Dr. J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold by all druggists everywhere. mar 15 4m

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Recommended by the best musicians and organists in the country (as superior to all others,) among whom we mention the following: Lowell Mason, Wm. B. Bradbury, Geo. F. Root, G. W. Morgan, late organist to the Harmonic Union, London, S. A. Bancroft, L. F. Homer, L. H. Southard, E. Bruce, &c. &c. Prices from \$60 to \$175. Circulars containing a full description of the model melodeons sent to any address, on application to the undersigned.

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HENRY MASON, EMMONS HAMLIN.
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Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons: S. Adams, 43 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 245 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

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ORIENTAL OINTMENT, good for inflammation in the eyes, cysipelas tumors, cancers in the first stage, nursing females, inverted toenails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above-named agents.

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Court street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homoeopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices. Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

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BUFFALO, N. Y. John Powell.
BRISTOL, Vt. D. Bosworth.
BALTIMORE, Md. Wm. Paul.
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace.
CINCINNATI, O. Joseph Wilson.
DANVILLE, C. E. G. Bangs.
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HALLOWELL, Me. I. C. Wellcome.
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THE ADVENT HERALD

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BY JOSHUA V. HIMES.

TERMS.—1 dollar for six months, or 2 dollars per year, in advance. \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cents a year, in addition to the above; i. e. 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Province.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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ADVENT HERALD.

BOSTON, JUNE 28, 1856.

The Earth: Its Curse and Cure.

In illustration of this subject, we are giving in the columns of the *Herald* a succession of articles, each one of which is designed to be distinct in itself, and yet to be in continuation of those which have preceded—from the Creation to the Restitution—re-expounding the prophecies of Daniel, &c., and discussing the doctrines of the Resurrection, Millennium, Restitution, &c.

The articles which have thus far appeared are as follows:

The Work of Creation,	p. 36.
Man's Eden Home,	" 44.
The Law and Penalty	" 52.
The Tempter,	" 52.
The Temptation,	" 52.
The Culprits and their Sentence,	" 52.
The Judge,	" 60.
The Earth and Man under the Curse,	" 60.
Cain and Abel,	" 68.
The Church Before the Flood,	" 68.
The Church in the Ark,	" 76.
The Epoch of the Flood,	" 76.
The Earth that now is,	" 84.
Noah and his Posterity,	" 84.
The Post-Diluvian Apostasy,	" 92.
Jehovah's Deed to Abraham,	" 100.
The Oath for Confirmation,	" 108.
The Plain of Jordan,	" 116.
The Destruction of Sodom,	" 116.
The Waters to be Healed,	" 156.
The Trial of Abraham's Faith,	" 124.
Manifestations and Promises to Jacob,	" 132.
The Promises to the Fathers, to be Fulfilled in the Resurrection and Regeneration,	p. 132.
The Commission given Moses,	p. 140.
The Obstinacy of Pharaoh,	" 140.
Deliverance of Israel from Egypt,	" 148.
Israel's Spoiling the Egyptians,	" 156.
The Epoch of Israel's Deliverance,	" 156.
The Institution of the Sabbath,	" 164.
The Giving of the Law on Sinai,	" 172.
The Divine Presence,	" 188.
The Mosaic Typology,	pp. 196, 204.

There will follow in the following order:

Jehovah's Guidance of Israel,
The Mission of the Spies,
Israel Return to the Desert,
Preparation to enter Canaan,
The Lord's Sanctuary,
Jehovah's Covenant with Israel,
The Nations of Canaan,
The Iniquity of the Amorites,
Israel in the Possession of Canaan,
&c. &c. &c. &c.

Those to whom the doctrine of the Advent is new, will find in this series of articles a full synopsis of our faith and hope, with their Scriptural defense. New subscribers would do well to commence with the series.

Cooking Without Fire.

The *Scientific American* gives a drawing and description of an arrangement for cooking without fire, which appears to be very feasible.

The required caloric is generated by the chemical action of water on quick-lime, the chemical affinity between which is such, that when brought in contact in proper proportion, a great heat is at once generated, and continues from an hour to an hour and a half, according to the quantity of lime used. The *American* says:

"During an experiment made in our office the other day, with one of these contrivances, we cooked a slice of ham, stewed a dish of sliced apples, baked some other apples, and boiled a quantity of water, all at once, at a consumption of perhaps a quarter of a cent's worth of lime."

The apparatus for cooking is not very easily described without an engraving; but it strikes us that a great variety of patterns might be equally adapted to the result. All that is necessary is that the lime be enclosed in a vessel so constructed that the water may fall on the lime in a gentle shower, and the heat be brought in direct contact with that which is to be heated. We will endeavor to describe the engraving in the *American*:

Two tin dishes are so made that the one into which the lime is to be placed sets into the other and its cover is a tray perforated with holes through which the water trickles on the lime. The space between the two dishes, being filled with water the heat does not unsolder the tin. Or it

may be filled with tea or coffee, that may be drawn from it, when heated, by a faucet. Whatever is to be roasted or cooked should be placed in a tray that fits the top of the perforated cover referred to,—leaving room for the water which is conducted into that by a tube, to flow between and fall on the lime in a gentle rain. This dish that contains the food being cooked, should then be covered by double covers to retain the heat. They are made from the size of a band-box to that of a dinner-pail.

The inventor, is Mr. W. W. Albro, of Binghamton, N. Y. who, if he is a smart man, will send us one of his best arrangements, for this notice.

ROMANISM AND LIBERTY.—We do not know of anything that is more calculated to provoke a smile than the claim which John, Arch-bishop of New York, has made, and which has been repeated by others of the same faith, that the Roman Catholic Church is the great hope of liberty in this land. It would seem that they must imagine that Americans never heard of such a country as Europe, and had never read of the despotism, the iron tyranny which is established over body and soul wherever the Roman Catholic Church is dominant. Even kings and queens are made slaves where it has the ghostly power to subdue their souls by its terrors. The *Catholic Instructor* of Philadelphia, in an article on the laws enacted in Connecticut respecting church property, says:

"With the help of God the Catholic faith is making rapid strides in the United States. In spite of such laws as the one we have lifted our voice against, in spite of calumny, hatred, and persecution, in defiance of its enemies, it is slowly but surely marching onward to fulfil its glorious destiny—to be acknowledged as the chief bulwark of American liberty, and to preserve the rights of humanity from the attacks of those enemies of God and man who scorn no iniquity or condemn no meanness that will advance their own abominable purposes."

ROMISH TYRANNY PUNISHED.—"Our readers will remember," says the *Religious Herald*, "that the *soi-disant* 'Father' Kelly, the Romish priest in Norwich, Ct., claimed a right to tax his congregation when and how he pleased, and called the church his own, though erected by his people. A member of his congregation, by name of Brown, refusing to pay the tax laid upon him, was expelled with others from the house. Brown commenced a suit against Kelly for his ejection, and the case has been decided in the Superior Court in his favor, and 'Father' Kelly fined. This decision will show our Romish priests that they cannot ride rough-shod over their congregations, as they do in Ireland."

REFORMATION IN SARDINIA.—The following are the nine articles proposed as a basis for the reformation of the Sardinian Church, to be brought forward in the next session of the Parliament at Turin:

1. The Roman Catholic Church of Sardinia declares its independence of Rome.
2. The King of Sardinia is the Sovereign Protector of the church of this kingdom.
3. The priesthood to be paid by the State.
4. The Canon law and the decisions of the Council of Trent to be abrogated.
5. Tradition, as a source of dogmas, to be declared of no force.
6. The reading of the Holy Scriptures to be allowed, and their explanation left to the conscience of each Christian.
7. The Lord's Supper to be received under both forms.
8. The celibacy of the Church to be no longer compulsory.
9. The Latin Language to be no more used in the church service, and the number of the church festivals to be diminished.

A NEW RELIGIOUS SECT IN FRANCE. The *New Yorker Staats-Zeitung* is responsible for the following:

"A new politico-religious party was formed some time ago in France. It professes the doctrines of Druidism. Men like the well-known historian Henry Martin; Carnot, the former Minister of Public Instruction, the philosopher Jean Renard; and Dumesnil, son-in-law of the well-known Michelet, are the advocates of the new creed. The last named has not yet embraced the new doctrine, although he is considered a Druid by the other members. The principles of this new party are based upon those once professed by the ancient Gauls, and those of the revolution of 1792, which delivered France from the oppression of the nobility and clergy. The tradition of vleda is a cardinal article of faith with the new sectaries. The principal votaries of the new creed lately instigated

various mining researches in the country of Karnal, near Vannes, where the great battle was fought between the Romans and Gauls, and where they hope to be able to find the holy axe and the golden scythe, which are said to have been employed on that occasion. They have not as yet received any license from the government authorizing them to hold public assemblies, although it is known that they meet in the forest of Semart. The High Priestess of the sect is a well-known authoress."

In Asia and Africa alone there are upwards of six hundred and fifty millions of idolaters, and all Protestant Christendom does not support, at the present time, more than eight hundred mission aries,—a little more than one to a million souls.

THE WEST.—Being unable to get my letters from the West until I return to Boston, the publication of my arrangements will be deferred until that time.

Waterloo, C. E., June 20.

TRACT FOR DISTRIBUTION.—Tract on the Importance of the Study of Prophecy, for distribution. In order to circulate as widely possible, we put them at \$2.50 per 100, 4 cents single. Let all go into this work.

LITHOGRAPHS.—The likeness of Dr. Cumming is now ready, and can be sent by mail, at one dollar per copy, to any part of the United States.

The likeness of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by Mail at 50 cts. each,—or the three together for \$2.00.

BOOKS FOR SALE.

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
<i>Memoir of William Miller</i>	\$1.00.	.19.
" " " " " gilt	1.50.	"
<i>Bliss on the Apocalypse</i>	.60.	.12.
<i>Bliss' Sacred Chronology</i>	.38.	.08.
<i>Hill's Inheritance of the Saints</i>	1.00.	.16.
" " " " " gilt	1.37.	"
<i>Fassett's Discourses on the</i>		
<i>Jews and Millennium</i>	.33.	.05.
<i>Hymns of the Old Harp</i>	.38.	.06.
<i>Preble's 200 Stories</i>	.38.	.07.
<i>Life of Chrysostom</i>	.75.	.13.
<i>Lord's Ex. of the Apocalypse</i>	2.00.	.33.
<i>Memoir of P. A. Carter</i>	.31.	.05.
<i>Litch's Messiah's Throne, &c.</i>	.75.	.12.
<i>Miss Johnson's Poems</i>	.50.	.08.
<i>Army of the Great King</i>	.40.	.07.
<i>Taylor's Voice of the Church</i>	1.00.	.18.
<i>Lord's Gengnosy</i>	1.25.	.19.
<i>E. H. Derby on Catholicism</i>	.75.	.17.
<i>Daniels on Spiritualism</i>	1.00.	.16.
<i>The New Harp (Pew Ed.)</i>	.80.	.16.
" " " " " gilt	1.50.	.16.
" " " " " (Pocket Ed.)	.70.	.12.
" " " " " gilt	1.25.	.12.
<i>The World's Jubilee. By Mrs. Silliman</i>	1.00.	.17.
<i>Wellcome on Matt. 24, 25</i>	.33.	.06.
<i>Time of the End</i>	1.00.	.21.

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:

<i>On Romanism</i>	1.00.	.24.
" <i>the Apocalypse</i> (1st Series)	.75.	.21.
" " " " " (2d ")	"	.22.
" <i>Seven Churches</i>	"	.21.
" <i>Daniel</i>	"	.20.
" <i>Genesis</i>	"	.16.
" <i>Exodus</i>	"	.18.
" <i>Leviticus</i>	"	.16.
" <i>Matthew</i>	"	.19.
" <i>Mark</i>	"	.14.
" <i>Luke</i>	"	.20.
" <i>John</i>	"	.20.
" <i>Miracles</i>	"	.19.
" <i>Parables</i>	"	"
<i>The Daily Life</i>	"	.14.
<i>Benedictions</i>	"	.15.
<i>Church before the Flood</i>	"	.17.
<i>Voices of the Night</i>	"	.13.
" <i>of the Day</i>	"	.15.
" <i>of the Dea</i>	"	"
<i>Tent and the Altar</i>	"	.16.
<i>Minor Works</i> (1st series)	"	.20.
" " " " " (2d ")	"	.19.
" " " " " (3d ")	"	.19.
<i>Evidences of Christianity</i>	"	.12.
<i>Signs of the Times</i>	"	.18.
<i>Family Prayers</i> (1st series)	"	.19.
" " " " " (2d series)	"	"
<i>Twelve Urgent Questions</i>	"	.18.
<i>The End</i>	"	.18.

WORKS OF REV. HORATIUS BONAR, of Eng., viz.:

<i>Morning of Joy</i>	.40.	.08.
<i>Eternal Day</i>	.50.	.10.
<i>Night of Weeping</i>	.30.	.07.
<i>Story of Grace</i>	.30.	.06.
TRACTS FOR THE TIMES—VIZ.:		
1. <i>The Hope of the Church</i>	\$1.50 per 100.	
2. <i>The Kingdom of God</i>	"	
3. <i>The Glory of God filling the Earth</i>	"	
4. <i>The Return of the Jews</i>	2.00	"
5. <i>The World's Conversion</i>	1.50	"
<i>Advent Tracts</i> , bound. Vol. 1	.25.	.05.
" " " " " Vol. 2	.33.	.07.
<i>Facts on Romanism</i>	.15.	.03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2.50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, 10 cts. *Glorification.* By Rev. Mourant Brock, M. A., of England. \$2.50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door—Are you Ready? Price, \$1.50 per 100, 3 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2.50 per hundred; 4 cts. single.

The postage on the above tracts is one cent each.

Appointments, &c.

I will preach in Freedom, Me. Irish school house Sunday, June 29th; Hallowell, July 6th; Richmond, Read meeting-house, Sunday, July 13th, and administer the Lord's Supper (will brethren prepare for it?). I. O. Wellcome.

Dr. N. Smith will preach in Hallowell, Sunday, June 29th.

Elder S. K. Partridge will preach in Hallowell, Sunday, July 13

Elder T. J. Dudley will preach in Richmond Read meeting house Sunday, June 29th; Hallowell, Sunday, July 20th.

Elder S. W. Thurber will hold a conference in North Troy, Vt., commencing July 4, and holding over the Sabbath.

Elders Isaac Blake and S. W. Thurber will hold a grove meeting on Tibbetts Hill, Broome, C. E., July 10, and over the Sabbath.

I have appointments at Waterloo (Warner), N. H., the last Sabbath in June; at Concord in the chapel, the first Sabbath in July; at Canterbury in the town house, 21 Sabbath; London Ridge, third Sabbath, and Loudon Village the 4th Sabbath in July.

Elder B. Locke has an appointment to preach at Bro. E. Pike's, in New Hampton, N. H., the second Sabbath in July. T. M. P.

I will preach in Haverhill the 1st Sabbath in July.

C. R. Griggs.

On the day of the Anniversary of our National Independence, a meeting of worship will be held at Newton, N. H., at the Christian meeting house, commencing at 9 o'clock a. m. H. Plummer.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Norcross—Sent the 18th.

D. Campbell—Sent the Harp to Toronto the 20th inst. W. Benson was credited \$4, to No. 744 and the paper changed to A. There is now \$2 due from him.

Mrs. A. Hill—It was recd. There will be \$1.50 due you July 1, which you can deduct from the next if you like.

P. Chamberlain—There were recd. on the 14th of May \$2, which paid you to No. 815—Jan, next; and you was so credited on the books. If it was different in the paper, it was an error there.

C. P. Dow—We recd. and credited you \$6, on the 28th of May. Will send the library.

O. Rockwell, \$9—Bal. old account, and will send books as directed.

J. V. Himes—Sent you letters to Perry's Mills, mailed June 24.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

The PM. of Norwich, Ct., returns the paper sent to A. G. WARREN, and reports it "Refused," when said Warren has paid nothing for two years, and owes.....\$4.00

RECEIPTS.

UP TO JUNE 24TH, 1856.

The No. appended to each name is that of the *HERALD* to which the money credited. No. 103 was the closing number of 1855; No. 789 is the Middle of the present volume, extending to July 1, 1856; and No. 815 is to the close of 1856.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

Lafayette E. Hastings—In yours of May 11th, you omit the P. O. and State to which your paper is sent—till we learn which, we cannot inform you of the state of your account, nor stop it, as you wish.

Sophia Kelsey, \$2, rec'd. May 27—You don't give your P. O. address, and we don't succeed in finding your name on our books.

Sam'l. Clift, 789; B. Perkins, 789; W. Huntley, 808; J. H. Baker, 789; M. T. Hodgkins, 815; J. W. Heath, 815; J. Warren, 806; C. Y. Coburn, 789, and 25 for G.; L. Wiswell, 841; L. Currier, 815; J. Clifford, 794; J. A. Packard, 812; Edw. Lee, 24, 815; W. Kitson, 815. A. Penfield, 763, \$1 due; L. Gilbert, 841; P. F. Green—chd to F. H. G. 794; W. White, 808; G. J. Colby, 4 G's to 120—each \$1.

J. Chadsey, 826; W. Empett, 815; Eld. A. Rollins, 841; P. W. Lane, 789; R. Labaree, 812; W. M. Atwood, 836; W. S. Cutting, 782; A. Brock, 761; A. Winchester, 789; O. Davis, 834; M. M'Duffee, 846; E. B. Hazen, 833; J. Ives (if N. S. 7) 834; Elder L. M. Dudley, 789; S. S. Garwin, 820 N. Ainsworth, 805 changed to A. G.; Mrs. D. S. Green, 845; Tho. Lee, 841; L. A. Crowningshield, 8 G's, 120; J. Corpron, 809; J. C. Merrick, 770—60 cts due—each \$2.

J. Ayers, 742—\$1 \$1 due; J. Foss, 823; B. Dudley, 792 and book and postage; W. O. Lawrence, 816, and \$1 for G., to 120—each \$3.—T. G. Bryce, 776—50 cts due—\$5.

S. Clifford, 841—\$2 25; S. Gear, 786—\$3 25; J. Maguire, 849—\$2 50; A. P. Smith, 8 G's to 120—\$1 50; L. Fish, 827—\$2 25; N. Rowell, 805—\$1 50; T. Buckingham, 789—\$3 37; E. Ives, G. 123—\$1 cts.; Dr. G. O. Somers, 835; E. B. Oliver, G. 120, 61 cts.; Mrs. A. M. Knowlton, G. 120, 31 cts.; J. Taylor, 844—\$4 53; J. Laraway, 2 G's, 122, 75 cts.; D. W. Zornberger, 4 G's, 120—\$1 25